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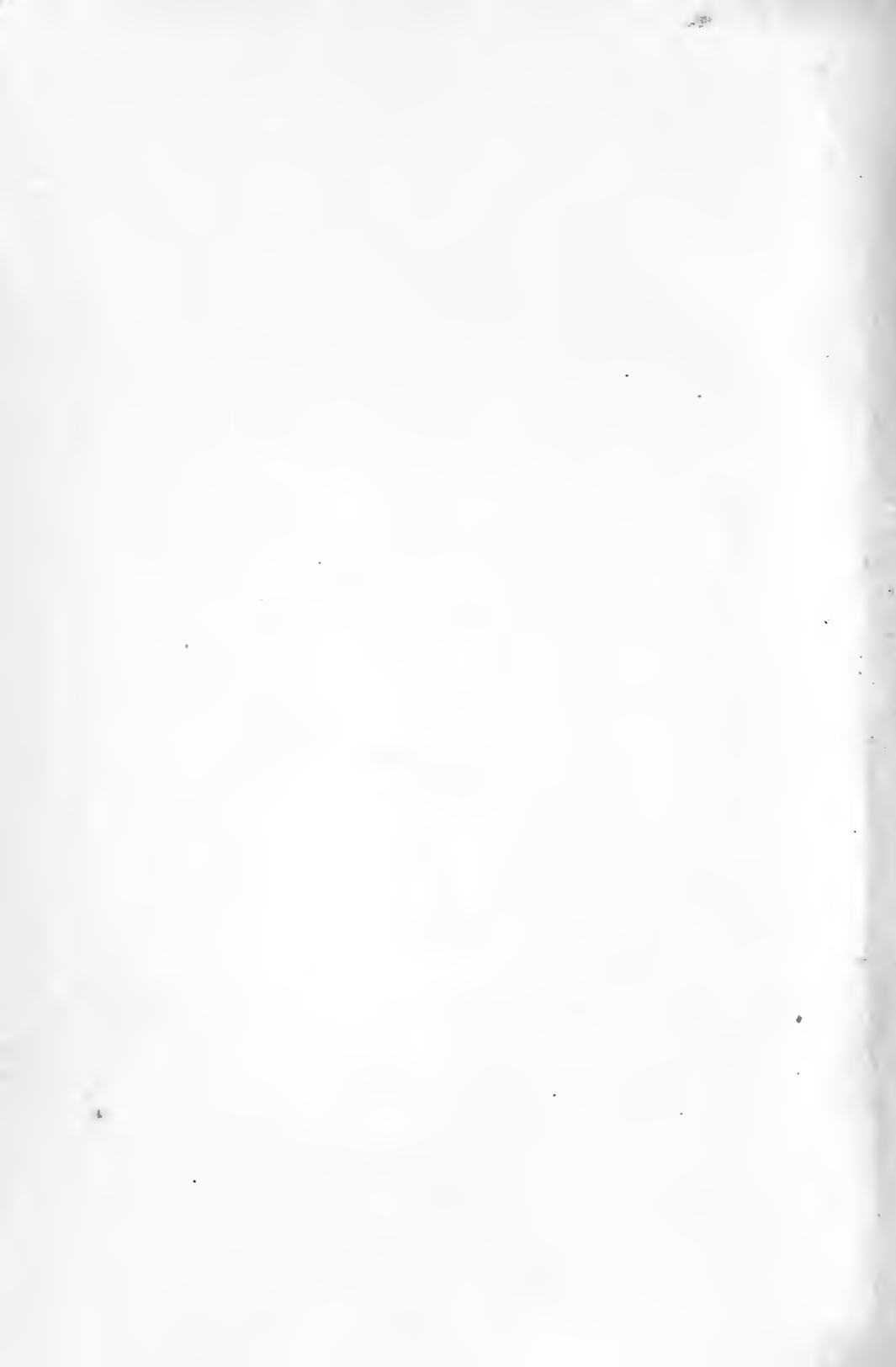


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CONTENTS—VOL. XIX.

JULY.

	PAGE
I. THE "OLD METHOD" OF APOLOGETICS. The Rev. F. P. Siegfried, Overbrook Seminary	I
II. AMERICAN FOUNDATIONS OF RELIGIOUS ORDERS. VI. The Sisters of Charity of Nazareth	15
III. MY NEW CURATE. (Story Leaves from the Diary of an Irish Parish Priest) . .	29
IV. BIBLICAL RESEARCH. The Rev. Jos. Bruneau, SS., S.T.L., Dunwoodie Seminary, New York	46
V. ECCLESIASTICAL CHRONOLOGY. December 15, 1897-June 15, 1898	55
VI. ANALECTA:	
E VICARIATU URBIS:	
De Nominibus inscribendis in Piam Associationem a S. Familia	60
E S. R. UNIV. INQUISITIONE:	
I. Matrimonia Liberorum Pensatorum cum Mulieribus Catholicis	60
II. De Sepultura Membrorum Amputatorum	62
III. Quid veniat sub dictione <i>per modum potus</i>	63
IV. De Facultate Ordinariis concessa dispens. super lege Ieiunii et Abstinentie	64
E S. CONGR. EPISCOPORUM ET REGULARIUM:	
De Prescriptione admittenda in Causis Criminalibus Clericorum	65
E S. CONGREGATIONE RITUUM:	
I. Varii modi tutandi securitatem Tabernaculorum spec- tant ad locorum Ordinarios	67
II. Dubia circa Octavas in Archidioecesi Mexicana	67
III. De Conformatione Calendarii	68
E S. CONGREGATIONE INDULGENTIARUM:	
<i>Motu proprio</i> SSmi D. N. Leonis Papae XIII quoad partes explendas a S. Congr. Indulgentiarum	69

	PAGE
VII. CONFERENCES :	
Our Analecta	74
De Recitatione Officii Divini (<i>Casus Moralis</i>)	75
"Three Rabbits"	77
The Location of the Sacristy	79
The Unequal Salaries of Junior and Senior Assistants	79
Flowers and Candles on the "Mensa" of the Altar	81
Jobbing in Pious Notions	81
The Missionary Oath of Priests in the United States	82
"The Educational Conference of Seminary Faculties"	83
Ecclesiastical Burial of Members of the "Odd Fellows" Society	84
Approbation of Candidates for Irremovable Rectorships	86
Obligation of the Diocesan Clergy to Attend the Spiritual Retreat	87
VIII. BOOK REVIEW :	
GAVAN DUFFY: My Life in Two Hemispheres	88
DUBOIS: De Exemplarismo Divino, Seu Doctrina de Trina Ordine Exemplari et de Trino Ordine Exemplato	91
OTTIGER: Theologia Fundamentalis	97
WILMERS: De Religione, Revelata—De Christi Ecclesia	97
BACHELET: De l'Apologetique "Traditionelle" et de l'Apolo- getique "Moderne"	97
BRAIG: Die Grundzuege der Philosophie	101
ARENDT: Apologeticae De Aequiprobabilismo Alphonsiano	104
MING: The Data of Modern Ethics Examined	105
WARD: The Life and Times of Cardinal Wiseman	106
PEULTIER-ETIENNE-GANTOIS: Concordantiarum Universae Scripturae Sacrae Thesaurus	110
IX. BOOKS RECEIVED	111

AUGUST.

I. THE FATHERS OF THE CHURCH (Article XXXVII of "Clerical Studies"). The Very Rev. John Hogan, S.S., S.T.D., Brighton Semi- nary, Boston, Mass.	113
II. MY NEW CURATE. (Story Leaves from the Diary of an Irish Parish Priest)	126
III. CLERICAL CELIBACY. The Rev. William Stang, D.D., American College, Louvain, Belgium	141
IV. ST. PAUL AND COMPANIONS ON THEIR WAY TO EUROPE (A Sketch of Apostolic Summer Travel). The Rev. H. J. Heuser, Overbrook Seminary, Pa.	154
V. THE OBLIGATION OF VERACITY. The Rev. Reginald Middleton, S.J., Stonyhurst College, England	163

VI. ANALECTA :

EX ACTIS LEONIS XIII ET E SECRETAR. BREVIUM:	
Contra Sectas Massonicas	174
E S. R. UNIV. INQUISITIONE:	
I. De Collatione Baptismi in Articulo Mortis	175
II. Interpret. "De Consensu Ordinarii loci" pro Regu- laribus	176
E S. CONGR. PRO NEGOTIIS ECCLES. EXTRAORDINARIIS:	
Significatio Denominationis "Indorum et Nigritarum"	177
E VICARIATU URBIS:	
Epistola Circularis Card. Praefecti quoad Functiones durante Expositione XL. Horarum	178

VII. CONFERENCES :

Our Analecta—Roman Decrees for the Month	179
Dispensation from the Recitation of the Breviary	179
Receiving Communion without Fasting	181
Ecclesiastical Functions during the Forty Hours' Adoration	186
The "Sacrosanctae" after the Canonical Office	187
The Ushaw Rabbits	187
"Napoleon" as a Baptismal Name	188
Christ the "Father of the World to Come"	189
Mass without a Server—The "Sanctus Candle"—Statues on the Main Altar	190
Those Monks in the Philippine Islands	193
Should Hypnotism as a Cure for Disease be Popularized?	198
Confessions before Mass on Sundays	200

VIII. BOOK REVIEW :

URRABURU: Institutiones Philosophicae	202
PIAT: Abbé de Broglie—Questions Bibliques	203
O'MALLEY: Thoughts of a Recluse	206
PUSTET: Enchiridion Gradualis Romani	207
REUSS: Biographical Cyclopædia of the Catholic Hierarchy of U. S.	207
RUSSELL: Sonnets on the Sonnet	210
DRISCOLL: Christian Philosophy	211
HETZENAUER: Η Καινη Διαθηκη Ελληνιστι	214
O'CONNOR: Rhetoric and Oratory	214
FRINS: De Actibus Humanis	215
PALLEN: Epochs of Literature	216
VIGOUROUX: La Sainte Bible Polyglotte	217
RICKABY: Notes on St. Paul	219
FRANZ: Der Magister Nikolaus Magni de Jawor	220

IX. BOOKS RECEIVED 223

SEPTEMBER.

I. THE COURSE OF DOGMA IN OUR SEMINARIES	225
II. THE BIBLE AMONG THE INDIANS BEFORE THE DISCOV- ERY OF AMERICA.	
The Rev. P. De Roo, Centreville, Oregon	232
III. THE SISTERS OF LORETTO. I.	
(Article VI of "American Foundations of Religious Com- munities")	259

	PAGE
IV. ST. MARY'S THEOLOGICAL SEMINARY, CLEVELAND, O. The Rev. Nicholas Pfeil, Cleveland, Ohio	272
V. MY NEW CURATE. (Story Leaves from the Diary of an Irish Parish Priest) . .	282
VI. ANALECTA: EX ACTIS LEONIS PP. XIII : Letter of the Holy Father to the Archbishops and Bish- ops of Scotland	294
E S. CONGREGATIONE STUDIORUM : Epistola Emi. Card. Praef. Fr. Satolli ad Praesules His- panos circa Disciplinas Philosophicas et Theologicas	305
E S. R. UNIV. INQUISITIONE : I. Interruptio in Prolatione Formae Ordinationis	308
II. De Facultatibus Habitualibus Ordinariis concessis	309
III. Dubia quoad Accelerationem Partus	310
E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM : Approbatio Instituti Sororum Tertii Ordinis S. Dominici (Dioec. Ruthen.)	311
E S. CONGREGATIONE RITUUM : Addenda—ad Martyrologium Romanum	312
E S. CONGREGATIONE INDICIS : Solutio Dubiorum quoad Constit. "Officiorum"	314
E VICARIATU URBIS : Epistola Card. Vic. circa Sedes Confessarias	315
VII. CONFERENCES : Our Analecta—Roman Decrees for the Month	316
Removing the Cover from the Sepulchrum of the Altar Stone	317
The Missa "in Die Obitus"	318
Confessional Inscriptions—A Suggestion	318
The Obligation of the Nuptial Blessing	320
The Latest Encyclical on the Italian Question	324
Not in this Department	325
Ecclesiastical Authority on the Subject of Spanish Bullfights	326
VIII. BOOK REVIEW : SCHEEBEN—WILHELM AND SCANNELL: A Manual of Dog- matic Theology	327
PESCH: Praelectiones Dogmaticae	327
THURSTON: The Life of St. Hugh of Lincoln	332
OTTEN: Der Grundgedanke der Cartesianischen Philosophie	335
IX. BOOKS RECEIVED	336

OCTOBER.

I. OUR CHURCH MUSIC IN THE LIGHT OF ECCLESIASTI- CAL LEGISLATION. John Hyde, Esq., Chicago, Ill.	337
II. THE SISTERS OF LORETTO. II. (Article VII of "American Foundations of Religious Com- munities")	354

	PAGE
III. SEMINARY AND UNIVERSITY STUDIES.	
The Very Rev. John Hogan, S.S., S.T.D., Brighton Seminary, Boston, Mass.	361
IV. HYMNS IN HONOR OF ST. JOHN OF KENTY.	
The Rev. Hugh T. Henry, Overbrook Seminary, Philadelphia, Pa.	370
V. MY NEW CURATE.	
(Story Leaves from the Diary of an Irish Parish Priest) . .	373
VI. BIBLICAL CRITICISM.	
The Rev. Jos. Bruneau, S.S., S.T.L., Dunwoodie Seminary, New York	383
VII. ANALECTA :	
EX ACTIS LEONIS PP. XIII :	
Apostolic Letter Addressed to the Clergy and People of Italy	391
E S. R. UNIV. INQUISITIONE :	
Epi uti possunt Dispensatione Cumulativa	401
E S. CONGREGATIONE RITUUM :	
I. Circa Cantum in Lingua Vernacula intra Missam Cantatam	401
II. De Commissione pro Revisione Operum Cantus Gregoriani	402
III. Nova Festa in Martyrologio Romano Inserenda	402
IV. Conceditur celebratio festi B. Innocentii PP. V.	403
V. Officium et Missa in honorem B. Innocentii PP. V. . . .	403
E S. CONGREGATIONE INDULGENTIARUM :	
Solutio Dubiorum circa Scapularia	405
E S. CONGREGATIONE INDICIS :	
Dubia circa Const. "Officiorum ac Munerum"	406
VIII. CONFERENCES :	
Our Analecta—Roman Decrees for the Month	408
The First Confession of Converts	409
A Plea for the Catholic Young Men's National Union . . .	415
The "Missa in die tertio"	423
Weekly Confession for the Gaining of Indulgences	424
Omitting or Postponing the October Devotions	426
Private Benediction with the Ciborium	427
The Number of Persons Required at Benediction	428
The Forty Hours' Adoration in Convent Chapels	428
The Sacrament of Extreme Unction	429
Retaining the Sacred Oils in the House	430
A Timely Suggestion	430
IX. BOOK REVIEW :	
WILLMANN: Geschichte des Idealismus	431
KONINGS-PUTZER: Commentarium in Facultates Apostolicas .	438
DONOVAN: Compendium Theologiae Moralis	438
CONATY: New Testament Studies	439
BERTHIER: Compendium Theologiae Dogmaticae et Moralis .	440
VAN DER STAPPEN: Sacra Liturgia	441
X. RECENT POPULAR BOOKS	443
XI. BOOKS RECEIVED	447

NOVEMBER.

	PAGE
I. ST. FRANCIS DE SALES AND THE FORMATION OF THE CLERGY.	
The Very Rev. Canon Mackey, O.S.B., Annecy, France . .	449
II. RELIGIOSUS RELIGIOSAE VITAE PERTAESUS SIBI ACCIPIT DONUM OBLATUM.	
The Rev. Aug. Lehmkuhl, S.J., Exaeten, Holland	464
III. A NEW METHOD OF TEACHING HISTORY.	
The Rev. Hugh T. Henry, Overbrook Seminary, Philadelphia, Pa.	471
IV. HYMNUS IN HONOREM SANCTAE AGNETIS.	
The Rev. Thomas Shearman, C.S.S.R., Windouree (Victoria), Australia	483
V. MY NEW CURATE.	
(Story Leaves from the Diary of an Irish Parish Priest) . .	485
VI. THE BIBLE AS A FACTOR IN THE EDUCATION OF CHILDREN.	
The Rev. Eneas B. Goodwin, Chicago, Ill.	500
VII. ANALECTA :	
EX ACTIS LEONIS PP. XIII :	
I. Epistola Encyclica de Rosario Mariali	510
II. Litterae Apostolicae confirmantes Constit. Soc. Jesu de doctrina S. Thomae	513
E S. CONGREGATIONE RITUUM :	
I. Probantur Litaniae de S. Corde Jesu pro Dioec. Massilien., etc.	523
II. Dubia varia circa Caerem. Missae praesente Metropolitanano	525
E S. CONGREGATIONE INDICIS :	
Prohibentur quaedam opera	527
VIII. CONFERENCES :	
Our Analecta—Roman Decrees for the Month	528
What Are We to Think of "Helbeck of Bannisdale?" . .	528
Conclusion of the Forty Hours' Adoration	536
The Crux of the Priestly Life	537
First Eucharistic Congress in India	539
The Midrash of the "Biblical World"	541
Civil Courts and Bequests for Masses	541
Publishing the Banns in Mixed Marriages	543
Original Sources of History from the University of Pennsylvania	544
Waxed Cloth on Altars	548
IX. BOOK REVIEW :	
HOGAN: Clerical Studies	549
BAART: Legal Formulary	550
JASTROW: The Religion of Babylonia and Assyria	550
SHANAHAN: Annual Report of Parochial Schools of Philadelphia	553
GIGOT: Outlines of New Testament History	554
JOLY: Psychology of the Saints	555
HATZFELD: Saint Augustine	555
KURTH: Saint Clotilda	555
X. RECENT POPULAR BOOKS	556
XI. BOOKS RECEIVED	560

DECEMBER.

PAGE

I. CHRISTMAS AND THE CHRISTIAN CALENDAR. The Rev. Herbert Thurston, S.J., London, England	561
II. MY NEW CURATE. (Story Leaves from the Diary of an Irish Parish Priest) . .	577
III. DISPENSATIONIS ACCEPTATIO. J.P., C.S.S.R., Ilchester, Maryland	597
IV. INSTITUTE OF SISTERS OF THE HUMILITY OF MARY. (Article VIII of "American Foundations of Religious Communities")	601
V. HORAE LITURGICAE. II. The Rev. Ethelred L. Taunton, London, England	614
VI. ANALECTA. E S. UNIV. INQUISITIONE : I. Dispensatio in Articulo Mortis ab Impedimento Mixtae Religionis II. Dispensatio in Articulo Mortis ab Impedimento Disparitatis Cultus III. Dubium de Validitate Ordinationis IV. Matrimonia Infidelium inita cum Intentione ut sint Dissolubilia V. Delegatio Facult. ad dispens. ab Imped. Matrim. in Articulo Mortis VI. Extensio Facultatum concedendarum Ordinariis Locorum E S. CONGREGATIONE PROPAGANDAE FIDEI : Circa Ordinationem Clericorum et praesertim Polonorum E S. CONGREGATIONE RITUUM : I. Quoad Delationem Imaginum in Processionibus cum SS. Sacramento II. De Usu Linguae Slavicae in Sacra Liturgia	625 626 627 628 630 631 632 632 633
VII. CONFERENCES : Our Analecta—Roman Decrees for the Month "Herodii Domus Dux est eorum" Children as Sponsors The Stipend Corresponding to the Number of Masses . . . The Ritual of Secular Societies in Catholic Cemeteries . . Diocesan Fund for Infirm Priests Should I Have Duplicated? The Ceremony of Renewing the Vows The Removal of a Vicar-General "ad nutum" Meaning of "Indulgentiam, Absolutionem, et Remissionem" .	637 639 639 640 641 645 647 648 649 651
VIII. BOOK REVIEW : PETERS: Sahidic-Koptic Ecclesiasticus GAUDEAU: Libellus Fidei FROGET: Le Saint-Esprit dans les Ames OLLIVIER: L'Eglise CODIALBAIL PRESS: Buddha's Tooth FERNALD: The Spaniard in History	653 656 657 658 659 662
IX. RECENT POPULAR BOOKS AND HOLIDAY BOOKS FOR CHILDREN	664
X. BOOKS RECEIVED	671

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. IX.—(XIX.)—JULY, 1898.—No. 1.

THE "OLD METHOD" OF APOLOGETICS.

THEOLOGIA FUNDAMENTALIS, Auctore Ign. Ottiger. S.J. Herder: St. Louis, Mo. 1897.

DE RELIGIONE REVELATA. Lib. v., DE CHRISTI ECCLESIA, Lib. vi., Auctore Gul. Wilmers, S.J. Pustet: New York. 1897.

I.

STATE OF THE QUESTION.

WHILST these two solid works on the foundations of faith were being built along the lines of traditional apologetics, keen-sighted critics, and withal experienced and undoubtedly earnest of purpose, were busy examining those very foundations, with a view to determine whether they be in all ways safe; or at least capable of resisting the attacks of unbelief, and of standing as a firmly rational groundwork to the truths of revelation.

A widely accepted result of the criticism has been, that the "old method" of defending the reasonableness of faith in the supernatural, though in the abstract sound and conclusive, has become in the changed conditions and trend of that subtle entity termed "modern thought" inapplicable and useless. The "traditional apologetic," it is claimed by some, is too "metaphysical and *a priori*," is "insufficiently in touch with the advancement of science," "*elle ne convient plus aux yeux malades de nos contemporains*." Others find the ancient way "unphilosophical," inasmuch as it

starts not, so it is said, from the very roots of man's being to lead him on to the logically necessary acceptance of revealed truth. Instead of the older method, some propose what is called the psychologico-moral method, which rests the claims of revelation on its intrinsic merits,—the correspondence, namely, of Catholic Christianity with mental and moral laws and habits,—with the intellectual and ethical aspirations of humanity. Others, adopting a Neo-Kantian conception of our nature, favor the "*method of immanence*," which finds the only truly philosophical basis for the supernatural in the postulate of practical reason. "The progress of our will constrains us to the avowal of our insufficiency, leads us to the need of an increment from without, gives us the aptitude, not to produce or to define it, but to recognize and receive it." In a word, the action of our will is ultimately inexplicable without the supernatural.

And so it has come about that on the one side we meet with the theologians—especially amongst the Germans—whose works are monuments of erudition, firmly and systematically put together, stolidly adhering to a plan which the French philosophers, whose strictures are, to say the least, clever and plausible, timely and practical, declare to be if not unsound, at least antiquated, and, in view of contemporary thought, unphilosophical, and, therefore, unavailing. What can be the meaning and the reason of this divergence of practice and theory? An explanation might be seen in the potency of nationality. The patient, conservative temperament of the Teuton naturally holds fast to the well tried ways in which his forefathers have trodden in their explorations of the deeper and higher spheres of abstract truth; whilst the more impatient, radical genius of the Celt is eager for fresh and more taking methods that seem likeliest to gain a quicker and a larger following.

Moreover, works of the kind before us, and most other such built on the lines of traditional apologetics, have been constructed in the retirement of cloister or college by men of speculative habits. May it not be that thus they lack that element of the practicable, that adaptation to the pressing

needs of the time, to the present phases of living humanity with which they alone can fully sympathize who are in close contact with the moving, thinking-in-action world of to-day? May it not be, therefore, that the older ways of presenting the credentials of religion having lost their practical value, the science of apologetics needs revision, reconstruction, even as the quondam psychology of the schools ought to be remodeled, we are told, in the light of experimental science, and the older ethics recast in adjustment with the evolutionary theory? Queries of this kind, and their implied affirmatives, might well be pertinent did we not find very respectable theologians—men fully alive and keenly sensitive to the actual demands on defenders of the faith,—putting to themselves the same questions and answering them with pronounced and quite solidly established negations. From a number of such writers let one be here selected, who has besides the special advantage of moving amidst the actual strife of recent controversy. We refer to Père Le Bachelet, whose brochure on the present subject is reviewed elsewhere in this number.

The *Annales de Philosophie Chrétienne* from January to July, 1896, published a series of articles on the "exigencies of contemporary thought in the matter of apologetics, and on the method of philosophy in the study of the religious problem." The articles were from the pen of M. Maurice Blondel, a brilliant young writer, at the time *maître de conférences* in the University of Lille, and since then professor of philosophy in the University of Aix. The theories therein set forth attracted considerable attention from the higher French reviews, foremost amongst others the *Etudes*, to which Père Le Bachelet contributed the series of rejoinders that have since been gathered together, and are now published apart in the brochure just mentioned.

M. Blondel, in the articles alluded to, reviews the various apologetical methods now in use, passing briefly over those that rest on a false philosophy, and subjecting to a vigorous criticism "those that seek to press historical facts into the philosophical defense of Christianity and to mingle in that

defense such different points of view as the historical, moral, literary, aesthetic," etc. The apologetical method of the late M. Ollé-Laprune, based on the accord of Christianity with the intellectual and moral sides of human nature, he holds "to have a certain value for non-philosophical minds or for such as already believe, but to be quite unsatisfactory for the philosophical or unbelieving." The method advocated by M. Le Querdec, which rests on the identity of Christianity with biological laws, is admitted to have some advantage, yet "it presents grave philosophical and theological difficulties, especially as its analysis of life is made in view of an extraneous factor, which neither in its form nor its content can be philosophically justified as an extension of the original coefficient."

The time-honored traditional method of apologetics, which proceeds from the demonstration of the existence of God to the proof of the fact and object of revelation, is for the full and harmonious development of the truth it presents valid and satisfactory, for those at least who are able to take in its large syntheses; but with its didactic form and metaphysical apparatus it does not appeal to minds of the present day, whom it imports the actual apologist to reach—especially as its principles and assumptions or "presuppositions are to a great degree contested, and because it presents no philosophical consistency over against modern rationalism."

From this destructive criticism M. Blondel advances to the positive elements of the method which the present development of philosophic thought necessitates. The basal and controlling concept of contemporary philosophy is that of *immanence*, that is, the idea "that nothing can enter into a man which does not emanate from him and does not correspond in some way to a necessity for expansion, and that neither as a historic fact, nor as traditional teaching, nor as an obligation superadded from without, is there for him a truth that tells and a precept admissible, without being in some manner autonomous and autochthonous." On the other hand, "there is no Christian nor Catholic who is not *supernatural*; that is to say, it is impossible for a man to educe

from himself what one pretends to fasten upon his thought and volition."

And yet "the problem exists and clamors for solution, all the more that revelation comes to us with a binding force, under penalty of eternal loss and chastisement. For if it is true that the exigencies of revelation are objective, we must admit that we are not self-sufficient; and from this our insufficiency, from this our innate impotence, this our essential dependence, it follows that revelation must find its traces in man simply as man, and its echo in autonomous philosophy."

Consequently but one method serves the purpose, the method of immanence, which brings forth that trace and gives back that echo within man himself. "The development of our will constrains us to recognize our insufficiency, leads us to feel the need of an increase, and gives us the aptitude, not indeed to produce or to define that additional element, but to recognize and to receive it."

The supernatural is thus "*postulated by thought and action*, and the subject is prepared for the reception of the divine gift. The valid bearings, however, of philosophic conclusions stop at the threshold of real operation, wherein alone the human act and the divine act, nature and grace can meet in union. Philosophy being unable even to furnish or contain the *real* involved in natural action, cannot directly demonstrate or prove the supernatural; it limits itself to defining the conditions which it deems necessary to solving the problem of human destiny."

M. Blondel's Neo-Kantian views called forth a wide and intense interest, and received no little favor as well as disfavor at the hands of writers in the French reviews.

In the ensuing controversy it is easy to discern the advocates of three distinct methods: the traditional method, familiar to every student of Catholic theology and exemplified in works such as those placed at the head of this paper; second, the so-called modern methods, which consist substantially in a development and defense of the intrinsic criteria or the correspondencies of Catholic Christianity with

man's constitution, laws and aspirations ; third, the foregoing method of immanence advocated by M. Blondel.

The remainder of the present article will be restricted to a brief summary of the principal arguments underlying the first of these three methods.

II.

THE TITLES OF THE "OLD METHOD."

"The epithet 'traditional' is applied to the ancient doctrinal apologetic whose main lines are found in all the classical treatises *de vera religione*. This method presupposes as proved by philosophical arguments, the existence of God and the other fundamental truths without which no sufficient principle, either of morality or of religion is conceivable. It demonstrates directly by philosophy and history the *possibility* and the *fact* of a divine revelation, stamped with a character obligatory on all men, destined as they have been by God for a supernatural end. To establish the *fact* of divine revelation it appeals to signs or characters of diverse kinds ; the chief of these are the *external* signs, prophecies and miracles of the physical and of the moral order. Christian faith is thus seen founded on reasonable bases, since its genuine motive, the authority of God revealing, is rationally proved."¹

Now this method a recent eminent apologist has declared, as was said above, inadequate. "It is too authoritative for an epoch enamored of the experimental method, justly enamored, for the method of experience has proved itself by its fruits. It is, moreover, very incomplete."²

"The funeral knell of the 'old apologetics' is said to have been sounded at the birth of the new tendencies in philosophical apologetics. On the one hand scientific apolo-

¹ Le Bachelet, p. 31.

² Bougaud, *Le Christianisme et les Temps présents*. Mons. Bougaud's method is based on the adaptation of Christianity to the intimate needs of the human soul. There is a certain indescribable charm about the elevation and *élan* of his thought. P. 2.

getics passes away exhausted, without *verve*, without inspiration ; on the other hand, the metaphysical apologetic has gone never to return. There remain, therefore, only moral, psychological and social apologetics, which approach the soul through its inmost wants and its highest aspirations"¹

"The 'old apologetic' finds itself, therefore, under the stroke of a doubly unfavorable verdict. Some regard it as decidedly inept, or at least not adapted to reach modern minds as they are ; in its place they would substitute the psychologico-moral method, by setting forth the validity and the intrinsic merits of Christianity. Others refuse it all strictly philosophical value, and for it substitute as a rational basis the method of *immanence*."

Strange to say, or from another point of view, characteristically enough, "the theologians have not bowed their head before this double verdict," to use Père Le Bachelet's expression : "They have spoken and made their reserves, for it seemed to them from the start that the modern systems leave at least in the shade that which may not be omitted in a complete and effectual apologetic, viz., the proof of the fact of revelation from the divine signs with which God has been pleased to mark it ; it seemed to them, moreover, that several of the new methods, along with happy suggestions and strengthening thoughts, contain equivocations and dangerous statements which at least call for explanation" (p. 47).

Two questions naturally suggest themselves in regard to the attitude of the theologians : "Have they been guided in their reserves by a narrow dogmatism, by routine, or by ignorance of the exigencies of the times? Was it theirs to choose to abandon the old method, abandon it practically by laying it aside, as an ancient weapon that had lost its usefulness?" (p. 48).

The answer to these queries will appear from an examination of the titles on which the traditional apologetic is based.

¹ Cited by Bachelet from the *Annales de Philos. Chr.*, Sept., 1895, p. 694. It should be p. 654.

The strange thing happens here as so often elsewhere, that the very objections urged against the "old method" are its strongest arguments, so that the answers to those objections furnish the soundest principles of its justification and efficiency.

No one, as far as we know, has established this fact more clearly and cogently than Père Le Bachelet.

It is urged against the "old method," first, that it does not find in man "the origin of the obligation to believe; and the answer is, because that obligation springs from a higher source," secondly, that it centres on "one simple fact, the fact of revelation; and it replies that all faith rests on that foundation," thirdly, that it is all "intellectualism, that it looks on faith as a simple assent of the mind to a symbol, instead of a living, acting force; and it answers, because faith is precisely, as such, an intellectual assent," its life and energy being the effect of other influences—the will, the virtue of charity and divine grace: fourthly, that it is permeated with "metaphysics, that it appeals for its philosophical presuppositions to speculative reason"—a "faculty" whose untrustworthiness has been demonstrated by Kantism, as well as by positivism and the new psychology; and it replies, because there is no other criterion available and valid; and because the Church endorses such an appeal, lastly, it is reproached with relying for its demonstrations of faith mainly on "external signs," prophecies, miracles and the like, which have little or no weight with the modern mind; and it insists that those "signs" are God's impress on His revelation, and that herein again the Church is sponsor for the argument.

To sum up these claims in the succinct phrasing of Père Bachelet :

"1. The Catholic apologist must in the last analysis found the obligation of faith on the authority of God, the Supreme Teacher and Supreme Truth.

2. The apologist who does not reach the *concrete fact* of revelation remains outside his scope.

3. The apologist ought not to take as a sole and necessary hypothesis that of a living and acting faith.

4. The apologist cannot be content with a philosophy that leaves in suspense, or does not demonstrate with certainty the truths of the rational order presupposed by revelation.

5. The apologist cannot exclude systematically the motives of credibility—valid always objectively and *per se* subjectively likewise—viz., prophecies, miracles and such like criteria."

These propositions rest on the intrinsic evidence of their matter and on the teaching of the Vatican Council, especially as found in the third chapter *De Fide* of the Dogmatic Constitution *Dei Filius*, and in the history of the Acts of the Council.

The first and last aim of the Catholic apologist is to justify belief in supernatural truths—to lay down and build up systematically the logical foundations of faith in a supernatural revelation. Faith with him is a psychical reality, an intellectual assent, made by the mind moved by the will—mind and will both being under the influence of divine grace. The object at which that assent terminates is some divinely revealed truth or truths, and the motive or reason for which the assent is given is nothing less than the authority—the omniscience and veracity—of God the revealer. If as Père Bachelet observes "there were question of belief in the vague sense in which the word is often taken in modern philosophy—a sentimental faith summed up in the idea of religiousness—'a faith wondering at its own lack of vision'—or a philosophical faith identified with a knowledge of religious truth, *religious opinion*—a reaching after the ideal, etc.; if there were question of a merely natural religion—religion of the inner life, a creedless cult—a making for righteousness, etc., the frontal question of Catholic apologetics, and the end it must above all strive for, would not be the establishment of the fact of divine revelation, nor still less the motive on which such a revelation must be accepted." The description given in the Acts of the Vatican Council of the rationalism and semi-rationalism of the present century, and the condemnations in the Canons

of that Council of those errors in their bearing on faith, leave no room to doubt of the attitude that ought to be taken by the Catholic apologist of the present day ; nor, consequently, of the truth of the first and second of the above propositions.¹

The reproach that the old apologetic reduces man to mere thought—makes faith a mere assent to a symbol—a realized abstraction—rests on the confusion of faith in its essence (*fides informis*) with faith as informed by charity (*fides formata*). The Council of Trent condemned the proposition that loss of grace necessarily implies loss of faith, that genuine faith as such cannot exist in the soul bereft of divine charity. It is of course the veriest platitude to say that it must be the desire of the Catholic apologist that every human intellect should be illumined by a faith which, inspired by charity, proves its energy by living works ; but quite another thing it is that he ought to take as the one and necessary hypothesis such a “living acting faith.” Otherwise would the science of apologetics have to absorb the expository and exhortatory matter and methods of the teacher and the minister of religion.

The charge is brought against the traditional method that it is based on “metaphysical” assumptions which are either contested by modern philosophy, or have slight interest for the practical and empirically inclined minds of to-day.

The objection opens out at once on the large divisions of the science introductory to religion—the specially philosophical, and the specially theological.² In the former divi-

1 Bachelet, pp. 51-59.

2 Apologetics goes before faith in order to establish on the basis of philosophy and history a scientific judgment as to the credibility and intellectually binding force of the Christian Revelation (“*motiva credibilitatis et credentia litatis*”). Christianity, as a supernatural religion, is based on a divine revelation, which, as a fact, is known by *historical* investigation. It is likewise an *absolute religion*, one in which the *religious idea* has been most perfectly realized, and as such comes legitimately under philosophical speculation. Hence a complete method of apologetics must be *historico-philosophical*. Apologetics is not, however, the *philosophy of religion*. It presupposes and builds up from the latter. Hettinger, *Apologetik*, P. 27.

sion, many principles and inferences are taken from the various departments of systematic philosophy, especially from cosmology, psychology, theodicy and ethics, and are shaped and arranged so as to form a direct basis for the science of religion. In the latter, all this preparatory work is presupposed and the apologist concerns himself immediately with demonstrating the possibility, necessity, fact and obligation, character, criteria, etc., of supernatural religion. In developing this fundamental science he must, of course, assume a large number of philosophical positions as pre-established, else would there be no end of repetitions, nor could it be well determined where to lay the very corner stone of his teaching, since there is hardly any truth even of material logic, and especially of ontology, that is not questioned by some more or less popular authority in those disciplines. The Catholic apologist feels himself perfectly safe in assuming the metaphysical groundwork of his science since he has the infallible teaching of the Church as to the validity of reason in *demonstrating*¹ the preambles of faith. At the same time he realizes that the science he rears on these suppositions, will appeal to minds infected by empiricism and naturalism, only when supplemented by apologetic arguments based directly on data which they are prepared to accept. But this simply goes to show that the science of apologetics can perform a practical and adequate work only when supplemented by special *apologies*,² by

1 Mr. Balfour, in England, M. Brunetière, in France, and more recently Count Tolstoj, in Russia, stand out in the intellectual world of to-day as leaders in the "reaction against science." Unfortunately their method by claiming that all *science* rests ultimately on a belief which is logically inexplicable, destroys the basis of faith as an intellectual state, and makes of faith itself either a blind instinct or an emotional necessity.

2 "*Apologetics* (fundamental theology) is that department of theology which furnishes the demonstration of Christianity as the divinely revealed, absolute religion, represented, announced, preserved and offered to all humanity by the one true Catholic Church." It is the science of *Apology*. *Apology* is *per se*, a definite systematic defense against attack. As such it will vary in method, according to the manifold variety of its matter. Hettinger *Ibid.* P. 22.

defenses of the religious foundations made from many directions and vantage grounds.

Lastly there is the objection that the old apologetic still employs the argument from prophecies and miracles, to establish the fact of a supernatural revelation. "Among Protestants, who make profession of admitting the Christian revelation there is a large number who reject the criteria whereby the fact of revelation is shown and demonstrated, and who appeal exclusively to *internal experience*, a religious *feeling*, to the *witness of the Holy Spirit*, or to the *immediate certitude* of faith. They reject, therefore, entirely the validity or the necessity of the *motives of credibility*, drawn from miracles or prophecies; or, if they do not reject them entirely, they admit them only as subsidiary arguments and as presupposing faith, for, they say, facts of such kind can be known only by faith, and hence presuppose faith. Already the early reformers claimed to recognize the pure word of God by a certain 'savor,' a certain 'taste,' and so they supposed as existing in every believing soul the *immediate witness of the Holy Spirit, a natural religious sentiment,—the consciousness of necessity of religiousness*. In virtue of this sentiment, we recognize immediately and as true and divine the Christian religion, without being required to seek the credibility of revealed truth by external criteria."¹

Besides these Protestant teachers there are others who "maintain that supernatural facts are incomprehensible as motives of credibility, if faith be not already supposed as present in the mind, so that the fact itself of revelation is not demonstrable to one who has not faith already," etc.²

A twofold error, as Père Le Bachelet points out, is contained in this position, "first, the accepting of a state of mind inferior to *certitude* in regard to the fact of revelation; second, the denial of the necessity of external criteria.

Both these errors have been at various times explicitly and implicitly proscribed by the Church. The former in

¹ Acta Conc. Vat. ap. Le Bachelet, p. 73.

² Note to preparatory *Schema*, Bachelet, ib.

the twenty-first of the propositions condemned by Innocent XI., March 2, 1679. "The assent of supernatural and salutary faith is compatible with knowledge *simply probable* of revelation, and even with the fear that God may not have spoken at all." Pertinent to the latter is the teaching of the Vatican Council: "In order that the homage of our faith be in accord with reason, to this interior assistance of the Holy Ghost, God has been pleased to add *external proofs* of His revelation, that is, divine facts, *miracles and prophecies*, which, while manifesting abundantly His omnipotence and omniscience, constitute so many signs *most certain and adapted to the intelligence of all*. This is why Moses and the prophets, and above all Christ our Lord, wrought many manifest miracles, and we read of the apostles that 'they going forth preached everywhere, the Lord coöperating with them and confirming the word with signs that followed.'"¹

And further on the *Acta* proceed to speak of the divine fact of the Church, as presented by God to the human intellect through the same criteria whereby all revelation in general is recognized as divine, viz., miracles and other external marks—the greatest of all in case of the Church being her propagation and perpetuity.

In estimating the demonstrative validity of these external signs, the double point of view in which they may be estimated must be held close in sight. A miracle as a supernatural fact may be viewed from within—*le surnaturel theologique* as Père Le Bachelet calls it—that is, in its direct and positive relation to God, as author of grace and of man's supernatural end. This view from within presupposes, of course, faith as an act or habit of the mind. But there is besides the view from without—*le surnaturel au sens philosophique*—which connotes a preternatural effect, that transcends nature and requires consequently as its sufficient reason a cause surpassing the natural. This is not the view of faith. Or, to use Père Le Bachelet's analogy—of the dual vision of some beautiful cathedral. "To observe

¹ Simor, *Relatio de Schemate*, ap. Bachelet, p 76.

its interior, to judge that all the lines converge toward the sanctuary, that in the sanctuary all converge toward the altar, one must enter the building—*c'est la vue du dedans*. Nevertheless, the tourist who contemplates the exterior, the imposing mass, the solidity, beautiful proportions, is enabled to judge that the construction evidences a skilled and mighty architect—*c'est la vu du dehors*.¹

"Such are the foundations upon which the Vatican Council deemed it opportune to base the apology for Christian faith. It acted with full knowledge of the case, having before its eyes not only the question of theory and doctrine, but besides and above all the question of fact and opportuneness. Who does not see that the theologians in maintaining this form of apologetics in their teaching, and in not assenting to the judgment of those who readily pronounced it worn out, incomplete, at least ineffectual and inopportune at the present hour—who does not see that the theologians in so doing were not lagging behind with a thesis of the schools, but moving onward with a clear and just consciousness of their obligations, and serving the Church as she wishes and ought to be served?"²

But while all this goes to show that the traditional apologetic is founded upon solid theological principles, it does not prove that the elder method may not and should not be supplemented, especially from the side of history, science and philosophy. On the contrary, all the arguments establish is that Catholic apologetics is theologically sound and solid, and opportune and effectual for its purpose, viz., as a sure orientation of the mind in respect to the theological principles of faith. How far it proves effectual in meeting the objections of unbelievers and in gaining them to the faith, depends largely on the way in which it is assimilated and applied by the actual custodian of the truth, who here, as everywhere, must have the prudence of the householder who knows when to bring forth from his good treasure the old, when the new. At no time in the history of the Church

have there been wanting these scribes learned in the kingdom of heaven, least of all are they wanting in this our day and generation. For, side by side with the many recent works of scholastic mould on technical *apologetics*, there have appeared in recent years an uncounted array of *apologies*, written, some from the standpoint of history, others from that of science, others from that of philosophy. Most of them are excellent superstructures to the traditional bases, many of them are brilliant and attractive, each of them in its own way is calculated to dispel the errors and prejudices of unbelief, and to win souls to the light of faith. Of these additions to the older lines something shall be said on another occasion.

F. P. SIEGFRIED.

Overbrook Seminary.

AMERICAN FOUNDATIONS OF RELIGIOUS ORDERS.—VI.

THE SISTERS OF CHARITY OF NAZARETH.

THE State of Kentucky has the unique distinction of being the birthplace of three religious Congregations that were founded in the first quarter of the nineteenth century, namely the Sisters of Loretto in 1812, the Sisters of Charity of Nazareth in 1812 and the Sisters of St. Mary Magdalene (subsequently named the Sisters of St. Catharine of Siena) in 1822. Considering the time when these sisterhoods were started, the fewness and poverty of the Catholics then in Kentucky, the remoteness of that Commonwealth from the Atlantic seaboard where the majority of immigrants were settling, and its contiguity to the pathless West through whose forests primeval still wandered the savage aborigines, these foundations are tangible proofs of an heroic zeal for

Christian education—which was the main object of these institutes—and a superb confidence in the Providence of God to grant religious vocations among a rude pastoral people when vocations were so vital to the welfare of the Church in the wilderness.

The Founder.—The Congregation of the Sisters of Charity of Nazareth was founded by the Rev. J. B. M. David, afterwards Coadjutor Bishop of Bardstown. So closely associated was he with Bishop Flaget—living in the same house, cultivating the same missions, supporting the same cares, sharing the same privations, coöperating in the same projects, participating in the same hopes and consulting together to foster all the spiritual and material enterprises of the poor, struggling, pioneer diocese—that the two apostolic missionaries are jointly honored by the Institute as its Fathers in God. But, indeed, the part of the Bishop, overwhelmed as he was with the myriad responsibilities of his high pastorate, seems to have been to approve, to encourage and to advise, while the part of Father David appears to have been to conceive, to regulate and to direct. Archbishop Spalding, in his *Sketches of Kentucky*, gives the chief credit to the priest, saying:

“At this time the excellent Superior of the Seminary, with the advice and consent of Bishop Flaget, conceived the idea of founding a community of religious females who, secluded from the world, might devote themselves wholly to the service of God and the good of the neighbor.”

The Right Rev. John Baptist M. David was born in a hamlet on the river Loire, in France, between Nantes and Angers, in the year 1761. He became a Sulpician in 1783, and was ordained priest on September 24, 1785. For four years he was a professor in the Theological Seminary of Angers. Driven out of his native land by the Revolution, he came to America in 1792, in the company of the Rev. Father Flaget and Mr. Badin—the one to become the first Bishop of Bardstown, the other to be the first priest ordained in the United States.

"On the voyage," relates Archbishop Spalding, "he applied himself with such assiduity to the study of the English language as to have already mastered its principal difficulties ere he set foot on American soil. This is but one in a long chain of facts which prove that he made it an invariable rule never to be idle and never to lose a moment of his precious time."

Father David was sent by Bishop Carroll to missions in lower Maryland, and when he had been only four months in the country he preached his first sermon in English. Of course he had a French accent and his sentences were not all idiomatic, but such was his mastery of the language that he was clearly understood, and so gracious was his priestly influence that the word of God had its wonted effect even though announced in somewhat broken words. He continued in that region for twelve years. His apostolate was fruitful in edification. He was accustomed to give four retreats every year to each of his three congregations—one for the married men, one for the married women, the third for the lads and the fourth for the maidens—and these he preached with unflagging earnestness, regular system and paternal care.

He was summoned in 1804 from his pastoral work in Maryland to teach in Georgetown College and there he remained for two years. At the end of that time his Sulpician brethren in St. Mary's Seminary, Baltimore, claimed his services and had their claim allowed. With them he remained nearly five years a professor in the institution, and so devoted was he to his lectures for the young levites that his health broke down utterly from the confinement and the mental strain of class-work.

Just then, Bishop Flaget, also a Sulpician and newly consecrated, was about to start out for his frontier diocese in the wilds of Kentucky—whither he was to travel on horseback, on foot, and by boat—and Father David offered to share in the hardships of the journey and of the work. The Bishop, who knew his sterling worth as priest, missionary and professor, accepted him as a helper sent by Heaven. To-

gether with three aspirants to the priesthood, they made the toilsome way from Baltimore to Bardstown. As soon as they reached the log-cabin that Father Badin gave up to be the episcopal "palace," Father David was appointed Superior of the Seminary, which was immediately started in a cabin with one sub-deacon (afterwards Bishop Chabrat) and two other students. Father David was the whole faculty—teacher of grammar, rhetoric, philosophy, theology, Latin, Greek, Hebrew, ritual, Gregorian chant, etc., etc. The Bishop gave what aid his multifarious duties permitted, but the burden of regular studies rested on his devoted assistant. Father David moved with his beloved seminarians from Father Badin's dwelling to the farm of St. Thomas, in November, 1811, and in 1818 he took the class of theology with him to Bardstown, when the Bishop called him to reside there.

At the solicitation of Bishop Flaget, Father David was appointed by the Pope, Coadjutor Bishop in 1817, but he was not consecrated until 1819, because, to give one of several reasons, he was too poor to buy episcopal robes and to defray the expense of his consecration, and he had to wait until he could beg, by means of letters sent to friends of his in France the articles that he needed and receive them from that country. He was crowned with the mitre on August 15, 1819. He was then Coadjutor Bishop, Director of the Seminary, Ecclesiastical Superior of the Sisters of Charity of Nazareth, and Rector of the Cathedral.

Bishop David compiled a prayer-book called "True Piety," wrote two pamphlets on the veneration of images and the invocation of saints, published an address to non-Catholics on "The Rule of Faith," translated Bellarmin's treatise "On the Felicity of the Saints," and composed a course of meditations for congregational retreats.

He continued to be Superior of the Nazareth Sisterhood for twenty years, when age and infirmities compelled him to resign the office. He retired from it in 1833. He was then an octogenarian, worn out with labors and sufferings. Shortly after giving up his supervision of the institute he wrote to Sister Elizabeth: "Tell the sisters that I have not ceased

to be their Father because I have surrendered my awful responsibility as guardian of their souls, that I entertain for them that love which will re-unite me to them in the eternal Kingdom of God." When he was near death he was carried on a litter, at his entreaty, from Bardstown to Nazareth, in order that he might die among his spiritual daughters. He expired in peace and hope on July 12, 1841, aged eighty-one years, fifty-six of which had been spent in the priesthood and twenty-two in the office of Bishop.

The Foundation.—When Father David beheld the children of the Catholics in Kentucky growing up without education, his heart was filled with compassion for them and he resolved to found a society of religious women to train the girls, convinced that it would be easier to find subjects for a sisterhood than for a brotherhood, and that if the future mothers of the race were properly reared, the succeeding generations would be certain to be trained in the faith. He consulted the Bishop and received cordial encouragement. He looked for novices and soon found two of them for the corner-stones of his institute.

"The new society," declared Archbishop Spalding, "was to be solely under the control of the Bishop and of the Ecclesiastical Superior whom he might appoint. Besides aspiring to the practice of religious perfection by fulfilling the three ordinary vows of poverty, chastity and obedience, the members of the Sisterhood were to devote their lives to such works of mercy, both corporal and spiritual, in behalf of their neighbor, as might come within their reach, and also to apply themselves to the education of young persons of their own sex in all the branches of female instruction. To these occupations they were to add the instruction of poor children and servants in the catechism, and the visiting of the sick, without distinction of creed, as far as might be compatible with other duties of their Institute. Such was the original plan of the society."

In November, 1812, two pious ladies of mature age, Teresa Carico and Elizabeth (who was known as Betsy) Wells took possession of the "convent" that the seminarians had built

for them—a small log-house near the Church of St. Thomas. The building had only two rooms, one above the other, the one up-stairs, or rather up-ladder, being a dark loft, with sloping roof, that was used as a dormitory. Connected with the house was a smaller cabin that served as kitchen and refectory. The two novices began their charitable career by making clothing for the clergy and the seminarians.

Catharine Spalding, of the gifted Kentucky family of that name, joined the community on January 21, 1813, which date, because of the fruitful services that she rendered to the Institute, is a red-letter day in its annals.

Father David presented to the three sisters on that same day the provisional Constitutions and Rule that he had drawn up for them and an order of the day for them to follow in their community exercises. He also appointed the oldest of the trio as acting Superioress to remain at the head of affairs until enough members should have been received into the community to hold a regular election.

The sisters had scarcely any furniture—a puncheon for a table, straw for beds and a few cooking utensils; they had no uniform habit, but wore the clothes that they had brought from home; they had the most coarse and scanty fare; they had no regular income and they depended for their living on what the Founder could yield to them out of his slender purse, or the offerings in produce of the farmers of the neighborhood, and on the vegetables that they could raise in their garden.

On Easter Monday in 1813 two more postulants, Mary Beaven and Harriet Gardiner, knocked for admission, and they were soon followed by Mary Gwynn.

The sisters, now six in number, made a spiritual retreat of seven days, in June, under the direction of Father David, and afterwards in the presence of the Bishop, their Founder and Father Chabrat, they proceeded to an election and chose for Mother Superior, Sister Catharine Spalding, for Mother Assistant, Sister Harriet Gardiner, and for Procurator, Sister Betsy Wells. On this memorable occasion the Bishop delivered an instruction on the religious life.

Sister Betsy Wells was a convert. She was a sister of General Wells, of Jefferson County, Kentucky, and of Captain Wells, who was killed in the war of 1812. About a year after joining the community she left it. But she still devoted her life to good works. For a time she was house-keeper for one of the priests of the diocese. Afterward she entered the Dominican Sisterhood of St. Mary Magdalene at Springfield, in Washington County, Ky., and there remained until her happy death.

Miss Ellen O'Connell, of Baltimore, was admitted into the Congregation early in 1814. She was the only child of a professor of languages and rhetoric, very dear to her father because she had come to him at the cost of the existence of his wife. She had been brilliantly trained by him and had become a successful teacher, when she felt called to the convent. She had been a penitent of Father David's while he was stationed in Baltimore, and from him she had received news of the formation of the Sisterhood. After passing through her novitiate she became directress of studies in the sisters' first school.

The community followed for two years the temporary regulations framed by Father David, devoting their time chiefly to religious exercises, their own housework, labors in the garden and field, and to sewing for themselves and the seminarians. At the end of that period, their Founder, with the consent of the Bishop, decided that they should adopt the Rule of the Daughters of Charity, established in France by St. Vincent de Paul nearly two centuries before. The aim, spirit and work of the two Institutes were identical. The rules needed only a few unimportant modifications to adapt them to the requirements of the American community.

A different costume, however, was decided upon. It was made by the sisters, and consisted of a habit and cape of black stuff, similar to their present uniform, and of a cap, the color of which was at first black but was changed to white after a few years. This head-dress is somewhat like an old-fashioned "sun-bonnet," and was thought to be more neat,

convenient, comfortable and economical than the wide-flapping "cornette."

"After the society had adopted the rules observed by the spiritual daughters of St. Vincent of Paul," wrote the Rev. Dr. Charles I. White in his *Life of Mother Seton*, "Father David conceived the idea of uniting it with the institution at Emmittsburg, which was governed by the same constitutions, though distinguished by a somewhat different uniform. To effect his purpose he addressed several letters on the subject to the Rev. Mr. Dubois, Superior of the Sisters of St. Joseph,¹ who assented to the proposal, but on conditions which were considered too onerous by Father David. The latter desired a separate novitiate to be established in Kentucky and also that the Superior should have the title of *Mother*, as given to the head-sister at St. Joseph's. To the latter requirement Mr. Dubois made an absolute objection, and the former he was willing to accept only on condition that it could be justified by a precedent among the Daughters of Charity in France. He also demanded that the branch in Kentucky should not admit a greater number of members than the Bishop of the diocese would engage to support, until a security for their maintenance had been otherwise provided. These views on one side and the other gave rise to difficulties which could not be satisfactorily adjusted, and thus caused the failure of the negotiation. The event, however, showed that although organized under separate governments the two societies could pursue their labor of love with a perfect union of hearts, and, by the divine blessing, coöperate most successfully in the accomplishment of the same glorious object."

The Work of the Institute.—The first school of the Nazareth Sisters was opened in 1814. It was conducted in a log-house that was put up for it by the seminarians beside the convent, which had been transferred to a site about a half mile from the Church of St. Thomas. The first pupil was Cecilia O'Brien, a young girl who resided near-by.

1 As Mother Seton's Sisterhood was provisionally called.

Some years later she entered the community, was known therein as Sister Cecily, and lived to celebrate the fiftieth anniversary of her profession.

In those early days, as the Catholics of Kentucky were sparsely settled, mostly on farms miles apart, and as there was no boarding-house for girls near the convent, the sisters in 1815 opened their doors to boarding-pupils. The number received was small, for few families could then afford to pay even the very low charge made, and the lack of roads, carriages, railroads, etc., made journeys difficult especially for the young. The boarders never exceeded thirty until 1822, when the institution was transferred to its present location near Bardstown.

To qualify the sisters to teach, Father David himself instructed those of them who were intended for the school-room, taking time from his seminary duties and personal cares to train them in all the branches of learning of which they had immediate need.

The next novices were Ann Spalding, Mildred Stuart, Harriet Suttle (Sister Elizabeth, who died at the mother-house in 1873), and Mrs. O'Connor (Sister Scholastica). The last-named was a convert and a young widow, highly accomplished and possessed of some means. She was the Congregation's first teacher of music.

The pioneer sisters did all the sewing for themselves, the seminary and the Church of St. Thomas; they raised their own vegetables and grain, working a-field like men; they felled trees in the forest, cut and hauled and stacked their own fire-wood (coal and stoves were then unknown in frontier settlements and the winters were long and severe); they spun and wove their own cloth; they had none of the luxuries of life, few of its comforts and not always all of its necessities. "They had none to depend upon but themselves for subsistence," writes Mr. Ben. J. Webb, in his instructive book *A Century of Catholicity in Kentucky*. "They spun and wove and plied their needles from morn till night, stopping only for the two hours of confinement to the class-room and to take their meals. The garments

worn by the seminarians were mostly of their fashioning, as was also much of the clothing needed in the families living around the Church of St. Thomas. Thus they procured means for their own maintenance and aided in providing for the Seminary. They were to be seen in the field as well as in the garden, laboring with a constancy that made up for their lack of strength, and in the forest gathering fuel for the kitchen and winter supply. Their food was often scanty and it consisted for the greater part of bacon and corn bread. Condiments, with the exception of salt, were almost wholly unknown to these unsophisticated maidens. Their table beverages were a decoction of parched rye in the morning and an infusion of sage or sassafras in the evening, without sugar and often without milk."

Straitened as they were in their own circumstances, they soon took upon themselves the care of a few aged and helpless men and women, having faith in God's word that not even a cup of cold water given in His name should go without its reward, and willing to wait for that reward until the life to come.

As soon as the Sisterhood was sufficiently numerous it began to confer on places distant from its mother-house the benefits of a Christian education for girls. The first colony was sent to Bardstown to conduct a day-school. The three who were chosen for this mission were Sisters Harriet Gardiner, Polly Beaven and Nancy Lynch. They called their convent Bethlehem. They soon had a flourishing institution.

Another band of three was ordered to start a school in Breckenridge County in 1820, and although they made a brave struggle and endured almost intolerable privations, the enterprise was not sufficiently supported and eventually collapsed. A third trio—Sisters Angela Spink, Frances Gardiner and Cecily O'Brien—was next sent to Union County to establish a school, and, after many anxieties and embarrassments, laid the basis of a prosperous academy.

The mother-house was transferred in 1822 from the farm of St. Thomas to its present situation, two and a half miles

north of Bardstown, seven miles from its first log cabin, and about forty miles south of Louisville. The reason for this move was that the sisters could not obtain title to any part of the St. Thomas property, which had been willed to the Church on conditions that forbade its alienation to any other owner. Accordingly, when the need of a permanent home, with valuable improvements, became evident, the sisters bought their present demesne, with means obtained chiefly from Sister Scholastica. They called the plantation Nazareth, in loving remembrance of their first poor dwelling, which had borne the same dear name. The property belonged at the time of the purchase to a Mr. Lapsley, who was a Presbyterian minister, and in his study, in which a temporary altar was erected, Father David celebrated Mass for the sisters on June 11, 1822. The community then numbered thirty-eight.

The Congregation was still wretchedly poor and its pecuniary prospects were so uncertain that it had to consider constantly what it could do without, rather than what it could procure. Every penny had to be counted. Its members had plenty of opportunities to practise their vow of holy poverty without seeking for chances for the voluntary renunciation of superfluities. For instance, they had neither chairs nor benches for their community room, so that when their Founder and Director came every week to give them an instruction, they had to humbly seat themselves on the floor while they listened to him.

As the number, the pupils and the needs of the sisters increased they added a log chapel and several small log-houses to the Lapsley frame dwelling, and when they began to discuss the advisability of building a large brick convent and academy, Father David gave them this faithful advice: "My children, build first a house for your God, and He will help you to build one for yourselves."

In six years after the sisters moved their mother-house to the vicinity of Bardstown, they spent for improvements on their property \$20,000, which was an immense sum for those days and their circumstances. This expenditure demon-

strated both their reliance on Divine Providence and the growing popularity of their Institute.

Work for orphans was begun by the society in Louisville in the year 1831. Since then never have the sisters been without some of these helpless protégés to rear, and now they care for some hundreds of them in different asylums.

During the epidemic of cholera in Kentucky in 1833, Nazareth Sisters acted as nurses for victims of the pest in the region from Bardstown to Louisville, and three of them—Sisters Patricia Bamber, Joanne Lewis and Generosa Buckman—were stricken with the disease and died martyrs of charity.

Again, when the yellow fever desolated Mississippi in 1878, nineteen sisters fell sick while tending the plague-stricken in Holly Springs and Yazoo City. Of these, nine died at the time, two died shortly afterward, and eight survived but with health thenceforth impaired.

Similarly, during the Civil War, Nazareth Sisters nursed in military hospitals in Bardstown, Louisville, Paducah and Lexington, and a number of them died from exhaustion and disease, worn out with the care of the sick and wounded soldiers sent to them from the camps and the battle fields of Kentucky and Tennessee.

Devoted to every work of mercy within their scope, the sisters have charge of a number of hospitals, including the magnificent institution in Louisville which William Shakespeare Caldwell founded as a memorial of his wife and which he turned over to the Sisters of Nazareth as a tribute to the teachers who had educated her.

The sisters now conduct sixteen academies, forty-six parochial schools, five orphan asylums, four hospitals, three infirmaries and two homes. These institutions are scattered through the country from Massachusetts to southern Mississippi.

Government.—The Society of the Sisters of Charity of Nazareth is governed upon the same general principles that control the Sisters of Charity throughout the world.

The first Mother Superior was Sister Catharine Spalding. She was a woman of extraordinary intellect, indomitable will and strong heart, gifted and destined for a heroic career of sacrifice and philanthropy. She served eight terms of three years each and, but for her own persistent objections, both Father David and Bishop Flaget would have set aside the rule which limits to two successive terms the eligibility of a sister for the office of Mother Superior. She was practically the Foundress of the Institute. She was the model sister of the house and the cares of the nascent society fell on her. She rendered priceless service to religion in Kentucky during her long life. When her release approached and she was in her agony, she begged to be taken out of her poor bed and be laid on the floor, as a last act of humility in view of the coming of the Divine Majesty to judge her. She died on March 20, 1858.

When the community was scarcely six years old, Elizabeth Gardiner (who received the name of Sister Frances), followed her older sister, Harriet, into this new field of the religious life and hard labor. Gentle and unobtrusive, probably few foresaw the important role that Divine Providence was preparing her to fill in the society. Humility and a spirit of fervent piety were her characteristic traits through life. These virtues, however, did not succeed in hiding her administrative ability, and twice before the death of the first Superioress, Mother Frances was called upon to guide the destinies of the Sisterhood. Term after term, she alternated in office with Mothers Catherine and Columba, till she had held the responsible post for twenty-four years. Her daily life was an illustration of the rule, which she ever zealously maintained by word and example. In a frail body, she possessed great strength and courage of soul. She outlived most of her early companions, and with Sister Clare (the third member of her family who entered the community) celebrated the Golden Jubilee of her religious profession in 1870. Her saintly life closed with a holy death on November 7, 1878.

Another sister celebrated in the annals of the Institute is Mother Columba. Her name was Margaret Carroll. She was born in Dublin, on June 5, 1810, came with her parents and only sister (Esther, afterwards Sister Sophia of the same Congregation) to Kentucky in 1816, and was sent by her guardian, after the death of her father and mother, to Nazareth, in 1826. Immediately after graduating, with the consent of her guardian, she entered the novitiate. She was a most beautiful, sweet, clever and devout woman. For thirty-five years she taught the highest classes, was Directress of Studies for a long time, was Mother Assistant for five terms, was elected Mother Superior in 1862, and filled that office for ten years and five months. She was at the head of the Institute during the Civil War. She died December 18, 1878.

The Mothers Superior of the Sisterhood from the foundation in 1812 to the present time, have been Catherine Spalding, Frances Gardiner, Columba Carroll, Angela Spink, Agnes Higdon, Helena Tormey and Cleophas Mills.

The Ecclesiastical Superiors have been Bishop David (1812-1833), Rev. Ignatius A. Reynolds, afterwards Bishop of Charleston (1833-1835), Rev. John Hazeltine, who died February 13, 1862 (1835-1862), Rev. F. Chambige (1862-1875), Rev. M. Coghlan (1875-1877), and Very Rev. M. Bouchet (1877-—).

The Diamond Jubilee of the Institute was celebrated with great rejoicings, in the midst of a gathering of old pupils, on June 15 and 16, 1897. The alumnae presented to the sisters a stained-glass window for the chapel. A Mass of thanksgiving was celebrated, reminiscent papers were read, letters of congratulation were received, addresses were delivered, and a banquet was served to the guests of the glad occasion.

Since the establishment of the Institute, twenty-one of its members have celebrated their Golden Jubilee. Among these were three of the Superiors—Mother Frances in 1870, Mother Columba in 1877 and Mother Helena in 1896.

The Sisterhood at Present.—The community now numbers nearly seven hundred members. It has spread from

the little log-cabin on the farm of St. Thomas until it counts its fifty fine establishments dotting the land from bleak New England to the sunny South. Its days of uncertainty and privation are past. But it still cherishes the spirit and clings tenaciously to the vocation that its venerable Founder bestowed upon it as the agent of Divine Providence, four score and six years ago.

MY NEW CURATE.

(From the diary of an Irish parish priest.)

(Continued.)

V.

A SLIGHT MISUNDERSTANDING.

FATHER LETHEBY commenced sooner than I had expected.

I think it was about nine or ten days after his formal instalment in his new house, just as I was reading after breakfast the *Freeman's Journal* of two days past, the door of my parlor was suddenly flung open, a bunch of keys was flung angrily on the table, and a voice (which I recognized as that of Mrs. Darcy, the chapel woman), strained to the highest tension of indignation, shouted :

"There! and may there be no child to pray over my grave if ever I touch them again! Wish! where in the world did you get him? or where did he come from, at all, at all? The son of a jook! the son of a draper over there at Kilkeel. Didn't Mrs. Morarty tell me how she sould socks to his ould

father? An' he comes here complaining of dacent people! 'Dirt,' sez he. 'Where?' sez I. 'There,' sez he. 'Where?' sez I. I came of as dacent people as him. Wondher *you* never complained. But you're too aisy. You always allow these galivanter of curates to crow over you. But I tell you I won't stand it. If I had to beg my bread from house to house, I won't stand being told I'm dirty. Why, the ladies of the great house said they could see their faces in the candlesticks; and didn't the Bishop say 'twas the natest vestry in the diocese? And this new cojutor with his gran' accent, which no one can understand, and his gran' furniture, and his whipster of a servant, begor, no one can stand him. We must all clear out. And, after me eighteen years, scrubbing, and washing, and ironing, wid me two little orphans, which that blackguard, Jem Darcy (the Lord have mercy on his sowl) left me, must go to foreign countries to airn me bread, because I'm not good enough for his reverence. Well, 'tis you'll be sorry. But, if you wint down on your two binded knees and said: 'Mrs. Darcy, I deplore you to take up them keys and go back to your juties,' I wouldn't! No! Get some whipster that will suit his reverence. Mary Darcy isn't good enough."

She left the room, only to return. She spoke with forced calmness.

"De thrifle of money you owe me, yer reverence, ye can sind it down to the house before I start for America. And dere's two glasses of althar wine in the bottle, and half a pound of candles."

She went out again, but returned immediately.

"The surplus is over at Nell O'Brien's washing, and the black vestment is over at Tom Carmody's since the last station. The key of the safe is under the door of the linny¹ to de left, and the chalice is in the basket, wrapped in the handkercher. And, if you don't mind giving me a charackter, perhaps, Hannah will take it down in the evening."

She went out again; but kept her hand on the door.

¹ Saxon—Linhay.

"Good-bye, your reverence, and God bless you. Sure, thin, you never said a hard word to a poor woman." Then there was the sound of falling tears.

To all this tremendous philippic I never replied. I never do reply to a woman until I have my hand on the door handle and my finger on the key. I looked steadily at the column of stocks and shares on the paper, though I never read a word.

"This is rather a bad mess," said I. "He is coming out too strong."

The minute particulars I had from Hannah soon after. Hannah and Mrs. Darcy are not friends. Two such village potentates could not be friends any more than two poets, or two critics, or two philosophers. As a rule, Hannah rather looked down on the chapel woman, and generally addressed her with studied politeness. "How are you to-day, Mrs. Darcy?" or more frequently, "Good morning, Mrs. Darcy." On the other hand, Mary Darcy, as arbitress at stations, wakes and weddings, had a wide influence in the parish, and I fear used to speak contemptuously sometimes of my house-keeper. But now there was what the newspapers call a Dual Alliance against the newcomers, and a stern determination that any attempt at superiority should be repressed with a firm hand, and to Mrs. Darcy's lot it fell to bear the martyrdom of high principle and to fire the first shot, that should be also the final one. And so it was, but not in the way Mrs. Darcy anticipated.

It would appear, then, that Father Letheby had visited the sacristy, and taken a most minute inventory of its treasures, and had, with all the zeal of a new reformer, found matters in a very bad state. Now, he was not one to smile benignantly at such irregularities and then throw the burden of correcting them on his pastor. He was outspoken and honest. He tore open drawers, and drew out their slimy, mildewed contents, sniffed ominously at the stuffy atmosphere, flung aside with gestures of contempt some of Mrs. Darcy's dearest treasures, such as a magnificent reredos of blue paper with gold stars; held up gingerly, and with curled lip, cor-

porals and purificators, and wound up the awful inspection with the sentence :

"I never saw such abominable filth in my life."

Now, you may accuse us in Ireland of anything you please from coining to parricide, but if you don't want to see blazing eyes and hear vigorous language don't say : Dirt. Mrs. Darcy bore the fierce scrutiny of her menage without shrinking, but when he mentioned the ugly word, all her fury shot forth, and it was all the more terrible, because veiled under a show of studied politeness.

"Dirt!" she said. "I'd be plazed to see your reverence show one speck of dirt in the place."

"Good heavens, woman!" he said, "what do you mean? There is dirt everywhere, in the air, under my feet, in the grate, on the altar. It would take the Atlantic to purify the place."

"You're the first gentleman that ever complained of the place," said Mrs. Darcy. "Of coorse, there aren't carpets, and bearskins, and cowhides which are now the fashion, I believe. An' dere isn't a looking-glass, nor a pianney; but would your reverence again show me the dirt. A poor woman's charackter is all she has."

"I didn't mean to impute anything to your character," he said, mildly, "but if you can't see that this place is frightfully dirty, I suppose I can't prove it. Look at that!"

He pointed to a gruesome heap of cinders, half-burnt papers, brown ashes, etc., that choked up the grate.

"Yerra. Glory be to God!" said Mrs. Darcy, appealing to an imaginary audience, "he calls the sweepings of the altar, and the clane ashes, dirt. Yerra, what next?"

"This next," he said, determinedly, "come here." He took her out and pointed to the altar-cloth. It was wrinkled and grimy, God forgive me! and there were stars of all sizes and colors darkening it.

"Isn't that a disgrace to the Church?" he said, sternly.

"I see no disgrace in it," said Mrs. Darcy. "It was washed and made up last Christmas, and is as clane to-day, as the day it came from the mangle."

"Do you call that clean?" he shouted, pointing to the drippings of the candles.

"Yerra, what harm is that," said she, "a bit of blessed wax that fell from the candles? Sure, 'tis of that they make the Agnus Deis."

"You're perfectly incorrigible," he said. "I'll report the whole wretched business to the parish priest, and let him deal with you."

"Begor you may," said she, "but I'll have my story first."

And so she had. Father Letheby gave me his version afterwards. He did so with the utmost delicacy, for it was all an indirect indictment of my own slovenliness and sinful carelessness. I listened with shamed face and bent head. And determined to let him have his way. I knew that Mrs. Darcy would not leave for America just yet.

But what was my surprise on the following Sunday, when, on entering the sacristy to prepare for Mass, I slid along a polished floor, and but for the wall would probably have left a vacancy at Kilronan to some expectant curate. The floor glistened and shone with wax; and there were dainty bits of fibre matting here and there. The grate was black-leaded, and there was a wonderful fire-screen with an Alpine landscape. The clock was clicking steadily, as if Time had not stood still for us all for many years: and there were my little altar boys in snowy surplices as neat as the acolytes that proffered soap and water to the Archbishop of Rheims, when he called for bell and book in the famous legend.

But oh! my anguish when I drew a stiff white amice over my head, instead of the dear old limp and wrinkled one I was used to; and when I feebly tried to push my hands through the lace meshes of an alb, that would stand with stiffness and pride, if I placed it on the floor. I would gladly have called for my old garment; but I knew that I, too, had to undergo the process of the new reformation; and, with much agony, I desisted. But I drew the line at a biretta which cut my temples with its angles, and I called out:—

"Mrs. Darcy."

A young woman, with her hair all tidied up, and with a white apron, laced at the edges, and pinned to her breast, came out from a recess. She was smiling bashfully, and appeared as if she would like to run away and hide somewhere.

"Mrs. Darcy," I called again.

The young woman smiled more deeply, and said with a kind of smirk :—

"Here I am, your reverence!"

It is fortunate for me that I have acquired, after long practice, the virtue of silence; for when I recognized the voice of my old friend, I was thunderstruck. I'm sure I would have said something very emphatic, but my habits restrained me. But I regret to say it was all a source of distraction to me in the celebration of the Divine Mysteries, and during the day. What had occurred? I was dying to know; but it would not be consistent with the dignity of my position to ask. To this day, I congratulate myself on my reticence; for, who could help asking how? when face to face with a miracle. It was some days before I discovered the secret of the magical transformation.

It would appear, then, that the late lamented Jem Darcy, when he departed to his reward, left his poor widow two charges in the shape of children. What do I say? Charges? No. She would scornfully repudiate the word. For was not Patsey, the baby of eighteen months, "the apple of her eye;" and Jemmy, the little hunchback of six summers "the core of her heart?" For them she labored and toiled, and "moiled," as she was used to say; and worked herself into oil to get them bread, and a pink ribbon for the baby's shoulder knot, and a navy cap, with "Hero" in gold letters for Jemmy. And across her troubled life, full of cares and apprehensions, poor soul! was there any gleam of sunshine, except that which was reflected in the iris of her baby's eyes; or that which dappled the mud floor of her cabin, when Jemmy lay there and played hide and seek with the gossamer threads that shone through the chink in the half-door? Ah me! it is easy to lecture the poor, and complain of their

horrid ways ; but the love such as no man hath gilds and enamels most of the crooked and grimy things that disfigure their poor lives in the eyes of the fastidious ; and perhaps makes the angels of Him, before whose Face the stars are not spotless, turn from the cold perfection of the mansion and the castle to gaze lovingly on the squalid lowliness of the hamlet and the cabin. Well. On the morning that Mrs. Darcy gave me formal notice of her relinquishment of the solemn office she held, she bent her steps homeward with a heavy heart. She had done her duty, like all the other great people who have done disagreeable things ; but it brought no consolation. And she had flung behind her her little cabin, and all the sweet associations connected therewith, and the pomp and pride of power, when she officiated at the public offices of the Church, and every one knew her to be indispensable. For who could tell the name of a defaulter at the station, but Mrs. Darcy ? And who arranged the screaming baby in the clumsy arms of a young godmother, but Mrs. Darcy ? And who could lay out a corpse like Mrs. Darcy ? And who but Mrs. Darcy found the ring when the confused and blushing bridegroom fumbled in every pocket at the altar ; and the priest looked angry, and the bride ashamed ?

And, then, her pride in the church ! How wonderful were her designs in holly and ivy at Christmas. What fantasies she wove out of a rather limited imagination ! What art-fancies, that would shame William Morris, poet and socialist, did she conceive and execute in the month of May for the Lady Altar ! Didn't Miss Campion say that she was a genius, but undeveloped ? Didn't Miss Campion's friend from Dublin, declare that there was nothing like it in Gardiner street ? And when her time would be spent ; and she was old and rheumatised, would not little Jemmy, the hunchback, who was a born pre-Raphaelite, take her place, and have a home, for he could not face the rough world ? Ah me ! and it was all gone ; cast behind her through a righteous feeling of pride and duty. She moved through the village with a heavy heart ; and her check apron went to her eyes.

She had an amiable habit of never entering her cabin without playing "Peek-a-boo!" through the window with the baby. For this purpose, the cradle was always drawn so that the baby faced the window; and when it saw the round face, which it knew so well, peeping over the yellow blossoms of the mignonette, well—there were developments. On this particular morning, Mrs. Darcy was in no humor for play-acting; but the force of habit is strong, and she peered through the little window with reddened eyes. And these eyes, as she afterwards described it, "sprod in her head" at what she saw. For, on the floor, in his favorite attitude, his head propped between his hands, was the hunchback, Jemmy, studying with all the intense appreciation of an Edison, how to construct an airy castle out of certain painted wood-blocks, which strewed the floor; and there, his back turned towards the window, was her arch-enemy, Father Letheby, his right hand raised aloft and dangling an India-rubber baby; whilst Patsy, his eyes dilated with excitement, made frantic attempts to seize the prize, and crowed and chuckled in the exuberance of his delight. Mrs. Darcy drew back hastily, then peeped again. No doubt of it. It was no phantasm of the imagination. She looked again. Then whispered something softly to herself, and with a great lump in her throat, sped swiftly through the village, and up to the "great house." The result of her interview with Miss Champion we have seen. Father Letheby has scored again. There were heavy bets of fifteen to one in half gallons of porter, laid by desperate gamblers, that Father Letheby would make Mrs. Darcy wash her face. It was supposed to be a wild plunge in a hopeless speculation. I am told now, that the betting has gone up at the forge, and is now fifty to one that, before a month, she'll have a lace cap and "sthramers" like the maids at the "great house."

VI.

AT THE STATION.

Captain Campion was one of that singular race of Catholics, with which Ireland was familiar fifty years ago, but which is now dying rapidly away under the new conditions and environments of our age. A strong, rough lot they were, with whom a word meant a blow; gentlemen every inch of them, who would die for the faith, whose dogmas they knew nothing of, and whose commands they ignored. Often in the town and country clubs of Ireland strange things happened, of which the outer world heard nothing; for stewards are discreet, and managers imbibe the spirit of respectability from their superiors. But the walls could tell of wine glasses shattered, and billiard cues broken, and hot blows exchanged for a word about the Pope, or against the priests; it was a leaf of hot flame, which died out in a moment, and they were gentlemen again. And the perfervid imagination of the Celt had invented some such heroism about Captain Campion—particularly one brilliant achievement at a hunt, when he unhorsed with the butt of his riding whip, and then cut and lashed an unfortunate young officer in the Lancers, who had dared say something about Bittra—the “lovely Papist,” who was toasted at the mess in distant Galway, and had set half the hunting men of the country wild with her beauty and her prowess. It may be supposed then that Captain Campion was not a practical Catholic. He came to Mass occasionally, where he fidgeted in his pew, and twisted and writhed under the sermon. He never went to Confession; not even to his Easter duty—which prevented me from accepting the hospitalities which he freely proffered. There were other little circumstances which made me wish not to be too intimate. Whatever political opinions I held, and they were thin and colorless enough, were in direct antagonism to his. He was a three-bottle Tory, who regarded the people as so many serfs, who provided laborers for his comfort, and paid him for the privilege of living on stony mountain or barren bog. The idea of their having any

rights struck him as positively ludicrous. There was but one thing that had rights, and that was the fetish—property. Every attempt, therefore, to lift the people from that condition of serfdom he regarded as absolutely treasonable ; and he was my chief opponent in any futile attempts I made to introduce some improvements into the wretched place. And of course he was hated. There was hardly a family to whom he had not done an injury, for he pushed the law to savage extremes. He had evicted, and burnt down the deserted cottages ; he had driven honest lads for some paltry act of poaching into criminal and dishonest courses ; he had harassed the widow and unhoused the orphan ; and every prayer that went up for the sweet face of his child was weighted with a curse for the savage and merciless father. He knew it, and didn't care. For there were plenty to fawn upon him and tell him he was quite right. Ah me ! how the iron has sunk into our souls. Seven centuries of slavery have done their work well.

Bittra Campion sat in the large drawing-room, with the high, broad windows, that looked over a dun, brown moorland, to where the sea-line threw its clear curve athwart the sky. She was looking quietly at some little garment for poor peasant girl or half-clad boy in the mountains ; but over her gentle and usually placid face stole a look of apprehension, as if a shadow of coming evil was thrown forward by the undefined future. Yet, why should she fear, who hated no one, but poured her love abroad upon all ? Ah, why ? is it not upon the gentle and the kind that the hail-stones of destiny beat oftenest, as if they felt that here, and not upon the rugged and the stern, their pitiless strength should succeed ? From time to time, Bittra looked to the door, or paused in her work, to listen for a footstep. At last it came—her father's heavy step, as he strode across the corridor, and the doors slammed behind him.

"All alone, mignonne," he said. "A penny, nay a pound for your thoughts."

"Agreed, father," she said eagerly, "I want a pound rather badly just now."

"Some new idiot discovered in the hills," he said, "or some disreputable tramp with a good imagination. You shall have it, Bittra," he said, coming over, and gently stroking her hair. He looked down fondly upon her, and said, suddenly changing his voice :

"I am hungry as a hawk, Bittra ; would you get me some tea ?"

She rose to meet his wishes, and as her tall, beautiful figure passed from the room, he said to himself :

"God, how like her mother !"

He threw himself on a sofa, and looked out over the moor. But he saw—

A long, low island, with the plumes of palms crowning the hill ; and beneath, the white waves creeping up the coral crests to mingle with the lazy waters of the lagoon. A cottage, shaded with palms, close down by the beach, with magnolias clustering round the windows, and orchids far back in the moist shades, and creeping vines tangled in and out amongst the palms, and a strong sun, going down in an orange and crimson sky, and a cool, welcome breeze from the sea, that just lifts up the fans of the palms, and a stray curl on the forehead of a girl—for she was hardly more than a girl—who sat out on the tiny lawn, and at her feet the young naval officer, who had carried off his bride at the last season at the Castle and brought her here under southern skies, and believed that this was the world—and heaven. His ship lay at anchor on the eastern side ; and here they were stationed for weeks, it may be for months, away from civilization and all its nuisances, and alone with Nature and the children of Nature, who came by degrees to love at least the gentle lady who was so kind to them and their brown babies. Alas, for human happiness ! One short year, and he was a widower, with the charge of a little babe.

"It was a bitter fate," he said to himself, "and I called her 'Bittra' in my rage. I must change that name."

He started, for the door opened and Bittra came in, immediately followed by the servant with tea.

"We've got a new neighbor, mignonne," he said, as he broke up his toast, "and must call immediately. Can you guess?"

"No, father," she said; but it fitted in with her apprehensions and made her shudder.

"Neither can I," he said, laughing. "But I have got mysterious hints, that indicate a neighbor."

"Judith again," said Bittra. "She can never be explicit."

Then, after a long pause, she said, as if communing with herself:—

"I don't like new acquaintances. They are pretty certain to be troublesome. Can't we live for one another, father?"

"Gladly, my child," he said, darkly, "but what can you do? Life is warp and woof. It must be held together somehow. And the woof is what we call society."

"Father," she said timidly, "there will be a station at the glen in the morning. Might I ask the priests to breakfast here?"

"By all means," he replied, "it will be better than a dejeuner in a room with two beds, and a squalling baby, with the bread taken from the blankets, and the butter from the top of the dresser."

"Ah, no, pap, 'tis never so bad as that. They do their best, poor things"—

"All right," he cried. "Bring up their reverences. There are two or three sole brought up from the yacht."

It was rather a remarkable station, that at Glencarn, although we did not accept Miss Campion's invitation. I was rather apprehensive of the effect these country stations would have on my fastidious curate; and I narrowly watched him, as we left our car on the hills, and strode through soft yellow mud and dripping heather to some mountain cabin. And I think there was a little kindly malice in my thoughts when I allowed him enter first, and plunge into the night of smoke that generally filled these huts. Then the saying of Mass on a deal table, with a horse collar overhead, and a huge collie dog beneath, and hens making frantic attempts to get on the altar-cloth—I smiled to myself, and was quite

impatient to know what effect all these primitive surroundings would have on such refinement and daintiness. "He'll never stand it," I thought, "he'll pitch up the whole thing, and go back to England." As usual, I was quite wrong. Where I anticipated disgust, there were almost tears of delight and sympathy; where I expected indignation, I found enthusiasm.

"There's nothing like it in the world," he used say (this was a favorite expression of his); "such faith, such reverence, such kindly courtesy! Why, no empress could do the honors of the table, like that poor woman! Did you notice her solicitude, her eagerness, her sensitiveness lest she should be intruding on our society. But, those men in that smoky kitchen—it took me a long time to discern their faces in the gloom of the smoke. And then I'd have given half that I have ever learned to be able to paint them—strong, brave mountaineers, their faces ruddy from sun and wind; and such a reverential attitude! And then, the idea of their coming over to me, a young lad like themselves, and kneeling down on the cobblestones, and whispering their little story—there in the presence of their comrades; and the little maidens with their sweet, pure faces hidden under the hoods of their shawls; and the eyes of wondering children, and the old men, bending over the fire—why, you ought to be the happiest man on the face of the earth—they are a people to die for!"

Well, this morning at Glencarn we had a scene; and, as an easy, good-tempered old man, I hate scenes, and keep away from them. The morning was sullenly wet—not in fierce, autumnal gusts, but there was a steady, persistent downpour of soft, sweet rain, that bathed your face like a sponge, and trickled under your coat collar, and soaked your frieze and waterproof, and made you feel flabby and warm and uncomfortable. We did not see the cabin until we were quite close to it; and when we entered, the first person we saw, kneeling on the mud floor, but the kindness of the people had placed a bag under her knees, was Bittra Campion. She was wrapped round about with a waterproof

cloak, the hood of which, lined with blue, covered her head, and only left her face visible. There she knelt among the simple people; and if the saint of the day appeared in bodily form, I am not sure that he would have received more reverence than was poured around that gentle figure from the full hearts that beat silently near her. I was not much surprised, for I had seen Miss Campion at stations before; but Father Letheby started back in astonishment, and looked inquiringly at me. I took no notice, but passed into the little bedroom, and commenced hearing confessions.

The tinkling of the little bell was the only indication I had of the progress of the Holy Sacrifice; and when I knew it was ended, and was studying some faded photographs of American friends over the rude mantel-piece, I heard, amid the profound silence, Father Letheby's voice suddenly raised in anger.

"Kneel down at once! Have you no respect for Him whom you have just received, and who is before you on the altar?"

The people had arisen the moment the last prayer was said. It grated on the feelings of the young priest, who, as I afterwards found, had the most intense reverence and devotion towards the Most Holy Sacrament. I waited for some minutes; then came out, and read the Station List, and returned to the little bedroom off the kitchen. Miss Campion came in, and proffered the hospitality of her home. We gladly declined. It would have pained our humble hosts to have turned our backs upon them; and I confess I was infinitely more at my ease there in that little bedroom with its mud floor and painted chairs, than in Captain Campion's dining-room. It is quite true, that James Casey cut the bread very thick, and drank his tea with a good deal of expression from his saucer. But these were slight drawbacks. The eggs were fresh and milky; the cream delicious, the tea strong, the bread crispy, the butter sweet and golden; and the daughters of the house and the mother waited on us with a thoroughness and courtesy, that would have done credit to a court; and we talked on all subjects—the weather,

the harvest, the neighbors; and chaffed old Dan Downey, (who was a great Biblical scholar) about the "Jeroakims," and asked him where a hare might be found on the mountains; but this was professional, so he stuffed his mouth with bread, and ensured his statutory silence. Then the little children crept in shyly for bits of sugar; and the neighbors waited patiently till the clergy were served; and we left the house with our blessing, and such gratitude as only an Irish priest can feel for his flock.

The same steady, persistent downpour of rain continued as we passed over the boulders of the torrent, and made our way through slushy mud and dripping heather to where our horse was waiting. Father Letheby was slightly moody.

At last, taking off his hat, and shaking down streams of water, he said :—

"That was a shocking thing this morning. You heard me speak angrily. Imagine those people standing up coolly, immediately after having received Holy Communion; and I have spoken to them so repeatedly about reverence."

"Did you notice where they were kneeling?" I said, not unkindly.

"Well, indeed, it was not velvet."

"No," I said, "but rough cobblestones, rather pointed, like some allusions in our sermons. Do you know how long they were kneeling there?"

"During Mass," he said.

"No," I replied, "they knelt there during the confessions, and during Mass. I am not excusing them, but did you ever hear of the ancient penance of wearing peas in pilgrims' shoes? Some, I believe, and I think Erasmus is the authority, had the wisdom to boil those peas. But you cannot boil cobblestones. I never realized this part of our peoples' sufferings, till a poor fellow one morning, whilst I sat comfortably by the fire, interrupted his confession to say :—

"For the love of God, your reverence, would you let me put my cap under my knees?"

My curate laughed good-naturedly, we got out on the high road at last; and as we jogged home in the soft, warm rain, I took the opportunity of giving a little advice. It is a little luxury I am rather fond of, like the kindred stimulant of a pinch of snuff; and as I have had but few luxuries in my life, no one ought grudge me this.

"My dear Father Letheby," I said, as we sat comfortably together, "the great principle of Irish life is—*quieta non movere*. Because, when you lay a finger on the most harmless and impotent things, they spring at once into hissing and spitting things, like the Lernæan hydra; and then, like that famous monster, you must cauterize the wound to heal, or prevent new hideous developments. You have, as yet, no idea of how many ways, all different and mutually antagonistic there are, of looking at things in Ireland. To your mind there seems but one—one judgment, and therefore, one course of action. There are a hundred mirrors concentrated on the same object, and each catches its own shape and color from passion and interest. And each is quite honest in its own portraiture, and each is prepared to fight for its own view to the bitter end."

"I beg your pardon, sir," my curate said, deferentially, "I am following you with great attention. Do I understand you to say that each mirror is prepared to fight for its own view to the bitter end. I have seen something like that in a comic picture—"

"You know, you rascal, what I mean," I said, "I mean the hands that hold the mirrors."

"Of course," he said, "my stupidity. But I am a little bit of a purist in language."

Now, isn't this annoying? Poor Father Tom never interrupted me. He always used say: "Yes! yes! to be sure! to be sure!" or "Ki bono? ki bono?" which grated horribly on my ears. I see I must be more careful; and I shall defer this lecture.

"Might I ask you to proceed, sir?" he said. "It is very interesting, indeed. You were talking about the pugnacity of mirrors."

There was a slight acidity here ; but the poor fellow was put out.

"Never mind," I said, "you have a great deal to learn yet—with wrinkles and grey hairs. But if you want to keep these raven locks, now wet and dripping, intact—remember, *quieta non movere!* And if you want to keep your face, now smooth and ruddy, but, I regret to say, glistening with rain, free from wrinkles, remember—*quieta non movere*. Take now your frequent altar denunciations of local superstitions—the eggs found in the garden, and the consequent sterility of the milk, the evil eye and the cattle dying, etc., etc.,—it will take more than altar denunciations, believe me,—it will take years of vigorous education to relegate these ideas into the limbo of exploded fantasies. And the people won't be comfortable without them. You take away the poetry, which is an essential element in the Gaelic character ; and you make the people prosaic and critical, which is the worst thing possible for them. Thiggin-thu? But I beg your pardon. You are beyond all that."

"It sounds plausible," he said, getting down from the gig ; "but it sounds also, pardon the expression, cowardly. However, we'll see !"

BIBLICAL RESEARCH

I. BIBLICAL ARCHÆOLOGY AND DISCOVERIES.

The Location of Sion.

TO determine the exact position of the ancient city of Sion is the object of a learned study by the German Professor, Dr. Rückert.¹ On the older plans of Jerusalem the name of *Sion* is given to the south-western quarter of the holy city. There the tomb of David and the Cenacle are placed side by side. But recent authors, like Father Gigot, assume, on the basis of careful excavations, that the fortress-town captured by David and enlarged by him—whence its name “the City of David”—occupied only the hill between the Cedron and Tyropeon valleys, to the south of Mount Moriah, from which it is separated by a ravine; this ravine was subsequently filled up, and on the hill—which is properly Mount Sion—David built himself a palace.²

Dr. Rückert, however, thinks that the traditional sight of Sion on the south-western hill must be maintained, unless we are prepared to give up all other traditions regarding the actual site of the sacred places. Dr. Rückert bases his theory upon a tradition relatively ancient, it is true, since it dates from the fourth century; nevertheless it is one which M. Clermont-Ganneau, decidedly one of the ablest Oriental archæologists, has called “suspect,” whereas the more recent opinion to which I have referred above, “rests on very striking considerations from topography.”³

¹ *Die Lage des Berges Sion.* Biblische Studien. Herder, 1897.

² See E. Gigot's *Outlines of Jewish History*, p. 109, Pelt's *Histoire de l'Ancien Testament*, II., 28, and *Revue Biblique*, Janvier, 1892. The accompanying map for which we are indebted to the kindness of the learned director of the Biblical school at Jerusalem, Père Lagrange, O.P., illustrates the position which Fr. Gigot assigns to Sion.

³ *Recueil d'Archéologie Orientale*, II., 16, 1897. Mémoire sur les tombeaux de David et des rois de Juda.

INDICATES POOLS.
" MONUMENTS.

The latest discovery, made at Siloe by the distinguished American professor, J. F. Bliss,¹ "of the steps which go down from the city of David" (Nehem., iii., 15) is certainly a singular confirmation of the latter view. This view, likewise, has the support of the Sacred Text. It is difficult to understand the description of the rebuilding of Jerusalem by Nehemias (Nehem., ch. 12, 31-39), unless Sion be on the eastern side of the city. We read also in I. Macc. iv., 36-37: "Let us go up to cleanse the holy places; and all the army went up into Mount Sion." Ibid. xiii., 53: "He fortified the mountain of the temple that was near the castle." Yet Dr. Rückert (p. 100) concludes: "Mit Unrecht hat man aus dem uneigentlichen 'Berg Sion' des ersten Makkabäerbuches auf die Lage des eigentlichen geschlossen." According to him, Mount Sion was only an idea—a symbol of theocracy, and therefore was susceptible of an ideal location. "Ideen finden ihren Weg, ob ein Thal und Thälchen scheidet oder nicht." But it remains questionable whether Maccabean warriors had in mind a typical hill which was to be cleansed and fortified, or whether the infant Church, the spiritual Sion gathered around the Cenacle, did attach to that holy place a typical name. If the latter be the case, then indeed our charts of Jerusalem need to be reconstructed.

The Temple of Jerusalem.

Father Auclerc, S.J., in the *Revue Biblique* of last April,² begins a study on the temple of Jerusalem as it was in the first century of our era, a work of capital interest for the historian of our Lord and the Apostles. The learned Jesuit Father first examines the three principal sources upon

¹ *Palestine Exploration Fund*, Quarterly Statement, July, 1897, p. 175; Oct., p. 26c-8. We learn from the *Biblical World*, May, 1898, that Prof. J. F. Bliss gave on March 30th, at Cambridge, an illustrated lecture on the "Recent Excavations in Jerusalem." The American School of Oriental Study and Research in Palestine, under whose auspices the lecture was given, contemplates the building up of a school of Bible study in Palestine, similar to the schools for classical study in Italy and Greece.

² *Le temple de Jérusalem au temps de Notre-Seigneur.*

which a study of the question is to be based: the Bible, the Talmud, and Josephus. The descriptions of Josephus are the chief source; but a sharp distinction must be made between the measures given in precise figures and those given in round numbers. The former are, it appears, trustworthy, whilst the latter are frequently to be rejected. The data of the Talmud are not certain. The Biblical, and especially the New Testament texts tally with the descriptions of Josephus. A propos of this, the temple described by Ezechiel is mentioned; and, despite the ideal character of the vision, Fr. Auclerc thinks that the outlines agree with those of the temple of the book of Kings. This is also the opinion of Messrs. Perrot and Chipiez¹, who found their magnificent restoration of Solomon's temple especially on the text of Ezechiel. According to them, the prophet was able to give the description from a plan of the temple which he took with him into exile, and which, no doubt, served to recall the sacred memories of Sion's former glory to the longing captives. Besides, a comparison with the Phœnician monuments confirms the truth of Ezechiel's description, and we know that it was to Phœnician architects of King Hiram that Solomon confided the building of the temple.

II. GOSPELS.

Here is a book of apologetics,² but one which touches also on Holy Scripture, and one wherein the author restates, completes and brings up to date the two classical theses on the authenticity and integrity of our Gospel. Whence come our Gospels? Who has written, and who has transmitted them to us? Are we justified in believing that they are genuine and that they have been preserved in their integrity? Such are the questions treated in this volume. The author is thoroughly initiated in the solid results of criticism. Clearness is his most notable quality. He explains to perfection

¹ *Perrot et Chipiez. Le temple de Jérusalem et la maison du bois Liban, restitués d'après Ezéchiël et le livre des Rois, folio, 12 planches.*

² Gondal, S. S., *La provenance des Evangiles*, Paris, 1898.

the distinction between revelation and inspiration, between inspiration and genuineness. The Church has defined nothing about the human origin of the Sacred Text. "But criticism, as well as the Church, though for other reasons, has pronounced certain irrevocable judgments." The author's erudition comes out in a remarkable degree, where, after pointing to the unanimity of the second century witnesses, he appeals to the first witnesses. He shows a keen penetration into the psychological element of his characters, and writes with force and directness, as when he tells us that a book is the echo of a soul, a soul is the mirror of an epoch, and that the world which the Gospels reflect is the world contemporary with Jesus.

2. M. Batiffol¹ has introduced these seemingly dry seminary studies to young ladies. This he has done, we understand, not only with great profit, but he has managed to give a peculiar attraction to the form in which he treats his subject. To convince oneself of this, one has but to take up the little volume which contains these six conferences. It would be very hard to find a better popular introduction to the Gospels. The synoptic question, as well as the solutions accepted to-day, are clearly set forth. The hypothesis of an oral Gospel, which was the only and immediate source of the three synoptic Gospels, is rejected as insufficient. Matthew and Luke have Mark for their principal source, to which should be added another source, a sort of *Logia*. The character of the Gospels is well explained; they are a theme for edification, written to fix the oral teaching of Christian doctrine, facts and principles. They are historic in fact, since they repeat only what has been seen and heard; they are didactic in the intention of those who have written them. Take St. Matthew, for example. He emphasizes in the life of Jesus the accomplishment of the prophecies of the Old Testament. He does not represent them in bold lines as we should do in our day. They are apparently rather verbal coincidences, which the Evangelist

¹ *Six leçons sur les Évangiles.* Paris, 1897.

picks out to illustrate his subject, after the manner of the Jewish exegetes of that time, who saw *tout dans tout*, in each detail the reflection of the whole. It is the constant endeavor of the evangelist to be able to say after each quotation, "This was done that the prophecies might be accomplished." He wishes to force us to see the perpetual realization of Messianic prophecy. The Gospel of St. John was written to convert the Jews. He might have taken the Old Testament to prove that Jesus was the One expected by the Jews; but he knew that many of the Jews of that age rejected the testimony of the Holy Scriptures; so he gave them contemporary testimony—that of the Apostles and of John the Baptist, to which he added that of the Eternal Father.

The Gospels have been treated in still another way by M. Batiffol in his very learned work on Ancient Greek Christian Literature¹. The book is especially useful for seminarians and university students. It trends upon the domain of Church history, inasmuch as it gives the history of the Christian Greek literature from its origin to Justinian. Furthermore it is a work of fundamental theology, teaching the theologian to appreciate the value of certain documents which illustrate his science. It is a work of exegesis, since many Biblical problems are brought out *à propos* of these first fruits of Christian literature. It shows that our New Testament writings appeared at opportune times to satisfy the exigencies of the Christian conscience. The book is a model of erudition, criticism and scientific method. The fact that a second edition was called for in a very short time speaks for itself. It should be done into English.

III. BIBLICAL THEOLOGY.

"*The Place of Prophecy in Christianity.*"²

This is a paper of a very different stamp from the preceding, and one for which we have no word of praise. The author's

1 *Anciennes littératures chrétiennes—Littérature grecque.* 1897.

2 *New World*, March, 1898.

conclusion is: "Now, the teachers of religion . . . must . . . carefully scrutinize the traditional accounts of Jesus; and, like the Manicheans, make an honest attempt to separate the historical elements in them from that which can be set down to the idealizing or mythoplastic influence of the now effete belief in ancient Hebrew prophecy." And what is the secret of Dr. Conybeare's attitude suggesting this radical change of models and methods? The fact, apparently, that he has discovered a remark of Professor Driver's—which contains indeed nothing new—namely, that the prophets were not wholly engrossed with the developments of the future, but spoke always, and in the first instance, to their own contemporaries; and that their message was intimately connected with the circumstances of their times, however far their promises and predictions may have reached into the future. Such a theory, he concludes, sweeps away the entire prophetic basis of religion, and "error" should be inscribed on more than half the Christian literature of the first five centuries. This does not infringe, to his mind, upon the duty of a true follower of Jesus, as were Marcion and the Manicheans, "the forerunners of the Reformation." The doctor's sympathies are for Trypho, the adversary of Justin, and he fully agrees with Faustus, the Manichean. His statements are not only lacking in any kind of substantial proof, but they savor of the "mythoplastic influence" of Strauss. "It being the conviction of Jesus and of the earliest believers that He was the Messiah foretold by Moses and the prophets, a double process at once began. Events in his life were freely moulded and even invented in order to suit the prophecy, and prophecy in turn was tampered with to make its harmony with the facts of his life more complete." To substantiate the first statement, the Doctor quotes from John vii., 42, and concludes: Jesus was not born in Bethlehem; "it is an *a priori* construction of Micah's prophecy. In Matthew and Luke it is settled beforehand, in accordance with prophecy, that he was born at Bethlehem, and Luke sets the whole population in motion in order to get his parents to Bethlehem in time for him to

be born there." The Doctor's assertion notwithstanding, the candid reader of John vii, 42, will certainly say that the Evangelist takes the birth at Bethlehem to be a well-known fact. Again, in Matthew 21, according to Dr. Conybeare, "the colt is manufactured out of the prophecy (Zach. ix., 9), though only one animal is intended." That at most would show that St. Matthew accommodated his narrative in some slight detail to the suggestion made by the text of the prophet. Does it follow that the fact of the triumphal entry is untrue? Does it follow that Jesus' life is a myth? Or would it follow that because Isaias had in view another object than our Lord, the virginal birth of Jesus attested by the apostolic tradition is a legend? St. Matthew indeed repeats fourteen times: *Hoc factum est ut adimpleretur quod dictum est per prophetam*. But because his Gospel is didactic in its aim, does it follow it is not historical? Did not the belief in the Resurrection rest on the testimony of the disciples? "Jesus is risen," said the Apostles, "since we have seen him." To show that "the prophecies were changed in order to adapt them to the life," the Doctor gives only a single example, and that a very poor one, viz., Ps. xcvi., 10: "Dicite in nationibus: Dominus regnavit." Now, in the second century, Justin quotes the text with an addition: *Regnavit a ligno*. That these words *a ligno* were first written in the margin and afterwards crept into the text, would not be very surprising. This much we might admit, and that Justin wrongly accused the Jews of having mutilated the Psalms. We might even go further and admit that, according to the method of their time, the Apostles would take a text out of its historical environment and give it a new meaning by association with other texts. They would do so, because they knew that the Old Covenant was a preparation for the New Dispensation. To be scandalized at such a process is to ignore the methods of the times, just as it is unhistorical to criticise the standard of morality of the patriarchs and prophets which, though relatively high if compared with paganism, was far inferior to our Christian ideals of sanctity.

The *Human Element in Scripture*¹ is the title of an article which may suggest an answer to those Manichean objections so much admired by Dr. Conybeare. It is from the pen of Dr. Grannan, of the Catholic University of America. Scripture, says the Doctor, is human because of both its contents and its author. As regards the contents, he insists on a distinction² also emphasized by Fr. Hogan in his recent article on Clerical Studies in this REVIEW. "An obvious distinction," he says, "is to be maintained between what is positively taught, and therefore to be accepted, and what is merely *talked about*." Respecting the last points, Scripture is inspired as a faithful record thereof, but it records them only for what they are worth. As samples of such things, more or less good or more or less true, we find scattered here and there in the Bible, numerous detached fragments of literature, which were manifestly of secular character and of human origin, though subsequently copied out into the Scriptures under the influence of inspiration.

After having shown that historical criticism proves the human authority of the Bible, Dr. Grannan asks this question: "May we not quote from Scripture to prove, at least, with a human certainty, that Scripture is inspired?" Some Catholic authors have been reluctant to grant it, lest they should appear to yield too much to Protestants. This is all wrong. We should not give up a good argument, nor cease to use it, simply because our adversaries use it.

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¹ *Catholic University Bulletin*, April, 1898.

² Full developments of this distinction may be found in the *Revue Biblique*: L'inspiration et les exigences de la critique. Oct., 1896.

ECCLESIASTICAL CHRONOLOGY—Dec. 15, 1897-June 15, 1898.

DECEMBER, 1897.

17. The Right Rev. George Smith, D.D., Bishop of Argyll and the Isles, Scotland, received in papal audience.

21. The Sovereign Pontiff, by a *Motu proprio*, reorganizes the Greek College of St. Athanasius at Rome, and confides it to the Benedictines.

Antipreparatory session of the Congregation of Rites, called to discuss three miracles attributed to the Venerable Sister Mary Cresence Hoëssin, Professed Franciscan Tertiary.

24. Publication at Rome of the Encyclical addressed to the Canadian Hierarchy, on the Manitoba School Question.

26. The Right Rev. W. Turner, D.D., Bishop of Galloway, Scotland, received in papal audience.

27. The Right Rev. H. A. Smith, D.D., Bishop of Dunkeld, Scotland, received in papal audience.

28. Death of the Very Rev. W. Corby, Provincial-General of the Congregation of the Holy Cross, at Notre Dame, Indiana.

JANUARY, 1898.

8. Bulls appointing the Most Rev. L. P. Chapelle, D.D., to the Archiepiscopal See of New Orleans (date of appointment, December 1, 1897); the Right Rev. John E. Fitzmaurice, D.D., Titular Bishop of Aminsus and Bishop-Coadjutor *cum jure successionis* to the See of Erie (date of appointment, December 14, 1897),—received.

10. Publication of the *Vindication of the Bull "Apostolicae Curae"* by the English Hierarchy.

The Very Rev. George Searle, C.S.P., appointed Director of the Vatican Observatory.

12. Death of the Very Rev. James McGrath, Provincial of the Oblate Fathers in America.

15. The Very Rev. P. J. Garvey, D.D., appointed Rector of St. Charles' Seminary, Overbrook, Pa., to succeed Dr. John E. Fitzmaurice, Bishop-elect of Erie,

16. The Very Rev. John S. Zahm, C.S.C., Ph.D., appointed Provincial of the Fathers of the Holy Cross of the United States.

Death of the Right Rev. Louis Lootens, D.D., Bishop of Victoria, B. C.

FEBRUARY.

2. Inauguration of the Roman branch of the Confraternity of Notre Dame de la Compassion, for the conversion of England.

4. The Most Rev. P. J. Ryan, D.D., Archbishop of Philadelphia, addresses the United States Senate Committee on Indian Affairs to sustain the appropriation for maintaining pupils at the Indian contract schools.

5. Death of Monsignor Edward McColgan, Vicar-General of the Archdiocese of Baltimore.

14. Death of the Right Rev. Fentan Mundwiler, O.S.B., Abbot of St. Meinrad's, Indiana.

19. The Right Rev. Edward Gilpin Bagshawe, D.D., Bishop of Nottingham, England, received in papal audience.

18. General session of the Congregation of Rites, *coram SSmo*, to consider the heroic virtues of the Ven. Servant of God, Francis da Ghisone, Ord. Min.

24. Death of the Most Rev. James Vincent Cleary, D.D., Archbishop of Kingston, Canada.

Consecration of the Right Rev. John E. Fitzmaurice, D.D., Coadjutor-Bishop of Erie, Pa., at Philadelphia. Consecrators: Most Rev. P. J. Ryan, D.D., of Philadelphia; the Right Rev. Ign. F. Horstmann, D.D., of Cleveland; the Right Rev. Edmond F. Prendergast, D.D., Auxiliary Bishop of Philadelphia.

The Supreme Court of the United States hands down a decision adjudicating a bequest for Masses to be a charitable bequest.

MARCH.

4. The Hon. M. Stover, Minister Plenipotentiary of the United States to Belgium, received in papal audience.

7. Mexican pilgrims admitted to papal Mass.

8. Congregation of Rites examines the following questions :

(1) Confirmation of the devotion from time immemorial honoring publicly Pope Innocent V., of the Dominican Order, as Saint and Blessed.

(2) Concession and Approbation of the Office and Mass in honor of Bl. Hroznata, Martyr.

(3) Revision of the writings of the Servant of God, Jean-Jacques Olier, Priest, Founder of the Society of St. Sulpice.

10. Mexican pilgrims received in papal audience.

Election of the Right Rev. A. Schmitt, O.S.B., as Abbot of St. Meinrad's Monastery, Indiana.

14. The Right Rev. James Augustine Healey, D.D., Bishop of Portland, received in papal audience.

15. His Eminence Cardinal Gaëtan Aloisi-Masella named Protector of the Sisters of the Christian Schools of Mercy.

16. Mgr. Emilien Pucciarelli, Mgr. Basil Pompili and Mgr. Ferdinand Procaccini de Montiscaglioso, added to the list of prelates attached to the S. Congregation of the Council for the examination and revision of the Relations of Ordinaries on the state of their churches.

22. The Right Rev. Peter Joseph Hurth, D.D., Bishop of Dacca, India, received in papal audience.

24. Preconization of the Most Rev. Paul Bruchesi, D.D., Archbishop of Montreal.

Death of the Right Rev. Mgr. Januarius de Concilio, D.D., of Jersey City.

APRIL.

12. Death of his Eminence Cardinal Eleazar Taschereau, Archbishop of Quebec. Born February 17, 1820; created Cardinal, June 7, 1886.

13. Changes in the classification of the schools of the Catholic University of America by which all those depart-

ments, the studies of which lead to the degree of Ph.D., are brought under the direction of the faculty of theology. The faculty of law now acquires a distinct existence, with law classes for professional and for higher legal education.

14. Celebration of the Diamond Jubilee of the Priesthood of the Right Rev. William Vaughan, D.D., Bishop of Plymouth.

19. The Right Rev. Sebastian G. Messmer, D.D., Bishop of Green Bay, received in papal audience.

20. Enthronement of the Most Rev. Louis Nazaire Begin, Archbishop of Quebec.

26. Ordinary Session of the Congregation of Rites to examine the following questions :

1. Concession and Approbation of Proper Office and Mass *De S. Columna Flagellationis* of our Lord.

2. Concession and Approbation of Proper Office and Mass in Honor of Bl. Innocent V., P., C.

27. Celebration of the Silver Episcopal Jubilee of the Most Rev. W. H. Gross, D.D., Archbishop of Oregon.

Laetare Medal presented by Notre Dame University to the Hon. Timothy E. Howard, Chief Justice of the Supreme Court of Indiana.

MAY.

4. Celebration of the Silver Episcopal Jubilee of the Most Rev. M. A. Corrigan, D.D., Archbishop of New York.

6. The Right Rev. Richard Sheehan, D.D., Bishop of Waterford and Lismore, received in papal audience.

9. The Most Rev. Thomas Carr, D.D., Archbishop of Melbourne, the Right Rev. James Moore, D.D., Bishop of Ballarat, Australia, received in papal audience.

12. The Senate of the Cambridge University, England, refuses to recognize St. Edmund's House (for the education of secular priests) as a public hostel by 462 votes, against 218 for recognition.

Territory comprising the Vicariate of Wales erected into a diocese under the title of Menevia.

19. The Right Rev. James Laird Patterson, D.D., Titular Bishop of Emmaus, received in papal audience.

The Very Rev. Cassian Augier elected Superior-General of the Oblates of Mary Immaculate.

24. The Right Rev. John Grimes, D.D., Bishop of Christchurch, New Zealand, received in papal audience.

25. Meeting of Seminary Rectors of the United States, at Dunwoodie Seminary, New York, for the purpose of organizing "The Educational Conference of Seminary Faculties."

The Right Rev. Mathew Gibney, D.D., Bishop of Perth, Australia, received in papal audience.

29. Death of the Right Rev. Hugh McDonald, D.D., Bishop of Aberdeen, Scotland.

JUNE.

7. The Right Rev. John F. Cunningham, Vicar General of Leavenworth, named Bishop of Concordia, Kansas.

Celebration of the Golden Jubilee of the Mount de Chantal Academy of the Visitation.

ANALECTA.

E VICARIATU URBIS.

DE NOMINIBUS IN SCRIBENDIS IN PIAM ASSOCIATIONEM A
S. FAMILIA.

Dubium: Utrum post consecrationem familiae quae ex statutis per formulam a S. Pontifice adprobatam facta est, inscriptio *materialis* numeri totalis familiae, sive singulorum, ejusdem membrorum, sit tantum res ex statutis desideranda et observanda, vel potius sit conditio necessaria ad indulgentias lucrandas?

Resp. Ad primum *affirmative*, ad alterum *negative*.

Ex aed. Vicar. die 30 Mart. 1898.

RAPH. CHIMENTI, *Pro Secret.*

E S. R. UNIV. INQUISITIONE.

I.

MATRIMONIA LIBERORUM PENSATORUM CUM MULIERIBUS
CATHOLICIS.

Feria iii., loco iv., die 25 Maii 1897.

In Relatione Status Ecclesiae Tabascensis, exhibita S. Congregationi Concilii die 27 Novembris 1896, sequens legitur sub num. I. *Postulatum:*

"His in Regionibus frequenter occurrit ut viri impii, vulgo *liberi pensatores*, matrimonium inire cupientes cum mulieribus catholicis, praeviam confessionem facere renuant, eo quod, ut explicite fatentur, fidem Sacramenti Poenitentiae corde incredulo reiecerunt et totam fidem negaverunt. Peto an hi, infidelibus deteriores, debeant aut possint admitti ad contrahendum matrimonium, cum magno mulieris catholicae et familiae detrimento et periculo."

Cum hoc Postulatum transmissum fuerit ad hanc Supremam S. R. et U. Inquisitionem, in Congregatione Generali habita ab EEmis et RRmis DD. Cardinalibus Generalibus Inquisitoribus, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EEmi ac RRmi DDni responderi mandarunt :

Supplicandum SSmo, ut in Decreto Feriae IV., die 30 Ianuarii 1867.

Feria vero IV. die 26 eiusdem mensis SSmus, per facultates Emo Cardinali S. R. et U. Inquisitionis Secretario concessas, benigne annuit pro gratia.

Porro citatum Decretum fer. IV. diei 30 Ianuarii 1867 sic se habet :

“I. Quid agendum quando vir baptizatus, sed apostasiam a fide verbis et corde profitens, asserensque nominatim se non credere Sacramentis Ecclesiae, petit matrimonium coram eiusdem Ecclesiae facie, unice ut desiderio sponsae satisfaciat?

“II. Quid si idem vir petit sectae condemnatae muratorum vel simili addictus, qui licet fidem non omnino amiserit, sectae tamen debite renunciare recusat?

“III. Quid si idem postulat vir, qui fidem non abiecit, sed eam profiteri, officiaque christiana adimplere abnuit?”

Responsum fuit : Ad I. “Quoties agatur de matrimonio inter unam partem catholicam et alteram quae a fide ita defecit, ut alicui falsae religioni vel sectae sese adscripserit, requirendam esse consuetam et necessariam dispensationem cum solitis ac notis praescriptionibus et clausulis. Quod si agatur de matrimonio inter unam partem catholicam et alteram quae fidem abiecit, at nulli falsae religioni vel haereticae sectae sese adscripsit, quando parochus nullo modo potest huiusmodi matrimonium impedire (ad quod totis viribus incumbere tenetur) et prudenter timet ne ex denegata matrimonio adsistentia grave scandalum vel damnum oriat, rem deferendam esse ad R. P. D. Episcopum, qui, sicut ei opportuna nunc facultas tribuitur, inspectis omnibus casus adiunctis, permittere poterit ut parochus matrimonio passive intersit tamquam testis *authorizabilis*, dummodo cautum

omnino sit catholicae educationi universae prolis aliisque similibus conditionibus."

Ad II. "Dandum esse Decretum diei 28 Iunii 1865, quod est huiusmodi: *Quoad matrimonia, in quibus una contrahentium pars clandestinis aggregationibus per Pontificias Constitutiones damnatas adhaeret, dummodo absit scandalum, Ordinarius, habita circumstantiarum ratione pro casibus particularibus, ea decernat quae magis expedire iudicaverit.*"

Ad III. "Consultet probatos Auctores, et praesertim Benedictum XIV. *De Synodo Dioecesis*. L. viii., Cap. xiv., n. 5."

I. C. MANCINI, S. R. et U. Inquis. Not.

II.

DE SEPULTURA MEMBRORUM AMPUTATORUM.

Beatissime Pater,

Superiorissa Generalis *Sororum a Matre Dolorosa*, quarum Domus matrix Romae extat, devotissime exponit, in Hospitalibus Congregationis, quae in America Septentrionali extant, singulis hebdomadibus evenire ut unius vel alterius aegroti brachium seu crus amputetur. Sorores adhuc bona fide eiusmodi membra recisa sive in terra profana sepelirunt, sive, suadente medico, igne combusserunt. Quum vero humilis Oratrix anxia haereat, num Sorores in hac parte recte egerint, devotissime quaerit, utrum eiusmodi agendi ratio etiam in futuro prosequi possit vel non: sive agatur de aegrotis catholicis, sive de acatholicis seu infidelibus. Iuvat forsitan adnotare eiusmodi membrorum sepulturam in aliquo coemeterio saepissime moraliter et haud semel physice impossibilem evadere.

Et Deus, etc.

Feria iii., loco iv., die 3 Augusti 1897.

In Congregatione Generali S. R. et U. Inquisitionis habita ab EEmis et RR. DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus,

praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt :

Quoad membra amputata acatholicorum, Sorores praxim suam tuto servare possunt. Quoad membra amputata fidelium baptizatorum, pro viribus curent ut in loco sacro sepeliantur. Sin vero graves obstant difficultates quominus in loco sacro condi possint, circa praxim hucusque servatam non sunt inquietandae. Quoad membrorum combustionem praecipientibus medicis, prudenter dissimulent et obediant. Et ad mentem.—“Mens est quod, si fieri potest, in proprio horto domui adnexo, deputetur aliquod parvum terrae spatium, ad sepelienda membra catholicorum amputata, postquam fuerit benedictum.”

Feria vero vi. die 6 eiusdem mensis et anni, in solita audientia R. P. D. Adessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII. relatione, SSmus resolutionem EEmorum Patrum adprobavit.

I. C. MANCINI, S. R. et U. Inquis. Not.

III.

QUID VENIAT SUB DICTIONE *per modum potus*, ADHIBITA IN DISPENSATIONIBUS CIRCA IEIUNIUM NATURALE.

Beatissime Pater,

N. N. ad pedes S. V. provolutus humiliter exponit quod ob chronicum morbum iam obtinuit facultatem sumendi aliquid *per modum potus* ante Communionem. Quum autem notabiliter fuerit aggravatus morbus, nec satis ei sint potiones consuetae, S. V. deprecatur ut concedatur facultas sumendi etiam ad sustentationem aliquid solidi cibi.

Feria iii., loco iv., die 7 Sept. 1897.

In Congregatione Generali S. R. et U. Inquisitionis habita ab EEmis et RRmis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EEmi ac RRmi Patres rescribendum mandarunt :

Respondeatur ad mentem, ut in Abellinen. 4 Iunii 1893.
 Mens est ut quando dicitur *per modum potus*, significatur etiam quod permittitur usus iusculi, caffee, aliorumque ciborum liquidorum, cum quibus misceri potest aliqua substantia, uti v. g. condita farina, friatus panis, dummodo dicta mixtio non amittat naturam cibi liquidi.

⁸⁵⁹
⁸²⁷ Feria vero VI., die 10 eiusdem mensis et anni, in solita audientia R. P. D. Adessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII. relatione, SSmus resolutionem Emorum Patrum adprobavit.

I. C. MANCINI, S. R. et U. Inquis. Not.

IV.

DE FACULTATE CONCESSA EPIS DISPENSANDI SUPER LEGE
 IEIUNII ET ABSTINENTIAE IN DIEBUS MAIORIS
 SOLEMNITATIS.

Beatissime Pater,

Per Decretum S. R. et U. Inquisitionis diei 5 Decembris 1894, Sanctitas Vestra locorum Ordinariis concessit facultatem anticipandi atque ob gravissimas causas dispensandi super lege ieiunii et abstinentiae, quando festum sub utroque praecepto servandum Patroni principalis aut Titularis Ecclesiae inciderit in ferias sextas aut sabbata per annum, excepto tempore Quadragesimae, diebus Quatuor Temporum et Vigiliis per annum ieiunio consecratis.

Iam vero in Hispania, per Decretum S. R. C. diei 2 Maii 1867 nonnullae Vigiliae ieiunio consecratae per annum abrogatae fuerunt et ieiunium translatum in singulas ferias sextas et sabbata Sacri Adventus. Quare infrascriptus Archiepiscopus Compostellanus humillime petit ut Sanctitas Vestra declarare dignetur utrum Ordinarii, vi Decreti 5 Decembris 1894, anticipare possint, vel etiam ob gravissimas causas dispensare a lege ieiunii et abstinentiae in feriis sextis et sabbatis Adventus.

Feria iv., die 15 Decembris 1897.

In Congregatione generali S. R. et U. Inquisitionis habita ab EEEmis et RRmis DD. Cardinalibus in rebus fidei et

morum Inquisitoribus Generalibus, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EEmi ac RRmi Patres rescribendum mandarunt :

Negative.

Subsequenti vero Feria VI., die 17 eiusdem mensis et anni, in solita audientia R. P. D. Adessori impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII. relatione, SSmus resolutionem EEmorum Patrum adprobavit.

I. C. MANCINI, S. R. et U. Inquis. Not.

E S. CONG. EPISCOPORUM ET REGULARIUM.

DE PRAESCRIPTIONE ADMITTENDA IN CAUSIS CRIMINALIBUS
CLERICORUM.

Illustrissime et Rme Domine uti Frater,

Litterae Amplitudinis Tuae die 16 Iunii 1894 datae ad obtinendam authenticam solutionem nonnullorum dubiorum circa praescriptionem delictorum carnis in causis criminalibus Clericorum, remissae fuerunt ad hanc Sacram Congregationem Negotiis et Consultationibus Episcoporum et Regularium praepositam, ad hoc, ut ea, qua ipsa pollet, competentia in re criminali Clericorum, quid in proposita quaestione sentiendum decerneret. Omnibus sedulo perpensis, Emi Patres in Comitiis habitis 4 Martii 1898 haec retinenda censuerunt: tralatitii scilicet iuris esse, in causis criminalibus ecclesiasticis locum habere praescriptionem, et quidem nedum quando iudex procedit ad instantiam privati accusatoris, sed et quando ad vindictam publicam seu ex officio inquit; huius vero praescriptionis eum proprium effectum esse, *ut solam perimat actionem poenalem*, siquidem per accusatum seu inquisitum, aut per eius procuratorem expresse de praescriptione in iudicio oppositum fuerit.

Exinde facile est deprehendere, integrum tum accusandi tum inquirendi ius manere usquedum expresse non opponatur praescriptio, et omnino tenere iudicium si eadem opposita minime fuerit.

Quod si in iudicium praescriptio deducta fuerit et legitima recognoscatur, tunc perimit quidem actionem criminalem,

at non civilem, quae forte ex eodem delicto promanat ; et hinc, non obstante praescriptione, reum manere obnoxium omnibus effectibus canonicis non criminalibus ex patrato delicto provenientes, manifesti iuris est. Immo licet praescriptione actio poenalis extinguatur, non tamen tollitur exceptio, quae perpetuo manet, iuxta iuris effatum : "Temporalia ad agendum, perpetua sunt ad excipiendum ;" ideoque delictum illud, etsi praescriptum, potest reo semper opponi per modum exceptionis, eique obest, si ad ecclesiasticas provisiones concurrere vellet.

Quod autem spectat ad tempus necessarium ad dictam praescriptionem inducendam, regula generalis est, actionem iniuriarum spatio unius anni ; crimen peculatus et delicta carnis spatio quinque annorum ; caetera vero crimina spatio viginti annorum a die commissi delicti continuorum praescribi. Verumtamen si agatur de delictis, quae successiva sunt et permanentia, in his nulla praescriptio locum habet nisi a die cessantis delicti ; quemadmodum si delictum fuerit *totaliter* occultum, praescriptionem non a die commissi criminis, sed a die scientiae accusatoris vel inquisitoris currere placet.

Illud demum haud praetereundum est, quod criminibus raptus, stupri per vim illati, et adulterii cum incestu coniuncti, nonnisi lapsu viginti annorum praescribatur ; criminibus vero suppositi partus, parricidii, assassinii, laesae maiestatis, duelli, falsae monetae, apostatatus, haeresis, simoniae, concussionis, abortus et sodomiae, nullo unquam tempore praescribatur, sed perpetuo horum criminum rei, dum vivunt, accusari et inquiri possunt.

Quibus omnibus SSmo Domino Nostro relatis, in audientia habita ab infrascripto Cardinali Praefecto die 21 Martii an. 1898, Sanctitas Sua sententiam Eminentissimorum Patrum adprobare dignata est.

Haec significanda habui Amplitudini Tuae, cui fausta et prospera omnia a Deo adprecor.

SERAPH. Card. VANNUTELLI, *Fraef.*

L. ✠ S.

A. TROMBETTA, *Secret.*

Romae, die 22 Martii 1898.

E SACRA CONGREGATIONE RITUUM.

I.

VARII MODI TUTANDI SECURITATEM TABERNACULORUM
SPECTANT AD LOCORUM ORDINARIOS.

Visis et expensis variis modis asservandi et claudendi in Tabernaculo Sacram Pixidem cum SSmo Eucharistiae Sacramento, a Sacerdote Salvatore Barbara ad maiorem securitatem et custodiam excogitatis et Sacrorum Rituum Congregationi pro speciali adprobatione exhibitis, eadem Sacra Congregatio in particulari Coetu habito hac ipsa die, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, rescribendum censuit: *Finem inventoris esse laudandum. Negotium vero in casu et ad effectum de quo agitur, spectare ad locorum Ordinarios.* Atque ita rescripsit. Die 18 Martii 1898.

L. ✠ S.

DIOMEDES PANICI, S. R. C. Secret.

II.

DUBIA CIRCA OCTAVAS.

1. R. mus D. nus Prosper Iosephus Maria Alarcon Archiepiscopus Mexicanus a S. Rituum Congregatione sequentium dubiorum resolutionem humiliter efflagitavit, nimirum:

Quum in Mexicana Archidioecesi ex benigna concessione Pii Papae VI., d. d. 5 Martii an. 1776 Octava Solemnitatis Corporis Christi eodem gaudeat privilegio, quo Octava Epiphaniae Domini, et ex altera apostolica concessione Gregorii Papae XVI., per Decretum S. Congregationis de Propaganda Fide d. d. 20 Februarii an. 1831, Festum SS. mae Trinitatis sub ritu duplici primae classis cum Octava celebretur; quaeritur: "An attentis supradictis concessionibus RR. PP. Pii VI. et Gregorii XVI., in Archidioecesi Mexicana cessare debeat Octava SS. mae Trinitatis, adveniente festo cum Octava SS. mi Corporis Christi?"

Et Sacra eadem Congregatio, referente subscripto Secretario, audito etiam voto Commissionis Liturgicae, proposito dubio respondendum censuit: *Affirmative*. Atque ita rescripsit et servari mandavit. Die 5 Martii 1898.

C. Card. MAZZELLA, *Ep. Praen. S. R. C. Praef.*
L. ✕ S. DIOMEDES PANICI, *Secret.*

2. R. mus Archiepiscopus Mexicanus ad componendam quamdam controversiam inter nonnullos Sacerdotes suae Archidioecesis, a Sacra Rituum Congregatione sequentis dubii solutionem humiliter postulavit, nimirum:

An in Archidioecesi Mexicana, Dominica infra Octavam privilegiatam SS. Corporis Christi dicenda sit Praefatio de SS. ma Trinitate, prouti ex benigna concessione Gregorii Papae XVI. tum Festi de SS. Trinitate cum Octava, tum Praefationis de eodem Mysterio recitandae supradicta Dominica infra Octavam Corporis Christi: quae tamen concessio facta fuit absque ulla mentione, sive in supplici libello sive in rescripto, concessionis de altero privilegio anteriori a Pio Papa VI. eidem Archidioecesi collato, super Octava SS. Corporis Christi privilegiata ad instar Epiphaniae?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, proposito dubio respondendum censuit: *Negative*, iuxta decretum in una *Mexicana* diei 5 Martii 1898. Atque ita rescripsit, die 26 iisdem mense et anno.

C. Card. MAZZELLA, *Ep. Praen. S. R. C. Praef.*
L. ✕ S. D. PANICI, *Secret.*

III.

DE CONFORMATIONE KALENDARII.

Dubium quoad decretum quo praecipitur, omnes sacerdotes sese conformare debere Kalendario Ecclesiae in qua Missa celebratur.

Quum iuxta Decretum Sacrorum Rituum Congregationis diei 9 Decembris 1895 omnes Sacerdotes, sive saeculares, sive regulares Missas in aliena Ecclesia vel alieno Oratorio

publico celebrantes omnino se conformare debeant dictae Ecclesiae vel Oratorio, ab eadem Sacra Congregatione postulatum fuit: utrum Sacerdotes alienae Dioecesis obligentur etiam ad dicendam Orationem praescriptam ab Episcopo loci, ubi celebrant, an potius sint liberi ab hac oratione imperata?

Et Sacra ipsa Congregatio, ad relationem subscripti Secretarii, exquisito etiam voto Commissionis Liturgicae reque mature perpensa, proposito dubio respondendum censuit: *Affirmative* ad primam partem; *Negative* ad secundam. Atque ita rescipit. Die 5 Martii 1898.

CAMILLUS Card. MAZZELLA, S.R.C. *Praefectus*.

L. ✠ S.

DIOMEDES PANICI, S.R.C. *Secretarius*.

E S. CONGREG. INDULGENTIARUM.

Motu proprio SSMI. D. N. LEONIS PAPAE XIII. QUOAD PARTES
EXPLENDAS A S. CONGR. INDULGENTIARUM.

Christianae reipublicae tam late fusa tamque operosa administratio omnino postulabat, ut Pontifici Romano viri sapientes et graves perpetuo assiderent, quibuscum et consilia communicare et quotidianam negotiorum molem partiri opportune posset. Hinc ea sunt S.R.E. Cardinalium Consilia sapientissime constituta, quae *Romanae Congregationes* nuncupantur; quorum est quibusdam in causis ius dicere, de iure respondere, aliaque complura decernere, transigere, quas transigi decernique eorum auctoritate lex et consuetudo iubet. Iis tamen, quod ratio, quod naturalis rerum ordo requirebat, non promiscua universis, sed sua singulis potestas data, suumque negotiorum ad expediendum unicuique assignatum genus. Quod sane nisi decessorum Nostrorum providentia cavisset, magna erat permixtio iuris et confusio futura, simulque spes utilitatum maximarum, quas nomini christiano Congregationes Romanae peperunt quotidieque pariunt, vel ab initio intercidisset. Iamvero officii Nostri est tueri in eis constitutionem temperationemque nativam, efficiendo ut singularum potestas suis contineatur finibus, ac

si quid forte minus consentaneum invexerit diuturnitas, emendare. His de rebus et causis cum animum adiecissemus ad sacrum Consilium, cuius muneris est de Indulgentiis Sanctorumque Reliquiis cognoscere ac statuere, aliquod ei officium providentiae Nostrae impertiri vidimus oportere.

Illud videlicet Clemens IX. decessor Noster instituit *Moto proprio* die vi. Iulii an. MDCLXIX. edito, diligenterque eius quae forent partes praescripsit his verbis: . . . "cum facultate omnem difficultatem ac dubietatem in Sanctorum reliquiis, aut Indulgentiis emergentem, quae ad fidei dogma non pertineat, Nobis tamen et Romano Pontifice pro tempore existente circa graviora difficilioraque consultis, expediendi. Ac si qui abusus in eis irrepserint, illos, iudicii forma plane postposita, corrigendi et emendandi. Falsas quoque, apocryphas indiscretasque Indulgentias typis imprimi vetandi, impressas recognoscendi et examinandi, ac ubi Nobis, seu Romano Pontifici pro tempore existenti retulerit. Nostra seu illius auctoritate reiiciendi. . . . Reliquias de novo inventas recognoscendi quoque et examinandi . . . omniaque pie, sancte et incorrupte fieret curandi." Verum ad haec posteriorum concessu Pontificum alia accessit facultas, nimirum ipsa sacrae indulgentiae munera dilargiendi, adiecta rescriptis clausula, *praesenti valituro absque ulla Brevis expeditione*.

Sed cum huius generis rescriptorum frequentia crevisset praeter modum, iisdemque de rebus rescribere eodem tempore consuisset Curia a diplomatibus pontificiis, abnormis quaedam ac praepostera agendarum rerum consecuta ratio est. Huic incommodo occurrendum tempestive censuit Pius IX. f. r. decessor Noster, datoque in id decreto¹ Congregationem Indulgentiis sacrisque Reliquiis cognoscendis praepositam extra fines Constitutionis Clementinae excurrere prohibuit, indulgentiarum tribuendarum adempta facultate. "Nos praesenti *Motu proprio*, et ex certa scientia ac matura deliberatione decernimus ut Congregatio eadem pergat quidem retinere quaestiones et disceptationes quae super Indul-

¹ *Motu proprio* diei ii. Ianuarii an. MDCCCLV.



gentiis aut Reliquiis forte oboriantur, et peragere etiam atque expedire alia omnia quae suae dumtaxat institutionis munia respiciunt ad tramites *Motus proprii*, quem hac de re prae-
laudatus Antecessor Noster Clemens IX. dedit sub die vi. Iulii MDCLXIX.; abstineat tamen omnino ab emittendis actis illis, quae ad Indulgentiarum pertinent concessionem." Verumtamen huius vis decreti sensim excidit, restituta scilicet ea ipsa, quae fuerat adempta, facultate: ita plane ut non minore quam antea numero rescripta edi soleant cum ea clausula, quam supra diximus. Qua re quoniam perturbationem ordinis debiti ac vetera incommoda plane renovari, multorum testimonio Nobis constiterat, delectis quibusdam S. R. E. Cardinalibus mandavimus, ut causam mature perpenderent, et quo remedio opus esse videretur, aperte significarent. Igitur cognita eorum sententia, ut sua quique munia serventur integra *Motu proprio*, et certa scientia decernimus:

I. Ut Congregationi Indulgentiis sacrisque Reliquiis praepositae ea salva iura permaneant, quae Clemens auctor instituit; praetereaque eidem confirmamus, et, quatenus opus sit, de integro concedimus facultates omnes, quae in syllabo, his litteris adnexo, numerantur.

II. Volumus et statuimus, ceteras concessionem iterationesque indulgentiarum, privilegia altarium, facultates benedicendi et alia eiusmodi ad Nostram Secretariam Brevium exclusive pertinere.

III. Simili ratione decernimus, ut quae facultates Congregationi, de qua agimus, collatae sunt, eae ita sint eius propriae, ut nulli praeterea vel Congregationi vel Secretariae possint esse communes.

Datum Romae apud S. Petrum, die xxxi. Octobris anno MDCCCLXXXVII., Pontificatus Nostri vigesimo.

SYLLABUS

Facultatum quas SSmus Dominus Noster Leo PP. XIII. S. Congregationi Indulgentiis et SS. Reliquiis praepositae confirmat et, quatenus opus sit, de integro concedit iuxta

N. I. Sui *Motus proprii* sub die xxxi. Oct. a. MDCCCLXX-XXVII. incip. "Christianae reipublicae."

1. Facultatem interpretandi Rescripta de Indulgentiis sacrisque Reliquiis edita, etiam propria manu a Summo Pontifice signata.

2. Dirimendi quaestiones et dubia minoris momenti, quae ita facile dilui possunt, ut necesse non sit de eis in Eminen-
tissimorum Patrum S. Congregatione disceptare.

3. Approbandi Summaria Indulgentiarum.

4. Sanandi defectus cuiuslibet generis qui irrepserint in erectiones Confraternitatum, piarum Unionum, etc., vel etiam in earum aggregationem ad Archiconfraternitates, Primarias, Primo-primarias, etc.

5. Sanandi defectus quoscumque, quibus affici contingat adscriptiones Christifidelium ad Tertios Ordines, ad Confraternitates, Congregationes, Pias Uniones, etc. Itemque defectus in benedicendis et imponendis scapularibus, in benedictionibus Rosariorum, coronarum, etc., in erectione Stationum Viae Crucis et Matris Dolorosae.

6. Dispensandi super defectu distantiae requisitae ad erectionem Confraternitatum, ita tamen ut rescripti executio remittatur prudenti iudicio Ordinarii. Dispensandi etiam super conditione distantiae inter ecclesias, quae praefiniri solet in rescriptis concessionis quarundam Indulgentiarum.

7. Transferendi Indulgentias favore Sanctimonialium, cum de uno ad aliud Monasterium, sive de una ad aliam domum migrant ob temporum adiuncta.

8. Concedendi, quatenus opus sit, ut Indulgentiae, quibus gaudebant ecclesiae Regularium, vigere pergant post ipsorum expulsionem seu violentam conventuum suppressionem. Quae facultas extendatur ad casus tum praeteritarum, tum futurarum conventuum suppressionum; extensive etiam ad ecclesias sive Sanctimonialium, sive cuiuslibet Congregationis et Instituti.

9. Concedendi ut regularium Ordinum, et etiam Congregationum sive Institutorum alumni utriusque sexus Indulgentiis et gratiis, quibus gaudebant in propriis respective ecclesiis, frui possint et valeant dum vitam communem agunt

in alio domo, in qua legitime habent oratorium vel publicum vel privatum.

10. Transferendi a die vel diebus ad diem vel dies alios Indulgentias iam concessas; exceptis *Indulgentia Portiunculae* aliisque Indulgentiis plenariis concessis *toties quoties*.

11. Transferendi ad aliam ecclesiam vel ad aliud oratorium publicum Indulgentias concessas ecclesiae vel publico oratorio.

12. Concedendi Dioecesibus intra et extra Italiam privilegium, ut Indulgentias, pro quibus requiritur sacramentalis confessio, lucrari valeant Christifideles qui sacramentalem confessionem peragere solent intra duas hebdomadas. Quod tamen privilegium non concedatur nisi Ordinario Dioecesis expresse petenti et ob penuriam confessoriorum tantum.

13. Commutandi conditiones, seu pias exercitationes ad Indulgentiarum acquisitionem praescriptas, in alia pia opera omnino vel fere aequivalentia: exceptis semper Indulgentiis plenariis *toties quoties*, et exceptis etiam conditionibus sacramentalis confessionis et sacrae Communionis quotiescumque requiruntur.

14. Renovandi seu prorogandi pro Sanctimonialibus, vere pauperibus tantum, Indulgentias iam ipsis concessas etiamsi forte distulerint renovationem vel prorogationem implorare.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter?

OUR ANALECTA.

The Roman decrees for the month are :

I. THE S. CONGREGATION OF INDULGENCES. His Holiness Leo XIII., after directing attention to the abuses springing from the publishing of indulgences under the clause, *praesenti valituro absque ulla Brevis expeditione*, by a *motu proprio* confirms and, as far as needs be, grants anew to the Congregation of Indulgences and Relics all the rights and faculties vested in it by its founder, Clement IX., July 6, 1669, and declares these to belong solely to this Congregation, at the same time reserving to the Papal Secretary of Briefs other concessions and repetitions of indulgences, privileges of altar, faculties of blessing and the like. The Syllabus of the faculties of the Congregation will be found appended to the above document.

II. The S. CONGREGATION OF UNIV. INQUISITION :

1. Points out the mode of action to be adopted by pastors who are requested to assist at marriages in which one of the contracting parties is a Catholic and the other an apostate from the faith, or a so-called freethinker, or a member of a condemned secret society.
2. Replies to a query as to whether the amputated limbs of baptized persons should be consigned to consecrated ground.
3. Interprets the expression "*per modum potus*" in reference to the law of fasting.
4. Restricts the episcopal faculty of dispensing from the obligation of fast and abstinence.

III. The S. CONGREGATION OF BISHOPS AND REGULARS admits the right of so-called *prescription* in criminal proceedings against clerics, and this not only when the judge takes action at the instance of a private accuser, but also when he acts on behalf of public morals or *ex officio*. Effect and limitation of this right.

IV. The S. CONGREGATION OF RITES :

1. States that the matter of properly providing for the safeguarding of Tabernacles in which the Blessed Sacrament is preserved belongs to the Ordinary of the Diocese.
2. Regulates the celebration of the Octave of *Corpus Christi* in the Archdiocese of Mexico.

V. The ROMAN VICARIATE states that the material inscribing of the names of the individual members belonging to each family in the P. Association of the Holy Family is not essential for the gaining of the usual indulgences attached to membership.

DE RECITATIONE OFFICII DIVINI.

CASUS MORALIS.

Mauritius, Regularis, quoad breviarii recitationem sequentia ex vita sua proponit perpendenda :

1. Die quodam matutinum et laudes diei propter urgentes occupationes non recitavi usque ad initium noctis ; tum vero invitatus ab amico anticipavi cum eo matutinum et laudes diei sequentis, intendens per hoc satisfacere obligationi hujus diei, matutinum et laudes vero hujus diei recitare volens postero die.

2. Aliquando potuissem matutinum anticipare, at hoc sciens et volens omisi, licet praeviderim, me die ipsa illud persolvendo ob urgentia negotia magni momenti parem non fore.

3. Accidit insuper, ut die quodam horam sextam bis recitaverim, quod mihi ratio sufficiens fuit, horam nonam omittendi.

4. Pluries in itinere propter socios infideles et haereticos horas mentaliter persolvi.

Quid ad singula ?

Resp. ad 1. Mauritius minime peccavit, matutinum et laudes diei sequentis ad satisfaciendum oneri hujus diei recitando, dummodo si excessus matutini hodierni fuerit notabilis, hic ab eo fuerit per partem ex matutino desumptam compensatus: recitatio enim cum socio sufficiens censetur causa pro hac inversione, alioquin venialiter tantum culpabili.¹ Die autem sequenti per se debuit matutinum et laudes officii diei recitare, licet hoc modo idem duobus diebus recitandum fuisset.² At hoc obligatio venialis tantum fuit, existente vero causa rationabili nulla.

Ad 2. Per se nullo modo peccavit Mauritius, quia anticipatio haec tempore fuisset facienda, quod facultativum quidem fuit respectu recitationis et adimplementi praecepti, minime vero obligatorium.

Ad 3. Male egit Mauritius: nam integram horam absque causa sufficienti omittere, grave peccatum est. Ex eo vero, quod bis horam sextam recitavit, hora nona non fuit recitata. Valet quidem adagium: Officium pro officio; minime vero illud: Horam pro hora.³ Si hoc valeret, aliquis, qui iter facturus est et mentaliter sciret integram Primam, domi posset relinquere Breviarium et itinerando sexies aut octies repetere Primam. Quod vix aliquis dixerit.

Ad 4. Mauritium, Regularem, quem suppono pertinere ad Religionem, quae habet communicationem privilegiorum, cum Mendicantibus, nolim condemnare, quia, praescindendo a causa excusante, quam in tali itinere vix non habuit, usus est privilegio, certe aliquando Fratribus Minoribus vivae vocis oraculo concesso, et probabiliter non revocato. Nam hoc privilegium ante revocationem per Bullam Pii V. fuit confirmatum et ideo non mansit amplius vivae vocis oraculum, ut potuerit cadere sub revocationem.⁴

J. P.

Ilchester, Md.

¹ S. Alph. iv. n. 161.

² S. Alph. iv. n. 161. qu. 5. S. R. C. 17 Junii 1673 (n. 2634).

³ Bucceroni, *Cas. consc.* ed. 2. n. 269 ad 2.

⁴ S. Alph. iv. 64, et de priv. n. 107; Salmant. tr. 16, de priv. cap. 3. n. 53.

"THREE RABBITS."

Qu. In one of the old cathedrals of Germany I have seen a window containing the design of three rabbits running in a circle (I enclose a rough sketch of it). I presume it must be symbolical, but I know of no other instance of it in mediæval churches, nor has any artist whom I have been able to consult explained the design to my satisfaction. Is there any authorized signification attached to the combination or is it merely an artistic freak, having its sole reason in some antique brain?



Resp. The symbol of the three hares as here represented stands for the mystery of the Blessed Trinity. Detzel, in his *Iconographie*, mentions the window of the Paderborn Cathedral, although he gives no explanation of the design, apart from the statement that it signifies the Holy Trinity.

The symbolism is based upon the known and reputed qualities of the hare as manifested in its outward senses. These qualities are vigilance (providence), swiftness of motion and healthy productiveness. The hare sleeps with open eyes, watches at night, is extremely sensitive to sound, for which its long and mobile ears serve as good conductors. Its swiftness of motion is proverbial and indicated by abnormally long hind-legs. Motion being indicative of life, and the circle being the symbol of perfection, circular motion denoted to the imaginative artist the perfect or eternal life of

the Divine Persons. To this the vigilance or providence of the Three Divine Persons, symbolized by the triangular position of the single ears of the three hares, adds the outward manifestation of the eternal and living divine principle, in the care and conservation of the outer world. This notion is perfected by the prolific generation of the hare, which stands for the creative power of the Holy Trinity.

It must be remembered that these symbols, far from being intended as intricate and mystic designations of Catholic truths, did in reality appeal to the most ordinary mind of the simple people, who, without book lore, yet familiar with the things and qualities of things in nature, could without effort read the parables of these pictures and transfer the sensible qualities to the supernatural.

It may be added that popular mediæval tradition, inherited from the classic pagan age, held that the meat of the hare possessed certain ingredients which imparted richness and beauty to the complexion. This notion may have arisen from the fact that huntsmen who feed on the hare, being much in the open air, are, as a rule, healthy and ruddy. In any case, we have Pliny tell us that to eat rabbit for seven days (perhaps—the whole week) makes one beautiful, and Martial says to an ugly dame: "*Edisti, nunquam, Gellia, tu leporem.*" The scriptural figure which represents Ezechiel as feeding upon the word of truth, and the reality of the Eucharistic Body as the food whence the Christian grows into the likeness of the divine beauty, suggest even here a sufficiently reasonable application of the symbolism.

The hare figures also in Christian symbolism, particularly upon tombstones, as an image of the fleetness of human life, the brief days of which succeed each other, driven on by earthly cares as if by hounds. The hare is born with perfectly developed eyesight, and sleeps, as has been said, with open eyes. Thus it becomes the image of vigilance, which, united to the proverbial timidity of the animal, may be taken to stand for the Christian who, whilst "he watches," at the same time "works out his salvation in fear and trembling."

THE LOCATION OF THE SACRISTY.

Qu. Is there any decree or rubric against having the priest's vestry on the Gospel side of the Church? I know it is usually on the Epistle side, but sometimes the position of Church and parish-house, etc., make it more convenient to have it on the Gospel side.

Resp. The general rule is "a sacristia e sinistra egrediendum, a dextera ad illam accedendum." (S. R. C. 12 Aug. 1854.) According to ecclesiastical usage the *left* side is the Epistle side, the *right* side is the Gospel side. The above decision supposes the sacristy to be behind the high altar, and leading into the sanctuary by two doors (one to the right and the other to the left of the altar), and only suggests the propriety of the position of the vestry. We do not know of any other liturgical or rubrical prescription in regard to the matter, and from the practice both in Italy and other Catholic countries of Europe, where the vestry is sometimes found on the Gospel side, we should suppose that convenience is a sufficient reason for permitting this change.

THE UNEQUAL SALARIES OF JUNIOR AND SENIOR ASSISTANTS.

(Communicated.)

In most of our dioceses for the first two or three years after he is ordained, the assistant rector's salary is \$500, after that it is \$600. I think that there can be no reasonable objection to this distinction, any more than there can be to the difference in the salaries of the senior assistants and the rectors. It makes a distinction between the assistant rectors which is honorable to the seniors; it may be actually a benefit to many young curates who, if they had a hundred dollars more, might spend it on the newest Encyclopedia or Atlas offered by a glib book-agent.

Excellent and honorable as this financial distinction may be for the seniors it has also a concomitant disadvantage for them, and also a little disadvantage for the rectors and even for the bishop.

As far as the work done by assistant rectors goes, that of the juniors is equal to that of the seniors, or, as the experience of most of us will testify, they usually do more of it, and very often they get the most unpleasant part of it. Hence, there is no reason why a rector should look for a senior when he can get a junior.

The priest just out of the Seminary is young and fresh and pliable, zealous and full of respect and obedience for his pastor; he goes on sick-calls at once, he says his Mass always on time; he attends to baptisms, pledges and all sorts of calls in season and out of season without grumbling; when he knows his pastor's peculiarities he is careful not to do anything that will displease him; he will break nearly all the Rubrics if ordered to do so; he will take all the corrections and orders that he receives meekly. Naturally the rector takes a paternal interest in him, he takes him out with him when visiting, etc. Hence, the rector, if he has his choice between a fledgling just from the Seminary and a veteran of ten years, will, as a rule, prefer the former, even without considering that he has to pay him a smaller salary.

This financial distinction is therefore an odious one for the seniors; it makes the junior, besides his other advantages, a hundred dollars more valuable to the rector and to the parish, and this is no slight matter in parishes where it requires a little effort to make ends meet, or where every hundred dollars off the debt is a great desideratum. In such places a senior assistant feels that he is not so well received as his younger brother. Hence, it seems to me that it would be better for the seniors that the financial distinction between assistants should be removed.

When rectors apply to the bishop for an assistant, it is generally a new man from the seminary they want; and when one rector gets two or three juniors and his neighbor gets two or three seniors in succession, rectors, who are given to noticing trifles, will sometimes attribute the distinction to partiality.

What then should be done? I think that it would be more advantageous to both bishops and rectors, and more just to the senior assistants and to the parishes that the one

hundred dollar difference in the salaries of the assistants should be given, not to a few favored parishes, but to the Clerical Relief Fund, to the seminary, or to some other charitable institution of the diocese.

J. F. S.

FLOWERS AND CANDLES ON THE "MENSA" OF THE ALTAR.

Qu. Is there a decree forbidding the placing of flowers or candles on the table of the altar during Benediction of the Blessed Sacrament?

Resp. There is a decree (S. R. C., 22 Jan., 1701) which states that it is not permissible "*vasa florum vel quid simile ante ostiolum (tabernaculi) retineri*," but that such ornaments are to be placed "*in humiliori et decentiori loco*," that is to say on a stand which rests upon the predella. The Second Plenary Council in the chapter which treats of the devotion to the Blessed Sacrament (n. 266) likewise mentions this decree.

Some liturgists maintain that this decree applied only to the time during which the Holy Sacrifice is being celebrated. But there is no reason for such a restriction, all the more since the ordinary and prescribed width of the mensa of the altar hardly admits an arrangement of flowers between the tabernacle and the corporal upon which the host and chalice rest. The more evident reason for the prohibition is the reverence due to the altar as the immediate place of the most august Sacrifice, and as a shrine of the martyrs whose relics rest immediately below and in front of the tabernacle. It is noteworthy that the decree uses the words "*ante ostiolum*," which does not necessarily include the extremities of the *mensa* right and left, although it is hardly becoming to make any part of the altar the support of mere decorations.

JOBGING IN PIOUS NOTIONS.

Qu. Not long ago a Catholic servant from a city in one of our Eastern states sent me a leaflet with the accompanying *Prayer to S. Joseph*, to which was affixed the following legend: "Copy this prayer and give it to five persons; say it for a month and you are sure to obtain the graces you ask. . . ."

What is to be thought of priests canvassing this sort of devotion which engenders, it seems to me, nothing but a false presumption, not to speak of the sentimentalism which it substitutes for a healthy piety, or the scandal which it may incidentally cause to non-Catholics to whom it must look very much like superstition.

Resp. We abstain from reprinting the prayer, which contains some pious twaddle of which the following phrase is a sample: "Gently impress a kiss upon His (our Lord's) forehead; ask Him to give it back to me at my last sigh!" As for being *sure* to obtain the graces asked, we have simply our Lord's word that if we ask in faith nothing wavering, we shall obtain. The conditions added in the above case are mere claptrap, although they may induce simple people to a certain extent to persevere in prayer. Those who hawk about such prayer-leaflets are either lacking in good sense or they belong to the category which Brookes mentions in his "Epilogue:—"

'Twixt nations and parties and state politicians,
Prim shop-keepers, jobbers, smooth lawyers, physicians,
Of worth and of wisdom the trial and test
Is,—mark ye, my friends!—who shall humbug the best.

THE MISSIONARY OATH OF PRIESTS IN THE UNITED STATES.

(Communicated.)

I cannot subscribe to a statement made by the canonist who writes in the June number of the REVIEW (page 642), to the effect that "a priest who leaves the diocese and province for which he took the oath, and who is accepted by any bishop in another province where the same oath is administered at ordination, is *ipso facto* bound by the oath which he originally took in another province." The oath which binds a priest for the one diocese or province, in which he takes it, cannot be said to be transferred *ipso facto* by his acquiring missionary jurisdiction in another province. The terms of the oath limit its binding force to a given territory, which in the first instance applies to the diocese, and, then by a specially authorized interpretation, to the province within which that diocese is placed. To extend

the binding force beyond these limits appears to involve a contradiction.

Nor can it be argued that the assumed transfer of the obligation *ipso facto* is confirmed by the decision of the S. C. de Propaganda Fide (21 June, 1895), since the oath there spoken of refers to the so-called *Ritus sinenses*¹ and the *Ritus malabarici*.² The corresponding *formula juramenti* may be found in the Const. *Ex quo* § 27, and in the Const. *Omnium sollicitudinum* § 17; and that for the missionaries in India is found in the *Collectanea S. C. de Prop. Fide*, pag. 714 seq. These formulas differ from the one in question and are more general in the extent of their binding force.

Finally, exception may be taken to the implication that a priest who receives jurisdiction in any of our dioceses *tacite* also accepts the obligation of the missionary oath even when he has not expressly taken the oath. As a matter of fact it may be admitted that ordinarily the *titulus missionis* implies the attachment of the oath; but *de jure* this must be considered an exceptional condition of things. We have not in this country what is called in canonical language *Benefices*; hence it is desirable that the *titulus* under which a priest receives jurisdiction should be a *titulus realis*, like the *titulus patrimonii* or *pensionis*, and not merely a vague *titulus missionis*. This is plainly the construction of the Plenary Council of Baltimore (pag. 204. Cf. nn. 6 and 14). If this is observed, then the demand of the oath ceases under the given circumstances, or becomes the exception. Thus a priest ordained, for instance, under the *titulus patrimonii* does not take the oath, but on entering a diocese merely makes a *promissio obedientiae et reverentiae* to the Ordinary.

“THE EDUCATIONAL CONFERENCE OF SEMINARY FACULTIES.”

A representative body of seminary presidents of the United States met by invitation at St. Joseph's Seminary, New

1 In the Const. Benedict. *Ex quo*, 5 Id., Jul., 1842. Cf. Bullar. Bened. XIV. Prati 1845, Tom., I. p. 215.

2 In the Const. Benedict. *Omnium sollicitudinum*, Prid. Id. Sept. 1744. Cf. Bullar. cit. p. 421.

York, on May 25th last, to consider seminary education, and its relation to the higher training of the clergy at the Universities. The proceedings were presided over by the Right Rev. Monsignor Conaty, Rector of the Catholic University of America. The Very Rev. W. L. O'Hara acted as secretary of the conference, at which the following representatives were present: The Very Rev. A. L. Magnien, S.S., D.D., Baltimore, St. Mary's Seminary; the Very Rev. John B. Hogan, S.S., D.D., Boston, St. John's Seminary; the Very Rev. J. Sullivan, C.M., Brooklyn, St. John's Seminary; the Very Rev. J. B. Murray, D.D., Cincinnati, Mt. St. Mary's Seminary of the West; the Very Rev. W. L. O'Hara, D.D., Emmitsburg, Md., Mt. St. Mary's; the Very Rev. Edward R. Dyer, S.S., D.D., New York, St. Joseph's Seminary; the Very Rev. Patrick McHale, C.M., Niagara University; the Very Rev. P. J. Garvey, D.D., Philadelphia, St. Charles' Seminary; the Very Rev. A. J. B. Vuibert, S.S., D.D., San Francisco, and the Very Rev. J. J. Synnott, D.D., Seton Hall, New Jersey.

It was voted to form a permanent organization, to be known as "The Educational Conference of Seminary Faculties." A standing committee, consisting of the Very Revv. A. L. Magnien, P. J. Garvey, P. McHale and J. B. Murray, was appointed to take charge of the work of the next conference, and to invite all seminary faculties to attend and become members. The next meeting is to be held at St. Charles' Seminary, Overbrook (Philadelphia), on September 1, 1899.

ECCLESIASTICAL BURIAL OF MEMBERS OF THE "ODD FELLOWS" SOCIETY.

The Right Rev. Medard Emaré, Bishop of Valleyfield, some time ago asked the Cardinal Prefect Ledochowski whether a member of the "Odd Fellows" who had died without any sign of repentance, might receive the Sacrament of Extreme Unction and Catholic burial, inasmuch as he had been a nominal Catholic. The answer was that

notorious members of secret societies condemned by the Church may not receive the Sacraments or Christian burial, unless they have formally retracted and received absolution : where a formal retractation was prevented by unforeseen death, the previous disposition of the person, showing in some manner regret or devotion, would permit us to give him the benefit of the doubt, and allow Christian burial, but not in the solemn manner which is customary in the Church.

ROMÆ, d. 10 Maii, 1898.

R. P. D. JOSEPHO MEDARDO EMARD,
Episcopo Campivallensi.

Illme ac Rme Domine,

In litteris dei 4 elapsi mensis Aprilis datis, Amplitudo Tua, exponens virum quemdam Secretae *Odd Fellows* Societati adscriptum obiisse, quin ullum poenitentiae signum prius dederit ; quaerit :

1. Utrum in similibus casibus liceat administrare Sacramentum Extremae Uctionis, et caeremonias publicas peragere uti⁹ cum aliis Catholicis ?

2. Quid de sepultura ecclesiastica tum quoad caeremonias in Ecclesia, tum quoad locum in Caemeterio ?

Porro cum Societas anglice dicta *Odd Fellows* sit ex damnatis ab Apostolica Sede, cum iis qui illi sunt adscripti eadem tenenda est regula, quae pro aliis addictis sectis ab Apostolica Sede damnatis. Videlicet, Societatibus istiusmodi adscriptis, si sint notorii, neque sacramenta, neque exequias, neque ecclesiasticam sepulturam concedi posse, nisi debita retractatione emissa, per absolutionem Deo et Ecclesiae fuerint reconciliati. Si quando vero iidem morte praeventi retractationem rite emittere non potuerint, dederint nihilominus ante mortem signa poenitentiae et devotionis, tunc poterit eis concedi sepultura ecclesiastica, vitatis tamen ecclesiasticis pompis et solemnitatibus exequiarum.

Interim vero Deum precor ut Te diu sospitem servet.

A. T. Addictissimus Servus,

M. Card. LEDOCHOWSKI, *Pref.*

A. Archiep. LARISSEN., *Secret.*

APPROBATION OF CANDIDATES FOR IRREMOVABLE RECTORSHIPS.

Qu. If all the examiners of the candidates for an irremovable rectorship agree that one of those who successfully pass as *idonei* is far superior to the rest, not only in mental calibre but in administrative ability—is not the Bishop bound in justice to appoint such a one to the place? It seems to me that, unless this is the case, the examination of and voting as to the fitness of the candidates lose all real importance, and might be left instead to the discretion of the Bishop. Have the *examinatores synodales* no rights as the result of their official duties?

Resp. The object of the synodal examinations for irremovable rectorships is to ascertain the fitness in general of the applicants for such a position. But the appointment to the position is quite a distinct feature from the examination, and belongs to the administrative head of diocesan affairs. It is very true that ordinarily the best candidate is the one whom the Bishop should appoint. But the best candidate is *not always* the best man for a certain position, even if the examinatores adjudge him so. One important element of his aptitude which the examiners cannot determine as accurately as the Bishop lies in the fact of the relation which the candidate must assume in the new position toward his Bishop. It is essential that there should be a compatibility of temperament, a mutual good feeling, etc. Hence, whilst ordinarily the Bishop may be supposed to accept the judgment of the examiners as the most practical evidence of the fitness of a candidate for a certain position, there may be circumstances which advise him to differ from them, and that in all prudence and justice to his flock as to himself. It cannot be said that the judgment of the examiners is useless, for it furnishes in all ordinary cases that knowledge to the Bishop which an executive requires to make up his own judgment as to the worth of a candidate. This is in effect the meaning of a decision given by the S. Congregation of the Council (3 Mart. 1877, *Collect.* n. 75), which expressly states: "*Episcopum non teneri (in electione parochorum) eligere tamquam digniorem quem examinatores majori suffragiorum numero approbarunt.*"

OBLIGATION OF THE DIOCESAN CLERGY TO ATTEND THE SPIRITUAL RETREAT.

Qu. Is a priest obliged to assign a reason to the Bishop for absenting himself from the regular spiritual retreat of the diocesan clergy? Some of us hold that, as a matter of conscience and devotion which concerns the personal perfection of a priest, he is free to make or delay his retreat, or to choose the time and place as best suits his own needs and conveniences. Would you answer this question in the REVIEW if possible before September?

P. S.—Could a bishop suspend a priest who, without giving a reason, absents himself from the retreat?

Resp. As a matter of ecclesiastical discipline the Ordinary has the right to prescribe periodical attendance at certain spiritual exercises which not only tend toward personal reformation, but foster uniformity of sentiment and action in the pastoral ministry. As to the frequency and method of attendance at spiritual retreats much must be left to the discretion of those who are responsible for the spiritual welfare of the diocesan flock. A bishop could hardly in justice suspend a priest for absenting himself from the exercises, even if he gives no reason. There is, however, on record a reply of the S. Congregation to a question similar to the above, which shows that the bishop may resort to penal measures where a priest, under certain circumstances, fails to comply with the episcopal injunction.

S. C. Concilii, 29 Sept. 1878. 1. Potestne Episcopus N. auctoritate Ordinaria supradictam (de Exercitiis Spiritualibus) praescriptionem universo clero suae dioecesis imponere quatuor annorum spatio adimplendam, cum sacerdotes omnes et singuli nulli omnino expensae subijciantur?

2. Posita responsione affirmante, potestne Episcopus sacerdotes eos qui absque legitima causa exercitationibus spiritualibus, de quibus supra, interesse detrectant, aliqua modica poena mulctare.

R. Ad. 1. *Affirmative.*

Ad. 2. *Affirmative*, praevia tamen paternae admonitione.

BOOK REVIEW.

MY LIFE IN TWO HEMISPHERES. By Sir Charles Gavan Duffy. Two volumes, 8vo. Pp. 335 and 395. New York: The Macmillan Co. 1898.

The life of Sir Gavan Duffy must be taken as one of the most important biographies of the present day. It is of particular interest to Catholics, for two reasons: first, because it shows us a man who, amid varying success and under manifold temptations, could never be charged with having bartered for human ends his Catholic principles; secondly—and this may seem a paradox—because, though often defeated, when at length he had attained success, he deliberately laid down the arms by which he had secured it, with the confession that the one element which made him weary of the struggle was the unreasonable prejudice against his Catholic faith, on the part of men otherwise broad-minded and equitable. Beyond this feature of the work there is in it also the element which fascinates the reader of history—the vivid portrayal of the men whose ability and energy have shaped the course of events of the last fifty years and more, in their political, social and domestic relations.

The long series of public events which our author sketches, and in which he took prominent part, gives a tableau of extraordinary variety which necessarily interests not only the historian, but the literary man, men alike of Church and State, and, not the least, the patriot. In the company of Gavan Duffy we meet such diversities of disposition and gifts as are represented by O'Connell and Thackeray, Dr. Newman and Charles Kingsley, Clarence Mangan and Stuart Mill, "Father Prout" and Father Mathew, Archbishop McHale and Dr. Manning, Thomas Moore and Carlyle, Teeling and Disraeli, and a host of other remarkable men with whom our author came into personal relations, or corresponded by letter. His description of some of these men and the impressions they made on him, as he met them for the first time, are exceedingly well drawn and quite original.

The career of Gavan Duffy is, at least in its general outlines, known to the majority of our readers. Born at Monaghan, in Ulster, Ireland, on Good Friday, 1816, he developed at an early age

a taste for literary work, which accident, at first, and later on an ardent patriotism turned into the journalistic field. After having studied law he started the *Nation*, the organ of the Young Ireland party, which naturally involved him in political difficulties but at the same time brought out his qualities as a leader and representative of the people whose principles and rights he had undertaken to defend. Gavan Duffy was repeatedly tried for treason and felony and though the odds were against him he always appeared to carry victory, even when convicted. In a letter to the Earl of Clarendon, which is a masterpiece of forensic writing, he sums up the manner in which he escaped the four consecutive Commissions appointed to try him. We can give only the beginning of this interesting document, as a specimen of its contents and tone :

"There are twelve judges in Ireland, my Lord, and I have stood before ten of them in succession to answer your indictments. There are but six Commissions of Oyer and Terminer in a year, and I was carried before five of them at your instance. One bill of indictment on one charge is the ordinary practice of criminal law ; I answered five bills of indictment exhibiting the same charge, each in a new and aggravated form. It is hard, I think, that I must hold up my right hand at the public bar again to defend myself for the new offence of having defeated you. It is not magnanimous, my Lord, when I escaped your public prosecutors, to set your hired slanderers upon me. . . . How did Gavan Duffy escape conviction ? In your dispatch to Lord Shrewsbury you charged it on 'the perjury of one of my jurors.' Enthusiastic young barristers attributed it (and with good reason indeed) to the matchless skill and eloquence of my counsel. Good, easy men, content with the surface of things, assured each other in railway carriages and over dinner tables that the Whigs, tired with pursuing me, had given me a fair jury at last. But you and I, my Lord, know that it is to *you*, above all men, I owe my deliverance. I was honored with your personal hatred ; it became a passion with you to convict me ; but your blind fury defeated its own purpose. . . ."

In his relations with O'Connell, Gavan Duffy was not always happy. The two men differed radically in their view of the policy to be pursued in attaining practically the same end. When O'Connell had ceased to struggle, the *Nation* which had been suppressed for a time, revived, and with it the hopes of the Young Ireland party. In 1852, Gavan Duffy carried the election for the borough of New Ross. Hardly three years later we find him resign his seat in Parliament in utter despair of his ever attaining the end he had proposed to himself. "It may be thought," he said in his farewell address, "that I despair too soon of the present time. If there be any who honestly think so, let them try to do better, and may God

prosper them. For me, I have tried. For seven years I have kept the green flag flying alone, or with but a handful of friends; for twice seven years I have thought, written, and acted to one sole end. . . I have spent and been spent cheerfully, in fortune, health, peace, the duties of home and the rights of my children; often with less aid than opposition from those who professed the same opinions, always in exhausting personal conflict with a hired Press. . . It may be the result is small, and I am an unprofitable servant, but I have done my best."

Opportunity offered itself and he emigrated in 1856 to Australia. Here, after resuming the practice of law for a time he entered again the domain of politics, and soon made decided headway by becoming successively Cabinet Minister of Public Works, Public Lands and in 1871 Prime Minister, on which occasion the London *Spectator* formulated the following estimate of our author's character: "If anybody wishes to know what the Empire loses by English inability to conciliate Irish affection, let him read the speech addressed by Mr. Gavan Duffy, the new Premier of Victoria, to his constituents. It contains the programme of the new government he has formed in Melbourne, and we have not for years read a political manifesto so full of character and power. Mr. Duffy is an Irishman, a Catholic and a rebel, a typical man of the class which we English say can neither govern nor be governed; but he speaks like the man for whom the Tories are sighing, the born administrator, utterly free of flummery and buncombe, clear as to his end, clearer still as to his means, ready to compromise anything except principle, but giving even to compromise an expression of original force." But his designs though partially carried into effect were not allowed to ripen, through the opposition of which we have spoken in the beginning. He remained in the public service for a time and was subsequently chosen Speaker of the House. When he finally retired from public life in Australia he assured his friends and colleagues that he should probably have finished his life on the scene which had occupied so large a section of it, but he "loathed the task of answering again and again the insensate inventions of religious bigotry." "It was a favorite theory with Orangemen and Covenanters that I could not resist the tendency to sacrifice my public duties to some inscrutable interest of the Pope, and though no one had ever produced a single fact to support the hypothesis, and though I exorcised the evil spirit wherever it appeared, yet it seemed to me a pitiful waste of life even to conquer in such en-

counters. I determined that my public career would end here." This was eighteen years ago. Sir Gavan, after returning to the Old World, still found strong impulses and power to work within him. What he had desired was—

Silence, leisure and a mind released
From anxious thoughts how wealth could be increased,
How to secure in some propitious hour
The point of interest or the post of power—

and though he gained in a measure this release, his hours were not idly spent. To his present biography there will be, we trust, some day the sequel which the author promises, covering the last decades of a most interesting life.

**DE EXEMPLARISMO DIVINO, SEU DOCTRINA
DE TRINO ORDINE EXEMPLARI ET DE TRINO
ORDINE EXEMPLATO, Auctore Ern. Dubois, C.
SS. R. Pp. 380. Romae typis Soc. S. Joannis Ev.
Desclée, Lefevre et Soc. 1898.**

The *Summa Theologiae* of St. Thomas was the encyclopedic science of the middle ages—encyclopedic not in the sense the term has taken on since the last century, but in its literal meaning as a circular order of science, of universal coördinated knowledge circling round a single centre, whose radiating focal light illumines it all. The centre in the Thomistic "wisdom" is the Triune Deity, who is at once in the perfect simplicity of His Nature and in the triplicity of His Personality, the efficient, archetypal, and final cause of all other reality. From that centre all creatures radiate, bearing with them either the image or the trace of their origin. To it they all return, reflected by the Incarnation—the perfect blending of the created with the uncreated light. Dante has pictured in his glowing verse the central thought of the *Summa* :

That which dies not,
And that which can die, are but each the beam
Of that idea, which our Sovereign Sire
Engendereth, loving ; for that lively light
Which passeth from His splendor, not disjoin'd
From Him, nor from His love triune, with them,
Doth through His bounty congregate itself,
Mirror'd as 'twere in new existences,
Itself unutterable, and ever one.

Par. xiii, 51.

It was the faith-enlightened genius of the middle ages alone that could take hold of a synthesis so infinite in its range yet so simple in its content, and to it subordinate in perfectly systematic relations the vast analytical detail of fact and inference and principle embodied in the severe *Summa*, and in the sublime imagery of the *Divina Comedia*. Since those times, however, the encyclopedic teaching of the Angelic Doctor has spread out into ever widening circles, in the evolution of scholastic, positive and apologetical theology. Moral theology, as a distinct circle, has been developed; philosophy has added or at least clarified sphere after sphere of truth, especially in the regions of noetics, cosmology, psychology and ethics. But beyond all, and well nigh beyond all measurement, has been the evolution of the physical and biological sciences, alike on their descriptive, theoretical and practical sides.

Who that loveth the revealed things of God, and the deeper things of man, and the marvellous things of universal nature, that has not felt the desire for some coördinated view of them all? One wearies of picking one's way up the rugged path of knowledge if there be no cheering hope of turning round, even before the summit is reached, to gain a panoramic view of the outreaching plains and the clustering hills beyond which one has climbed. Analysis can never satisfy the mind whose inmost striving is ever towards oneness of conception :

“To see in one volume clasp'd of love whate'er
The universe unfolds ; all properties
Of substance and of accident, behold
Compounded, yet one individual light
The whole.”

May we hope for some Aquinas of the nineteenth age, or has the circle of human knowledge widened now too far for any human mind to grasp and unify it into another *Summa* ? It seems so much like a dream born of the delusive phantoms of hope, that we almost fear to write it—that the master mind has risen in our day and the promise of the looked for synthesis is evident in the volume here at hand. We say promise, for the truly royal octavo—kingly in content, form, method and dress—is merely the *summula summae*, a digest of a large work, “*amplioris operis*,” on which the author has spent almost a quarter of a century of labor, and which he has now ready for the press. The digest, however is so well made and shows such unmistakable signs of the author's endowments for the

task, that we have fullest confidence, that the four large volumes wherein the expansion of the present work is to be presented will justify the expectation of a modern *Summa*. To substantiate this assertion we should have to write a *Summula summulae*, and for this we have no space, nor time, nor the hope of the reader's attention. It must suffice to indicate the framework, trusting that the student will go to the volume itself for the needed details.

And first it should be noted that the author, unlike the artificer of the medieval *Summa*, does not aim at *eo modo tradere secundum quod congruit ad eruditionem incipientium*, but supposing his readers already acquainted with the general matter of theology, philosophy, and the disciplines ordinarily preparatory hereto, he would take them with him in a higher flight, that they may gaze in perspective on the salient truths of all science, divine and human, natural and supernatural ; of all the arts too, and virtues, private and social ; as they lie eminently in the divine essence and personalities, and as they are thence reflected in the created orders, and re-reflected in the Incarnation and the economy of Redemption ; for it is by such truth alone

“ Enlighten'd, beyond which no truth may roam,
Our mind can satisfy her thirst to know ;
Therein she resteth.”

An ambitious flight surely and a hazardous, yet

“ It is nature which from height to height
On to the summit prompts us,”

and revelation and grace and the infused virtues come to strengthen and bear up the wings of reason.

From this zenith point the mind, instructed from below and illumined from above, discerns the triple order pervading the universe of reality. There is first the triune order in God, the archetypical cause of all else—an order manifested in the divine attributes, Persons and causality. Then there is a triple order apparent in creatures, rising in the scale of perfection from nature through grace to unending glory. The triple order of nature shows itself in the physical, intellectual and moral orders : in the intellectual order, in the domain of the speculative and practical sciences, in letters and in the arts : in the moral order, private and social. The triple order of grace is seen in the soul of the just man and of the sinner, in the outpouring of graces *gratis datae*, in the elevation of matter

to the supernatural effects of the sacraments and sacramentals, as well as in the action of grace on the angelic nature. A triple order is discerned in the light of glory, in the glorification of the blessed spirits, the glorification of the just, and in the glorification of the world after the final judgment. A triple order is evident lastly, in the union of the *ordo exemplaris* with the *ordo exemplatus* in the Incarnation, as well as in the *ordo exemplatus* of the Church militant in her patriarchal, Mosaic and Christian stages, and in the hierarchy of the Church triumphant in heaven.

We may sum up these various partitions in the hierarchy of Being, and at the same time indicate in his own words the author's standpoint and range : Omnia, ait, ad divinam *Trinitatem*, sicut ad supremam Causam *efficientem, exemplarem et finalem* ordinare conati sumus. Quocirca Deum unitrinum, infinite perfectum, lectoribus exhibemus et *speculative et practice* : speculative quidem ut summum mundi Artificem, seipsum variis modis ab aeterno conceptis in trina singularum universarumque rerum ordinatione *imitantem*, secundum *naturae, gratiae et gloriae* perfectionem ; practice autem ut nobis per *Jesu Christi gratiam*, ad ipsius *exemplar* in trino ordine omnis perfectionis *imitandum*, in *scientiis* nempe, *artibus, et virtutibus* sive *naturalibus, sive supernaturalibus*. Unde singulos homines divinis hisce verbis exhortamur : *Inspice et fac secundum Exemplar, quod tibi in mente monstratum est.* (Exod. xxv., 40.)

The synthetical science of this triune order within God and outside of Him—the order manifest in the principle, the principiant and the final term—the author calls *Exemplarismus*, the science of the symbolism of the Trinity in the Creator and in creation.

To the student familiar with scholastic theology and philosophy, the terms italicized in the foregoing passage will suggest large departments of those sciences, and the innumerable relations—speculative and practical, natural and supernatural, private and social, temporal and eternal—of fundamental truths. And all these departments and relations the author has undertaken to correlate and subordinate under his encyclopedic synthesis. The reader might justly be skeptical as to the capacity of the human mind for so vast an undertaking, if each of the indicated orders of knowledge was to be wrought out in detail. The author aims at no such Quixotic enterprise. His purpose is rather to present a supreme philosophy, in which the *higher truths* of the hierarchy of all the sciences are arranged and unified.

Père Dubois claims, of course, no originality for the symbolic conception in which he has synthesized *rerum humanarum ac divinarum causarumque quibus hae res continentur scientia*—a philosophy indeed in the truest, highest, broadest sense. Founded in the analysis of things by human reason, it is again and again indicated in the Sacred Scriptures, especially in the Sapiential books. The author points to traces more or less distinct of a kindred notion amongst the ancient Indians, Chinese, Egyptians, Persians and in the teachings of Pythagoras, Plato, Aristotle and Cicero. He shows its development in the writings of the fathers and the medieval doctors, especially SS. Thomas and Bonaventure and in the works of modern philosophers, especially of the neo-scholastics.

The present volume, as was said above, is only a compendium of the larger work which Père Dubois is about to publish. The compendium, however, of over three hundred and twenty compact pages, is sufficiently ample to give a very fair insight into the author's matter and method, and to prove that his mind is saturated through and through with the whole content and technique of the many departments of knowledge speculative and practical which he has concentrated into an encyclopedic science. But to furnish still further indication of the trend of the *magnum opus*, he devotes some forty odd pages to a tabular outline of each of the forthcoming volumes. Beyond this he appends an explanation of four charts which accompany the present work. Each chart answers to a volume of the larger work, and presents to the eye and the imagination by a system of triangles and concentric circles, pictured in various colors and variously lettered and numbered, the detailed truths of the corresponding subject matter, in their different correlations, and in their ultimate subordination to the highest principle controlling it all. In surveying these beautiful figures one is at a loss which most to admire, the vast synthetic range of their inventor, or his singular power of analysis, precision of statement, distinctness and rigidity of method ; or his striking ingenuity in the highly graphic exposition of matters in themselves so profound and abstruse. The student who masters the main body of the work, will find these figures most useful for fixing indelibly in his imagination and memory the salient truths in all their manifold relationships.

It is, of course, very easy to make objections against the radical conception and purpose of a work such as this. To many that conception may appear fanciful, and at all events contracting in its influence on the mind. It may be regarded as impossible of attain-

ment ; or as insufficiently detailed for utilization ; as not progressive, but retrogressive ; as arbitrarily contorting the sciences and arts to medieval moulds and methods, etc., etc. All such and many more difficulties have not escaped the author, as is patent from the two score of arguments militating against his view-point and system, here cogently set forth and answered. There seems nothing for his position that he has not adopted, nothing contrary to it that he has not foreseen and combatted.

Let us hope that his work will meet with the reception and appreciation it so richly deserves, that the larger monument he is completing may soon be unveiled in the temple of wisdom, and that the truth he has wrought out may attain its object. Three ubiquitous and ever deepening disorders in modern society have grown out of recent exaggerated liberalism—*intellectual* anarchy, the rebellion against the divine order of truth, revealed as well as the naturally supersensible ; *moral* anarchy, license of the will claiming independence of any law beyond expediency ; *social* anarchy, widespread rebellion against authority, paternal, civil and ecclesiastical. "*Jamvero quænam doctrina completæ hinc rerum perturbationi efficacius mederi potest quam synthesis universalis, hominis intellectum ac voluntatem hierarchice ad Deum reducens, sicut ad primum totius ordinis intellectualis et moralis principium ?*" (p. i.). To expound this doctrine, to establish this synthesis, to coöperate with Leo XIII. in the revival of the Thomistic wisdom by recasting and completing a modern *Summa*—this has been the author's single aim and effort. Hence "*scripta ejus non sunt polemica; lectoribus enim ostendunt ordinem universum, cujus contemplatio animos non dividit, sed cum Deo et inter se conjungit*" (ii.). Hence, too, in controverted questions, "*ad instar S. Alphonsi, neutrae disputantium parti exclusive adhaeret, sed, mente elevatur supra opiniones extreme oppositas, et rem integram juxta supremam Causam judicans, totam veritatem in medio harmonico contrariasque sententias conciliante quaerit*" (ib.).

In conclusion we might remark that the author's opinion concerning the *species intelligibilis* appears to us unwarranted. He says : *species istae* (which the *intellectus agens* abstracts from the *phantasmata*) *a Deo imprimuntur in mentem possibilem, et vitaliter ab ea exprimuntur* (p. 12). If the divine *concurrence* suffices for the abstractive and expressive functions of the intellect, there hardly seem sufficient grounds for maintaining that God physically impresses the *species intelligibilis*. He who gave and sustains the

former processes in the intellect itself, has He not likewise given the intellect the latter or *impressive* activity? Perhaps, however, we misapprehend the author's teaching.

F. P. S.

THEOLOGIA FUNDAMENTALIS, auctore Ign. Ottiger, S.J. Tom. I. De Revelatione supernat. Herder : Freiburg (St. Louis, Mo.). 1897. Pp. xxiv. 928. Pr. \$4.00.

DE RELIGIONE REVELATA Lib. V. (Pp. 686). **DE CHRISTI ECCLESIA**. Lib. VI. (Pp. 691). Auctore Gul. Wilmers, S.J. Pustet : Ratisbonae (New York and Cincinnati). 1897. Pr. \$2.50 each.

DE L'APOLOGETIQUE "TRADITIONELLE" ET DE L'APOLOGETIQUE "MODERNE" par X. M. Le BACHELET, S.J. Paris: Lethielleux. 1897. Pp. 157. Pr. 1½ francs.

The first two of these works have suggested and the third has been made the basis of the paper on the "Old Apologetic" elsewhere in this number of the REVIEW. Fr. Ottiger's *Fundamental Theology* is a typical illustration of the traditional method. In the seventh section of his introduction he rigidly lays down the lines of that method. "Our intention," he says, "is to refute the adversaries of the Christian Catholic religion, and, if it be possible, to lead them to the Catholic faith; that is, we purpose to set forth the doctrine as to the divine origin and authority of the Christian revelation and the Roman Catholic Church, with such solidity that any deist or heretic, who with a sincere love of truth and an attentive mind shall follow the argument, must be logically convinced of his obligation to accept that religion." Hence the necessity of starting from facts and statements admitted by his adversaries. But where is this commonly admitted starting point. *Doctrinas, porro quas ab initio hujus disciplinae tanquam utriusque admissas statuere necesse est, jure dicimus esse omnes sanæ et integre philosophiæ tum theoreticæ tum practicæ.* Here we have the initial limitations the author has set to himself, and which at

once differentiate his work in the theological, as distinguished from the purely philosophical, category. In marking this limit he is not determined solely by the technical boundaries of scientific classification, but by the fact that were he to enter upon the philosophical presuppositions of his study he should be at a loss more as to what to leave out than as to what to put in ; and be committed to develop practically an entire course of philosophy. This point of view emphasizes the logical necessity of the two main divisions of apologetics, viz., the scientifico-philosophical and the strictly theological. The author's scope confines him here to the latter. The work has therefore primary interest for Catholic students, as furnishing them with the immediate systematized bases of supernatural religion, and with answers to the objections raised by the adversaries whom the author has in mind, the deist and the heterodox. Confining himself therefore to the groundwork of theology, he likewise retrenches questions regarding the authenticity, veracity and integrity of the Sacred Scriptures, as also certain others touching upon our Lord's personality and dual nature, which are expounded in special dogmatics. The entire work is to be developed in three volumes. The present volume embraces the first part—viz., on Supernatural Revelation. Two sections, one on the theory, the other on the fact or existence of revelation divide this large subject. In the former are set forth the idea and possibility (C. i.), utility and necessity (C. ii.), knowability (prophecies and miracles, C. iv.), the inquiry for and acceptance of revelation (C. v.). The latter section treats of the primitive (C. i.), the Mosaic (C. ii.), and the Christian revelation (C. iii.). The concluding chapter covering some three hundred close pages, exhibits a very profound analysis of the arguments for the existence of the Christian revelation, based on its internal and external criteria, and for its necessity as the one universal religion. With the presentation of the demonstration of the divinity and binding force of Christianity, the present volume terminates. The second will take up the proof of the doctrine that the divine form of Christianity is concentered, so to speak, in the Roman Catholic Church.

The second work at hand, by the veteran theologian, Fr. Wilmers—who, after passing the fourth-score milestone of his earthly sojourning, sits down to summarize the results of his experience and study in subjects apologetical—is built up from foundations laid deeper down in the soil of moral philosophy. He opens his first volume with an investigation into the essence of subjective religion,

as a habit or perfection of the human intellect and will, and as a system of objective truths and duties. He proceeds to show the absolute necessity of religion in the individual and in society; then its distinction into natural and supernatural (C. i.). This leads to the concept of revelation and to the usual questions relating to its possibility, utility, necessity, etc., (C. ii.); and thence to the ways in which revealed religion is presented and demonstrated—by miracles namely and prophecy.

The second book treats of the divine preparations in the ancient world for the Christian revelation; the third, of the truth of the Christian revelation as shown by its divine institution by the Incarnate Word; the fourth, of the apostolic and post-apostolic spread of Christianity as evidence to its truth; the fifth, and last in the first volume, of the integrity and motives of credibility of the Christian religion as living and energizing within the Catholic Church.

The whole of the second volume is devoted to the theology of the Church. As with its predecessor its rational foundations are laid in ethics—in the nature and structure of society in general. The divine institution and constitution of the Church come first in order (L. i.). The primacy of St. Peter and his successors, the episcopacy, the magisterial function of the Church, the notes or marks of the Church, union with the Church—to each of these large themes a special “book” is devoted.

Looking over these two substantial additions to the literature of theology, one notices that they cover pretty much the same ground, the stately volume by Fr. Ottiger developing somewhat more fully subjects treated by Fr. Wilmers in the first large division of his work, whilst the latter introduces details, especially in the introduction, omitted by the former. To one who takes not a very broad view of the factors that enter into and of the ultimate importance of theological development, the advantage derivable from multiplication of works of this kind cannot be supposed to be apparent. And even when one has extended his range of vision so as to embrace the bearings of the many recent additions to scholastic theology, one cannot but feel that the field is being ploughed over and over again, and, though crop after crop of wholesome grain is being garnered, vast outlying fields of truth, teeming with promise of fruitfulness, are being left untilled, and, what is worse, abandoned to the poisonous growths of error. Yet all the while the children of the Church are looking to their leaders, and even many outside her enclosure are standing open-eared, ready for light and guidance on

subjects of a living interest, subjects that touch and pervade the continuous consciousness of men, individual and collective. When one looks over the neglected or but slightly explored domains of science and of history in which Catholic principles can alone afford safe guidance, one cannot but feel some regret that the band of explorers within the Church best endowed and equipped, should be so largely occupied in redescribing again and again regions with which the world, Catholic and non-Catholic, are either familiar, or at least have already a goodly supply of maps and charts and compasses wherewith to ensure fair acquaintance and safe direction. These things should, indeed, be done, but those should not be left undone. True. But we fear things are done that might safely wait till sorely needed things hitherto left undone be supplied. There is such a lavish expenditure of power in producing what is not demanded that not enough is left to furnish the necessities.

All this is said with no intention of disparaging the works here under review. These are truly masterly productions, deserving of highest commendation. Our reflection is meant to be general and to bear simply on the preponderating enlargement of one *department* of Catholic science at a time when there is such urgency for development in other directions.

The booklet by Père Le Bachelet on apologetical methods old and new, is one of those complete syntheses that gather together the main facts and views of a subject and arrange them all with such order and symmetry that the entire matter and its bearings stand out before the reader in perfect clarity and distinctness. The author disposes his subject under four divisions. First, he shows what is meant by "traditional," what by "modern" apologetics; secondly, he presents the titles upon which the former rests its claims to be and live; thirdly, he tells how the "modern" apologetic is not only not opposed to but is a most important and even necessary adjunct to the older method; indeed that it is rather simply a development and adjustment of one or other of the organic parts of the latter. The fourth and last part of the essay discusses the "method of immanence" advocated by M. Blondel, and proves that with proper distinctions it is a useful auxiliary for the Christian defense, though without those distinctions it is inadmissible and can only work disorder and defeat.

The author writes with that calmness and confidence which can come only from a complete mastery of the controversies at issue, with that conservative temper which is reasonably solicitous for tra-

ditional doctrine, yet with that broad sympathy which is keenly alive to whatever may be found wheresoever of genuine value for the defense of religion. The work presents in a nutshell the salient methods by which the foundations of Christianity may and should be established and defended. For the rest, the reader will find samples of the author's manner of reasoning, in the paper on the "Old Apologetic" elsewhere in this number of the REVIEW.

DIE GRUNDZUEGE DER PHILOSOPHIE von Carl Braig, D.D. I. Abriss der Logik. Pr. 70 cents. II. Abriss der Noetik. Pr. \$1.10. III. Abriss der Ontologie. Pr. 70 cents. Herder: Freiburg, (St. Louis, Mo.) 1896-97.

The author of these volumes, a professor in the University of Freiburg, has set for himself a large and an important undertaking—the construction of a system of philosophy in ten distinct compartments—we had almost said *stories*. The Logic—formal and material—the latter under the caption Noetics—and the Ontology have been thus far completed. A volume introductory to the series, and six more to be devoted to Natural Philosophy, Psycho-Physics, Psychology, Ethics, Aesthetics and Theodicy, are promised to see the light "before the opening of the new century."

The volumes are not large, but they are very compact and contain a large amount of matter. The mere presentation of so interesting a programme will surely stimulate the interest of philosophical students in the undertaking, and gain for it the encouragement it deserves. This interest and support will be the more readily awakened when the competency of the builder for so large and many-sided a work is realized, by a study of the first three instalments.

The outcome, as these books are, of the author's academic lectures they provide primarily, though not exclusively, for the needs of university students. The hope expressed by the author that his work "may lead students to thoroughness and independence of thought and aid them in shaping their own mental products into the rigorous forms of science," is what one who examines these volumes with any serious attention will deem big with promise of fulfilment. For they are first and last thorough—not in the sense that they are exhaustive, else were they the rather exhausting. In the

comparatively small compass of 140 pages, not the last word can be said to have been written even on the formal side of Logic. Considerably more expansion is given, as is fitting, to Noetics—or the material aspect of Logic—whilst Ontology finds itself not too free nor yet too cramped in the hundred and a half pages allowed it. The thoroughness of the exposition must be gauged not by quantity, but by quality; the *multum* rather than the *multa* being uppermost in the author's purpose. Of this his conception of the inwardness and bearings of logic supplies an illustration. "Logic must of course be the 'anatomy of thought' but with the description, dissection and reconstruction of the organism of our ideas, with the determination of 'logical truth,' the main scope of the theory of thinking is not satisfied. It must tell of the life, the movement, the service of thought; it must enter into the 'physiology of knowing.' And this in turn is attainable only when logic hesitates not to become the 'biology of thinking,'—to examine minutely the rise and development of the conscious states that are at once the forms and laws, as well as the instruments, of the acquirement of truth. That portion of the science of thinking which treats of the representations in consciousness (*Vorstellungen*), with their preparatory states, sensation (*Empfindung*) and perception (*Wahrnehmung*), and their development in the logical concept (*Begriff*), is by all odds the most difficult, not simply because of the subject-matter itself, but likewise because it presupposes a knowledge of the physiology of the senses and of speech, which knowledge however can only be adequately presented in a later portion of the philosophical curriculum." (v.)

Formal logic has, of course, its well defined province—the forms of thinking. But thought is a living form. It is the person, the man of flesh and spirit that lives and feels and thinks, judges, reasons. And so even in the study of the anatomy of logic, its physiology and biology must be held in mind. This view-point gives a certain freshness to the author's treatment of the genesis of the logical concept out of the representational stage (*Vorstellung*) with its answering oral expression (pp. 13–35). A like interest is awakened by his treatment in the ontology, of the psychology of the notions of space and time in connection with their metaphysical concepts. It is, of course, easy enough to criticise this intermingling of matter from diverse spheres of philosophy, but the author believes that the barriers of forms may well be overleaped when there is question of a fuller and readier conquest of truth.

Dr. Braig has drawn his "outlines of philosophy," as he says, "with the full persuasion that continuity of scientific development is a criterion of truth. Hence even the logic has not been rigidly tied to the traditions of any one school, however true it be of this study that its foundations were immobily laid by Aristotle, and that it were vain to attempt to construct another basis for a doctrine of thought than that upon which the great scholastics built." In this confidence the author unfolds his system—weaving its warp and woof out of the old philosophy, yet threading into it many a shape of beauty and many a strand of enduring strength from modern systems of thought, and especially from the physical sciences. This blending of the old and the new is, of course, the thing commendable, most of all as far as the subject-matter is concerned. As to the form, however, it is very doubtful, to say the least, whether it be possible, and even if it so be, whether it be desirable, to improve on the simple translucent style of the scholastics. The terminology and phrasing in which modern philosophy—especially in Germany—is presented is far from such an improvement. One could wish that Dr. Braig had kept closer to the simplicity and transparency of the older writers. One misses in his style the unmistakable terminology and perspicuity of expression that characterize works for instance like those of the late Dr. Stöckl—whose manual of philosophy, though perhaps not just up to date and not quite classical in its diction, we find nowhere surpassed, if equalled, for depth of speculation, logical consecutiveness of thought and perfect translucency of expression.

But though one may desiderate a greater perspicuity in the author's expression, this is the case only as to detail, and may be quite overlooked in view of the perfect order in the method in which the matter is wrought out, both in the larger parts and in the individual sections. Nothing could well be clearer and better adapted to facilitate study than the arrangement of headings and numbering of the paragraphs into which each section is divided. The notes appended to the sections contain much useful matter, especially if brought under the commentary of a well-equipped teacher. They might have been still more serviceable had they been selected and numbered to correspond exactly with determined paragraphs of the text, and would have satisfied a larger number of students had the many Greek passages in which they abound been rendered into German or Latin.

APOLOGETICAE DE AEQUIPROBABILISMO ALPHONSIANO Historico-Philosophicae Dissertationis a R. P. J. DeCaigny, C.SS.R., exaratae Crisis juxta principia Aug. Doctoris instituta, auctore Gulielmo Arendt, S.J. Accedit Dissertatio Scholastico-Moralis pro usu moderato opinionis probabilis in concursu probabilioris a S. Alphonso de Liguori, E.D., an. 1755 edita. B. Herder. Friburgi (St. Louis, Mo.) 1897. Pp. xvi., 467. Pr. 1.75.

Fr. Arendt anticipates the opinion which some *inter hodiernos Theologos, tum doctrina tum nomine eximios* may be inclined to form on seeing the title of his present critique: *labor inutilis—atramentum dissipatum—lis finita est*. “No unprejudiced theologian,” it will be said, “can reasonably maintain that St. Alphonsus ever really abandoned the probabilism which he once defended. And in any case *in opinionibus particularibus seligendis S. Doctor probabilista usque remansit*. Leave equiprobabilism in peace to die its natural death; *alia graviora urgent*, to which the student of theology may more profitably give his attention.”

Doubtless, too, some of our readers will think this not an unwarranted opinion and may even applaud the conclusion. Still if they be interested in keen theological debate, and if they desire to study historically and critically the full mind of St. Alphonsus on the matter of probabilism, they will find the work at hand most gratifying and instructive.

The author in face of the anticipated apathy the title of his work may evoke, deems it worth his while to investigate thoroughly the philosophy and theology of *probabilism*, especially as he considers that some writers on this system have given the *equiprobabilists* occasion to misinterpret their true and legitimate conclusions. From a number of recent opuscula defending equiprobabilism he selects the *Apologetica Dissertatio* by Père de Caigny, and subjects it to a syllogistico-historical analysis, following *lentiori pede*, the chapters, sections and arguments of his opponent's dissertation, and holding most loyally to the dialectical canon, *frequenter distingue*.

The critique falls into four *disputations*. The first analyzes the teaching of Père de Caigny on the philosophy of conceptual truth—the criteria of truth and the states of the mind in regard thereto.

The second presents a historical criticism of the moral system held by St. Alphonsus; the third, a theological dissection of *equi-probabilism*; the fourth and last vindicates the *probabilism* taught by the Saint *a nonnullis aequiprobabilistarum fallaciis*.

The work appeals to thorough students and professors of Moral Theology. Those who bring to its study the earnest attention it deserves will for the most part we think be convinced that the author is a critic as just as he is keen, that he has come off the victor in the debate, having established firmly the logical and theological position of probabilism, the weaknesses of equiprobabilism, and the historical fact that both before and after the year 1762, *systema Alphonsianum sola formula soloque nomine a simpliciter differre probabilismo*.

THE DATA OF MODERN ETHICS EXAMINED, by
 Rev. John J. Ming, S.J. Second Edition. Benziger
 Bros.: N. Y. 1897.

It is an indication of the merit of this work and a welcome sign of a healthy interest amongst Catholics in the deeper and higher things of the mind, as well as of life, that a second edition should have been demanded within the comparatively short lapse of time since the appearance of the first.

As the present edition differs from its predecessor only in a few unimportant details, we have nothing to add to our previous commendation of the original.

Fr. Ming acted wisely in selecting Herbert Spencer for his adversary, for no writer on philosophical subjects has exerted a wider—though by no means a beneficent—influence on the present generation of English readers than the author of the *Synthetic Philosophy*. Catholic students are eager for a thorough criticism of Mr. Spencer's entire system. They have in the work at hand such a critique of its crowning portion—the *Data of Ethics*. But the *First Principles*, the *Biology*, the *Psychology*, and the *Sociology* have received no systematic examination within book covers, though quite a number of critiques have appeared in review articles, notably from the author of the present work. Who will come forward to encounter Mr. Spencer in the other fields of philosophy, as methodically as Fr. Ming has done in *Ethics*?

THE LIFE AND TIMES OF CARDINAL WISEMAN.

By Wilfred Ward. Two volumes. Longmans, Green & Co., New York, London and Bombay. 1897.

(Concluding Notice.)

In course of time it became evident that the failing health of the Cardinal, as well as the increasing demands made upon him in his official capacity, required the appointment of a coadjutor for the See of Westminster. The man upon whom Wiseman's choice fell was Dr. Errington, Bishop of Plymouth since 1855. They had been fellow-students at Ushaw, and later at the English College in Rome. In Oscott, too, they had labored together whilst Wiseman was rector. Although there was a decided difference between them in temperament and methods of action, a fact of which Dr. Errington reminded the Cardinal when the latter invited him to become coadjutor, Wiseman seems to have apprehended no difficulties, and insisted upon the nomination. Rome deferred to the wishes of the Cardinal, and Dr. Errington was appointed.

It was not long before a want of harmony showed itself in the governing element of the Westminster diocese. Errington, a strict and exact disciplinarian, an absolutely punctual man of business, arrived at and promulgated decisions which the sympathetic temper of Wiseman, whose lack of punctuality was proverbial, deemed needlessly severe, and which were consequently rescinded by his superior authority. "Fortunately," says Father Morris, from whose memorial Dr. Ward takes the main information in this chapter, "they both lived and ruled among a clergy that was filled with a hearty desire to live in accordance with the law of the Church. Occasions were not frequent when the diversity of character between the two Archbishops, if it were not a diversity of principle between them, would be called into play. But one at last arose which swept away all unconsciousness of their personal incompatibility." The occasion was Dr. Henry Edward Manning, who, after his reception into the Catholic Church in 1851, had rapidly gained in the esteem of the Cardinal, and continued to impress him by his zeal and ability. In 1853 Dr. Whitty, Wiseman's Vicar-General, had made a proposal to Dr. Manning, who was then in Rome, that he should return to England and take part in founding a congregation of priests similar to that established by St. Charles Borromeo in Milan, who

were to carry out the designs of missionary reform which the Cardinal had in mind, and for which, as we have seen, he found it impossible to secure the aid of the older religious communities. The project took definite shape in 1857, and the establishment of the Oblates gave to the diocese a body of priests governed by a Superior who, in conjunction with the Ordinary, was to determine their destination on the mission; and who might at any time recall them to live in community. To Errington this seemed an unwarranted limitation of episcopal authority, and a subversion of established discipline in the government of the diocese. Wiseman yielded to his protests so far that the rule was modified in a way which appeared to meet the expressed views of the coadjutor Archbishop; still the latter retained a strong prejudice against the projects and ideas which the Oblates were designated to foster among the clergy. Thus an antagonism arose between Archbishop Errington and the Cardinal's favorite, Dr. Manning, which, whilst no doubt without malice on either side, was emphasized by the naturally opposite dispositions of the two men, visible even in their outer appearance. The biographer of Cardinal Wiseman, in whose confidence they both shared, describes them as follows: "The slim and graceful figure of Dr. Manning, his dignified and stately bearing, the pale, delicately chiselled features, eloquent of the ascetical life, the penetrating glance of the eye, which spoke of fixed ideas and of firm determination, are still recent memories to us. Far less distinguished, but no less betokening a strong man, was the appearance of Dr. Errington. Somewhat short and thick-set, with a hawk-like expression of face as he looked at you through his dark blue spectacles, iron determination and persistency were stamped on face and figure. Not less ascetic in life than Manning, he had no sympathy with the mystical cast of Manning's mind."

As a result of the disputes which arose concerning the rights of the Oblates who were sustained by the Cardinal, and those of Dr. Errington, who had on his side the Cathedral Chapter, Rome was appealed to by both parties. The authorities at Rome saw plainly enough that in order to restore harmony it would be necessary to relieve the Cardinal of his present coadjutor, though the latter was perfectly honest in his opposition, whilst he had done nothing that might make him responsible for the results which were now being forced upon him. He himself saw plainly enough that his eventual resignation was the sure end, yet he did not, under the circumstances, think it wise to tender it of his own accord. In an inter-

view which he had later with the Pope, he stated that he would resign only when he had received a positive command to this effect from his superior, who was the Pontiff himself. On July 22d, 1860, Cardinal Barnabo received instructions from the Holy Father to make out the decree which would remove Dr. Errington from the coadjutorship. The document alleged no charges against the latter, beyond the impossibility of his working with the Cardinal; it relieved him from the office and freed him "from all right of succession to the diocese of Westminster." Dr. Errington received the command to resign with uncomplaining obedience, and his whole conduct on the occasion was most edifying. Three years later the Archbishopric of Trinidad was tendered him by the Holy See, but he refused the offer.

Henceforth Dr. Manning, Provost of the Cathedral, became the leading factor under the Cardinal, whom he represented in nearly all the most important ecclesiastical transactions with Rome. Wiseman continued to take active interest in the political and educational questions which agitated English Catholics. Among these questions stands out prominently that which concerned the temporal independence of the Holy See, against which Garibaldi, hailed as the herald of dawning liberty for Italy, was making successful propaganda in England. Wiseman once more publicly stigmatized the inconsistency of Englishmen in their endorsement of anarchy and godless rationalism abroad, whilst they seemed to proscribe it at home. There was during the last years of Wiseman's life a strong tide moving toward reunion of the non-Catholic bodies professing Christian principles and doctrine with the Catholic Church. Concurrent with this movement was the effort, made principally under the instigation of Newman, to bring into closer relation the Catholic College students with the English national universities, especially Oxford. Manning was opposed to these movements, which he considered unworthy compromises; and his influence may have gained upon the Cardinal so far at least as to make him non-committal in a matter which at a former time he seems to have decidedly favored.

During the years 1863 and 1864 Cardinal Wiseman suffered from almost uninterrupted illness. Still he managed to write and lecture and made an occasional visit even out of England. Since his dangerous illness whilst at Rome, in 1860, the thought of death, as Canon Morris tells us, was continually before his mind. He wrote in that year his own epitaph. On January 11, 1865, he left the

house for the last time. A few days later he became so dangerously ill that the last sacraments had to be administered to him ; but he rallied and lingered. His patience and obedience during the last weeks appear to have made a great impression on his surroundings, as we judge from the notes left us of this final period by Father Morris. On February 4 he requested that Dr. Manning, who was in Rome, should be sent for. The next day he made his dying profession of faith in presence of the Canons of his Cathedral ; then he spoke to them of their future bishop : " I have one word to say, and it is to beg you to cherish peace and charity and unity, even though it may be at the price of our occasionally having to give up our own individual opinions for the sake of peace." He gave them his blessing and received from each the kiss of peace.

Dr. Manning arrived from Rome on February 12th. Three days later the Cardinal expired. He was buried in the midst of his London priests, the spot he had chosen, and upon the tombstone were written the words he had himself composed five years earlier :

NE · DE · MEMORIA · DEVM · PRECANTIVM
MERITO · EXCIDERET
NICOLAYS · S · R · E · PRESB · CARDIN · WISEMAN

PRIMVS · ARCHIEPVS · WESTMONAST
HVNC · LAPIDEM · VIVVS · SIBI · POSVIT
QVI · CVM · AB · INEVNTE · ADOLESCENTIA
APVD · ANIMVM · SVVM · STATVISSET
CHRISTIANAE · VINDICANDAE · RELIGIONI
FIDEI · CATHOLICAE · ILLVSTRANDAE
IVRIBVSQVE · ECCLESIAE · TVENDIS
VITAM · INSMERE
AB · HOC · PROPOSITO · VSQVE · AD · EXTREMVM · SPIRITVM
SCIENS · NVNQVAM · DECLINAVIT
MERCEDEM · A · DEO · POTIVS · QVAM · AB · HOMINIBVS
EXPECTANS
QVAM · AD · PEDES · PIENTISSIMI · DOMINI · HVM LLIME
PETITVRVS

DIEM · SVVM · OBIIT

XV · FEBR · MDCCLXV
ORATE · PRO · EO

CONCORDANTIARUM UNIVERSAE SCRIPTURAE SACRAE THESAURUS ea methodo qua P. de Raze disposuit suum Concordantiarum Sacrae Scripturae Manuale adornatus et Tabulis Synopticis locupletatus. Auctoribus PP. Peultier, Etienne et Gantois. Aliisque e Societate Jesu Presbyteris. 1898. In-quarto (30x20) xvi.-1238 p. complectens. \$6.00 net. (P. Lethielleux, Paris) Fr. Pustet et Soc : New York et Cincinnati.

When Rabbi Isaac Nathan gave to his great Hebrew Concordance (1438) the name *Illuminatio Viae* he indicated the true value of such a work for the teacher of the law ; and indeed a good concordance is one of the essentials of a priest's library. For the ordinary preparation of sermons and catechetical instructions it might suffice to have at hand a work like Merz's *Thesaurus Biblicus*, since in a moderately sized volume it furnishes the common scriptural phrases and verses under alphabetically arranged headings ; but for study, for writing, or for such controversy as is apt to become the task of every priest in our days who would exercise his ministry with adequate efficacy, it is necessary to have a complete reference-book which contains the more important words of the Bible in their context.

Since the days of Cardinal Hugo de St. Cher (1263), who was the first to arrange a *verbal* concordance of the Bible, considerable progress has been made in the manner of arranging and grouping the topics for practical use. The concordance of Francis Lucas which was reprinted many times down to the middle of the seventeenth century and became a model for later editions on account of its completeness, was entirely discarded when a work entitled *Concordantiae nova methodo adornatae opera Patrum Monasterii Wessofontani* appeared in 1751. In place of separate words and phrases it gave the entire verse or clause containing the same, and furthermore rubricated the inflected forms as distinct captions. Thus there would be found about seven hundred phrases beginning with or containing the word *ascendo* ; but apart from these the reader would find some fifteen texts under *ascendamus*. Among the most important Latin concordances arranged on this plan we have in latter days that of *Dutripon*, first published at Paris, in 1838, and now in its eighth or ninth edition, *Tonini* (first ed., 1861) and *De Raze* (eleventh ed., 1881).

The last mentioned of these has become the basis of the present work, the superiority of which lies not only in its greater accuracy of the corrected text, and in the typographical arrangement which orders and coördinates the various verbal groupings in the most convenient fashion, but which is especially remarkable for its *synoptic tables* placed at the beginning of the work (pp. 6-68). These tables reduce to a compendium numerous statements and facts scattered often through several chapters and books of the Bible, in such a way that they can be mastered by glancing over a single page. Thus we find the various genealogies grouped together; an enumeration of the laws and ceremonies observed by the Jews in the offerings and sacrifices, with accurate references to time and place as indicated by the scriptural text; itineraries giving the list of places through which the patriarchs, the Israelites in the desert, and in captivity, wandered; the journeys of St. Paul through Palestine, Arabia, Asia Minor, etc. It is true we have similar introductions in the older Concordances, but they do not approach the present work in completeness or accuracy. Besides this the form of the book (octavo), being less bulky than that of Dutripon, etc., recommends it on practical grounds to the student. Indeed, the work leaves nothing to be desired. We hope that we may soon have an English version, for our Catholic literature is singularly deficient in this respect, whilst Protestant zeal has supplied abundant helps for its readers from Gibson's or Marbeck's "*worke wherein by the Ordre of the Lettres of the A. B. C. ye maie redely finde any worde contaigned in the whole Bible, so open as it is there expressed or mentioned* (London, 1550)," down to Young's Analytical Concordance reprinted in various forms at the present day.

BOOKS RECEIVED.

FLOWERS FROM THE FRANCISCOAN CROWN. Short Lives of Franciscan Saints. R: Washbourne: London. Benziger Bros.: New York, Cincinnati, Chicago. Pp. 203. Pr. 90 cents.

CHARACTERISTICS FROM THE WRITINGS OF NICHOLAS CARDINAL WISEMAN, Archbishop of Westminster. Selected by the Rev. T. E. Bridgett, C.S.S.R. London: Burns & Oates. New York: Benziger Bros. 1898. Pp. 302. Pr. \$1.60.

NOTES ON ST. PAUL: Corinthians, Galatians, Romans. (Quarterly Series.) By Joseph Rickaby, S. J. *The same.* 1898. Pp. 455.

PICTORIAL GAME OF CATHOLIC AMERICAN AUTHORS.

Series A and B. Pr. 35 cents each. **GAME OF QUOTATIONS FROM CATHOLIC AMERICAN AUTHORS.** Series 1, 2, and 3. Pr. 25 cents each. Benziger Bros. : New York, Cincinnati, Chicago.

THE CAKE AND THE EASTER EGGS. By Canon Schmidt. *The same.* 1898. Pp. 96. Pr. 25 cents.

LITTLE MONTH OF THE SACRED HEART. Published by the House of the Angel Guardian, 85 Vernon street, Boston. 1898. Pp. 150. Pr. 10 cents.

LA RETRAITE DE MARIE pouvant servir de livre de Méditations pour le mois de Marie. Par le Père André Prévot. H. & L. Casterman : Tournai. 1898. Pp. 331. Pr. 1.50 francs.

GIRLHOOD'S HAND-BOOK OF WOMAN. Woman's Work, Woman's Sphere, Woman's Influence and Responsibilities. Revised and Edited by Eleanor C. Donnelly. B. Herder : St. Louis, Mo. 1898. Pp. 203. Pr. 80 cents.

A MANUAL OF CATHOLIC THEOLOGY Based on Scheeben's "Dogmatik." By Joseph Wilhelm, D.D., Ph.D., and Thomas B. Scannell, B.D. Vol. II. The Fall, Redemption, Grace, The Church and the Sacraments, The Last Things. London : Kegan Paul, Trench, Trübner & Co., Ltd. ; New York : Benziger Bros. 1898. Pp. 566, 800. Pr. \$4.00.

LA PÈRE HEOKER EST-IL UN SAINT ? Études sur l'Americanisme. Par Charles Maignen, prêtre de la Congrégation des Frères de Saint-Vincent-de-Paul, Docteur en Théologie. Rome : Desclée, Lefebvre et Cie ; Paris : Librairie de Victor Retaux, 82 Rue Bonaparte. Un volume in—18 Jésus. Pp. 406. Pr. 2 fr. 50.

HYPNOTISM EXPLAINED. By the Rev. Louis F. Schlathoelter. Published by the author. *Cum permissu Superiorum.* J. E. McQuitty : Moberley, Mo. Pp. 101. Pr. \$1.00.

DIE KATHOLISCHE KIRCHE IN D. VEREINIGTEN STAATEN NORDAMERIKA'S. Von P. Bonaventura Hammer, O.S.F. New York : Charles Wildermann. 1897. Pp. 438.

SAINT ANTHONY. The Saint of the Whole World. Illustrated by pen and pencil. Adapted from the best sources by the Rev. Thomas F. Ward. New York, Cincinnati, Chicago : Benziger Bros. 1898. Pp. 119. Pr. 75 cents.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. IX.—(XIX.)—AUGUST, 1898.—No. 2.

CLERICAL STUDIES.

XXXVII.

The Fathers of the Church.

AFTER the inspired pages of the Bible, there is no source of knowledge to which the clerical student has to turn more frequently, or from which he may expect to derive more profit, than the writings of the Fathers, and in general the literature of the early Church. Almost every one of his special studies leads him back to it, as we have seen in the course of the present series. But there is such a thing as taking up these ancient writings and making a direct, consecutive study of them—or a series of studies—as is done with the Bible; and it will be the object of the present article to help the student in so profitable and so pleasant a task.

I.

ORIGIN AND GROWTH OF PATRISTIC LITERATURE.

The teaching of our Lord and of the Apostles was primarily oral, in conformity with the traditional custom of the Jewish rabbis; yet most of it soon came to be written in various shapes, and specially in that of the memoirs, narratives, letters, etc., which compose the New Testament. In the same way those who succeeded to the work of the Apostles, while continuing to transmit the divine message chiefly by word of

mouth, according to the directions of St. Paul to Timothy: "The things which thou hast heard of me . . . the same commend to faithful men who shall be fit to teach others also" (II Tim. ii, 2), were, nevertheless, from the very nature of the case, often led to put their instructions into writing. Only thus, for example, could they reach their absent brethren with admonition or exhortation, or maintain ostensibly the bond of unity between the churches, or reply to the attacks of those who assailed or misrepresented their faith. Again, the fearless confession of the martyrs, their superhuman endurance of torture, their beautiful utterances in presence of death, and the deep impression made by such scenes on those who beheld them, all would naturally be recorded and treasured. The sacred doctrine itself, which the writings of the Apostles were never meant to convey in its integrity, and which, even when expressed by them, still remained undeveloped, was like a divine leaven in Christian minds, stirring up a world of new thoughts which found their natural expression in writings of various kinds. The whole Bible, become the daily spiritual food of souls, called for interpretation and comment. The very life of the churches, inward and outward, their growth and institutions, their trials, their reverses, their triumphs, could not fail to be chronicled, and to be communicated from each Christian community to the other.

In this way there arose in the Church from the very beginning a literature which every successive period was destined in some measure to enrich—a spontaneous growth of narratives, annals, letters, discussions, decisions, apologies, controversies, treatises doctrinal and moral, homilies and commentaries on the Sacred Text. They come forth in succession, almost always in response to some present need, and without any sequence or logical order. For obvious reasons they were fewer in number while the Church was still weak, as also in times of violent, widespread persecution. But when peace at length was officially restored, and the weight of the imperial power was thrown in with the Christian cause, the literary activity of believers, being free to expand, spread itself out, as might be expected, in every direction, through a period of years, until it had spent

its energies, or was lost in the chaos which followed on the barbarian and Mussulman invasions.

It is with this early period of the Church's intellectual life, as exhibited in the writings of her children, that we are presently concerned. No distinct line marks its end, but it is commonly considered as extending to the death of St. Gregory the Great (A. D. 604) in the Latin Church, and to that of St. John Damascene (A. D. 755) in the East. It naturally divides itself into two sections: that of the ante-Nicene and that of the post-Nicene Fathers. The former contains already productions of great variety and of much value, as we shall see, but not to be compared with the literary wealth of the latter. Nor, indeed, was the post-Nicene period equally prolific or bright in all its parts. A little more than a century includes almost all its great names: Hilary, Ambrose, Jerome, Augustine, Leo, in the West; Cyril of Jerusalem, Basil, Gregory Nazianzen, Ephrem, Epiphanius, Chrysostom, Cyril of Alexandria, besides the historians Eusebius, Theodoret, Socrates and Sozomen in the East.

Various causes helped to gather such a brilliant galaxy of writers into so narrow a space. It was a time, as we have said, of reactive expansion, following upon centuries of repression and constraint. It was a time, besides, when Christian doctrine had matured in the mind of the Church and could be set forth with especial accuracy and power. It was a time of widespread and refined culture, in which the exponents of the Gospel truths abundantly shared, the Fathers of the fourth and fifth centuries being unquestionably the deepest thinkers, the subtlest dialecticians, the most graceful and persuasive orators, of their age. Finally, their manifold gifts were all drawn forth to answer the questionings and to meet the errors, plausible and seductive, of their times. It is a remarkable fact that, within that hundred years, nearly all the metaphysical difficulties connected with the Christian faith were raised for the first time or recalled and urged by men of keen and subtle mind—the Trinity of Persons in the Godhead—the problems that gather around the Person of our Lord—the mysteries of Predestination, of Grace, of Original Sin. But the teachers of

the period were equal to the occasion; and never, before or since, were the leading truths of the faith more accurately defined or more happily illustrated, nor its obscurities and its depths more thoroughly explored than in the writings of these great men. This of itself was sufficient to win for them the authority they enjoyed in subsequent ages; but other causes besides acted still more powerfully in the same direction: the comparative nearness of the Fathers—especially of the more ancient—to the Apostles and to Christ Himself; the personal holiness of the chief among them; the ostensible sanction given them by the Church, because in their teachings she recognized the fullest and most adequate expressions of her own thoughts.

To these causes may be added one more, the marked inferiority of the period that followed on what is called "The Golden Age of the Fathers." Whatever the reason, their extraordinary gifts seem to have departed from the world with them. After St. Cyril of Alexandria (A. D. 444), we find in the Greek writers little beyond rhetorical amplifications. The successors of St. Augustine in the West, while not entirely devoid of originality, can hardly be said to have opened up any new lines of thought. Their works, though valuable in many ways, reflect the general decline of the period, and are only occasionally lifted above the common level by such men as St. Isidore of Seville or St. Gregory the Great.

But the ascendancy of the Fathers over the subsequent life of the Church is too great to be passed over in general terms; we have to consider it, at least in its leading features.

II.

DEEP AND ABIDING INFLUENCE OF THE FATHERS.

First Period.—From St. Gregory to St. Anselm.—A period of exceptional intellectual barrenness, easily accounted for by historians. St. Isidore, who may be said to open it, is chiefly a learned compiler, already setting the example, so closely followed in the next four or five centuries, of looking exclusively to the past for all knowledge and all inspiration. That this

was the prevailing tone of mind in that long lapse of years is felt at once by whoever looks, even superficially, into the productions of the time. A sense of the inferiority of the present as compared with the past shows itself everywhere. All is decided by authority, and next to the authority of the Bible stands that of "the Fathers." In fact, the Fathers became a sort of second Bible, more complete and intelligible than the first, and henceforth it is only through them that the Sacred Text is read and interpreted. Most of the commentaries are borrowed literally from them. Not only the *Glossæ* and the *Catenæ*, but the exegetical writings of the time do little more than reproduce their thoughts and their very words. Even such men as Bede will hardly venture beyond. In the preface to his commentary on St. Luke, he claims as his principal merit to have simply woven together the *ipsissima verba* of the great Latin Fathers. The chief concern of Alcuin is to say nothing out of harmony with them: *Cautissimo stylo providens ne quid contrarium Patrum sensibus ponerem*. The *Glossa Ordinaria* of Walafrid Strabo (A. D. 849), which was the standard of interpretation right through the Middle Ages, was nothing but a compilation of patristic texts; and the great light of medieval and indeed of all subsequent times—St. Thomas—saw no better way of elucidating the Gospels than to form a *Catena* of excerpts taken from the Greek and Latin Fathers.

Thus it may be said that the early Middle Ages literally lived on what they gathered from their ancestors in the faith. The Fathers remained the ever-shining lights, to which not only individuals, but councils, local and general, turned for guidance in their deliberations. It is on the strength of their teaching and by a close discussion of their very words that the later Greek Ecumenical Councils reached their decisions, as may be seen in the records of their proceedings; indeed, the first Council of Chalcedon had already laid it down as a rule, not only to keep, at whatever cost, the faith of the Fathers, but also to defend that same faith by their authority—*Ut sanctorum Patrum fidem servemus, iisque utamur testibus ad nostræ fidei firmitatem*.

Nor was their weight less felt in the sphere of moral conduct

Where positive rules were absent, bishops, in their judicial and administrative acts, were wont to borrow them from the maxims of the Fathers; and it is thus that we so frequently find them side by side with the decisions of popes and the enactments of councils in the *Decretum* of Gratianus, the very groundwork of canon law.

Second Period.—The Schools.—Scholastic theology itself, so largely built at a later period on reason and deductive argument, had its first foundations laid on patristic authorities. It began, we may say, in its organized shape with the *Sentences* of Petrus Lombardus; extracts from the Fathers, which he arranged under the heads of his vast theological synthesis.¹

In the great scholastic movement which followed, the Fathers lost nothing of their hold on the reverence and trust of the Christian mind. What is known of them is constantly referred to by theologians and ascetical writers as weighted with something more than human authority, yet we believe that they were less read than before, owing to the new methods of study introduced by the schoolmen. But any neglect they may have sustained during that period was abundantly compensated in the following ages.

Modern Era.—The influences which transformed the world in the fifteenth and sixteenth centuries—the decline of scholasticism, the revival of classical learning, the knowledge of the Greek tongue and of its treasures—spread through Europe

¹ As might be expected, these treasures of sacred knowledge were very unequally drawn upon during that lengthened period. The more ancient Fathers—Clement, Ignatius, Hermas, and even Irenæus, Justin, and Tertullian—seem to have been little known, if at all, in the Middle Ages. On the other hand, nearly all the writings of the great Latin doctors, SS. Ambrose, Augustine, Jerome, and Gregory, were accessible and familiar to the learned, as well as many others of lesser fame. From an early date some of the Greek Fathers came to be known in the West. Rufinus translated many of them into Latin. Others soon followed; and the work was taken up afresh and vigorously pursued in the twelfth and thirteenth centuries. This accounts for their not infrequent quotation by St. Thomas in the *Summa*, especially the works known under the name of St. Dionysius the Areopagite, with which he was evidently very familiar. The Greek Fathers in his *Catena* are at least as numerous, though not as freely drawn upon, as those of the Latin Church.

after the fall of Constantinople; above all, the art of printing, which made accessible to so many what had hitherto been within the reach of a few only,—all led to a cultivation and a diffusion of patristic literature such as the world had never witnessed before. Nor was the Protestant Reformation without its influence on the movement; for, in the controversies that arose as to the meaning of Scripture, it was only natural that the sense of the early ages of Christianity should be appealed to, and the writings of these primitive times studied with special care. Theology itself once more became largely patristic. "Positive Theology," as it was called, placed itself side by side with scholastic speculations and deductions in the works of the sixteenth century, and in a great measure superseded them in those of the following age. The great theologians of the seventeenth century are nearly all patristic.²

But at no time have the early Christian writings been so widely read or so closely scrutinized as at the present day, and this by Protestants and Catholics, by believers and unbelievers alike. The age, as we have often remarked, is turned towards history, and the movement, which covers nearly the whole century, shows no signs of weakening at its close. There are three things in particular, regarding which historical students exhibit a curiosity, greater, if possible, than ever: *origins*,—that is, the earliest beginnings of opinions, beliefs, institutions, customs, etc.; *evolution*, or their gradual development and transformations; finally, *true color*, or the individual characters and conditions of each period. It is easy to see the interest of these questions as applied to Christianity; for even those who do not recognize in it a divine message are none the less compelled to look upon it as the greatest factor of human history. To believers they are all-important. But only through the early documents can

² During all the same period, for reasons easily imagined, the study of the Fathers was commonly neglected among Protestants, the only exception being found in the Anglican Church, a section of which continued faithful to many ancient Catholic beliefs, and rejoiced to find them supported by the most authorized witnesses of the ancient faith. The reader need scarce be told that it is by following them up closely that so many distinguished members of that same Church have been led to the Catholic faith within the last fifty years.

they be answered, and so to them all instinctively turn. This is what gives their especial importance and interest to the "Apostolic Fathers," and causes them to be so eagerly discussed. It is felt on all sides that the religion taught by Christ and the Apostles can hardly have been different in any important particular from what was held by men who followed so closely upon them and professed to be entirely guided by their teachings. Nor is the interest by any means confined to the first witnesses and exponents of the primitive faith. It extends, though in a lesser degree, to the later writers of the second, and to all those of the third century, and finally embraces the whole period of patristic literature.

Slowly but deeply this great movement is making itself felt in Catholic theology. As a science, it is becoming more and more historical, and the mind of the past is no longer gathered from scattered fragments, but from a complete knowledge of the documents. The true meaning of the Fathers themselves is looked for, not in the meagre extracts of former days, but in a general study of their views, and through a more correct understanding of their vocabulary. Each doctrine is traced forward in its developments, and backward to its source, and what scholars might have accepted at second hand in other times, they are now expected to look up for themselves.

III.

THE STUDY OF THE FATHERS.

We are thus led to add one more to the many subjects of study which claim their share in the life of a priest. Something of the Fathers, as we have seen, he is sure to learn in many connections. But the knowledge of them got through the medium of Church history, or of dogmatic, ascetic, or moral theology, is necessarily very fragmentary and very limited. But we believe that, already in our seminaries, notwithstanding the crowded condition of our courses, it might be somewhat enlarged, and in the following manner :

1. Certain shorter works of the Fathers might be read by the more gifted students in connection with the different

questions which they have to study. Thus, for example, some or other of the *Apologies* of St. Justin, of Tertullian, of Athenagoras, of Minutius Felix, could be easily connected with the *Demonstratio Christiana*. Side by side with the *Tractatus de Ecclesia*, room could be found for St. Cyprian's tract, *De Unitate Ecclesiæ*, Tertullian's *Præscriptiones*, and Vincentius Lerinensis' *Commonitorium*. The study of the Trinity and of the Incarnation would present a most favorable occasion to become acquainted with the dogmatic letters of St. Leo, or with some of the works of St. Athanasius, such as his *Discourses Against the Arians*, or his book, *On the Incarnation of the Word of God*; or, again, with some of the dogmatic *Orationes* of St. Gregory Nazianzen, or the *Oratio Catechetica* of St. Gregory of Nyssa, or something of his illustrious brother, St. Basil. The study of Predestination and Grace would lead directly to St. Augustine, and that of the Sacraments to the *Catacheses* of St. Cyril of Jerusalem, and to various short writings of St. Ambrose.

These are only examples. Others of a similar kind might be adduced in connection with moral as well as with dogmatic theology, many of its problems having been discussed by the Fathers, and many of its rulings borrowed from them. As for the study of the Bible, it may be said that it leads back to them at every step,—to their principles, to their methods of interpretation, to their numberless expositions of the Sacred Text.

2. But, it may be asked, should nothing more be done? Will it suffice to lead up willing minds to this abundant source of sacred knowledge, and then leave them to draw from it whatever they can? If the guidance of a master is deemed necessary to clerics in every other branch of their studies, should it be denied them here? Put in these general terms, the question answers itself. Surely some sort of introduction, some sort of guidance, is necessary for those who venture on the broad ocean of patristic lore. But it may be given in various ways:

1. As a department or offshoot of Church History.
2. Informally, by the professors of the different courses,—

of history, of scripture, of theology,—in connection with which a study of the Fathers is recommended. Indeed, it is always a pleasing variety to listen to the remarks of a teacher on the characteristic features or special merits of any work, ancient or modern, he deems proper to recommend.

3. As a regular course of lectures. Such a course has been established, under the name of Patrology, in many Catholic schools of Europe, especially in Germany, with the result of supplying several excellent manuals of introduction to the study of the Fathers. But teachers capable of covering with competence so vast a field are not found everywhere; and, even where they may be had, the lack of time makes it a serious difficulty to add on a special course, which, besides, if all must be said, many would be either unfit or reluctant to follow. In other words, a course of Patrology is more a university than a seminary course; and, if introduced among elementary studies, we believe that it should be confined to a limited number of students.

But, in one shape or another, it is well that, before entering on his duties, the young priest should have formed some kind of direct acquaintance with the Fathers. Even a taste of them may beget a taste for them, and such a liking, if it lasts, will bring with it countless benefits. But, even if the opportunity had been denied him in the course of his training, he can make up for it at any time. The Fathers are always accessible; and he may actually comfort himself with the thought that, at the end of his course, or after a little experience of the ministry, he is in a better condition to understand and to enjoy them than in an earlier and less mature condition of mind. They may come a little strange to him at first, and require a special effort, but the difficulty is soon overcome, and the door henceforth remains always open to welcome him.

To come to particulars:—1. If the works mentioned above in connection with the study of theology have not been looked into, for one reason or another, during the seminary course, they might be taken up with great advantage by young priests in the general revision they are wont to make of their principal studies during the years which follow their ordination.

2. We have had occasion to refer elsewhere to the Fathers as sources of ascetic doctrine. In that respect they are inexhaustible, as they are invaluable. There is in them a freshness of conception, a clearness of view of the Gospel teachings, a directness of statement, which can scarce be found anywhere else. In reading them one feels one's self sensibly nearer the divine source itself of spiritual light. Priests get tired of spiritual books. Let them try for a while St. Cyprian or St. Ambrose. Let them read the letters of St. Augustine, of St. Jerome, of St. Gregory the Great, or the *Ascetica* of St. Basil,—to say nothing of so many others not less commendable,—and we venture to predict that they will not be soon tempted to put aside so substantial and so palatable a nutriment.³

3. It is the constant concern of priests to find matter and inspiration for their sermons. The Fathers are full of both. But they must be read thoughtfully and more as a general preparation than for any special subject. The sermons of St. Augustine read thus, or the homilies of St. Chrysostom, or of St. Basil, or most of the writings of Tertullian and of St. Cyprian, will be found to supply, not indeed ready-made sentences and paragraphs, but what is infinitely better, an illuminating and elevating influence, suggesting to the preacher what it is fitting to say, and imparting the power to say it forcibly and effectively.

A practical difficulty has doubtless occurred more than once to the reader. "Why," he will say, "dilate on the value of a

³ We should not forget to mention here the *Vite Patrum* which so many Christian ages have read with delight, and which, down to the present, exert such a fascination on the most cultivated minds. We may also recall the words of Archbishop Vaughtan, in his *Life of St. Thomas* (II, 234): "What better spiritual reading could a Catholic ecclesiastic select than the lives of the great Fathers of the Church, or than their ascetical writings, or even, in some instances, than their polemical ones? To master the life of one of these great giants—St. Athanasius, for instance, or St. Basil, or St. Gregory, or St. Ambrose—is to possess a new standard of life, to measure human life by a new rule, to discover the principle of greatness in the saints, as well as the origin of their vast energy, generosity, and singleness of purpose. While they shame us they elevate us; and we close the book glad that such men should have lived on earth, for they remain as lasting patterns of hard work and heroic devotedness. So grandly human, so perfectly divine, they are model men for all ages of the world."

study the materials of which are beyond the reach of any but a few? The Fathers may be very beautiful and very helpful, but I do not and cannot possess them." The difficulty is real, yet not perhaps as insuperable as it is supposed to be. We have certainly got far beyond the age when St. Thomas, as we are told, being shown Paris for the first time, declared that he would give it all for St. Chrysostom's commentary on the Gospel of St. Matthew. The art of printing has brought the Fathers nearer and nearer to us all, and the most desirable have become the most accessible. Thus the *Confessions* of St. Augustine, the *Pastoral* of St. Gregory, the *Priesthood* of St. Chrysostom, are small books, to be had almost anywhere, in the original or translated. Critical editions of the Apostolic Fathers by Héfele, Funk, Harnack, Lightfoot, have succeeded one another these latter years, and several popular editions in English have followed. A single volume contains them all, and it is one we might expect to find in any priest's library.

Neither are the others referred to so very difficult to find. We see them often advertised in booksellers' catalogues at a very low rate, the Greek authors almost always with a Latin translation. More than that, a considerable number of the Fathers were translated into English, and published in Oxford during the Tractarian movement, under the name of the *Ante-Nicene* and *Post-Nicene Library*; while another series, somewhat different, appeared some time later in Edinburgh, and was reprinted a few years ago in this country, with annotations, it is true, of the kind that might have been expected from the editor, Bishop Coxe, of Buffalo.

Finally, the learned professor of Innsbruck, H. Hurter, S.J., has published, in connection with his *Dogmatic Theology*, a series of writings of the Fathers in forty-four small volumes, to be had separately at a low price, under the name of *Opuscula SS. PP. selecta*, making them accessible to students and priests alike.

But what has done incomparably more than aught else to bring the Fathers within the reach of a great number is the colossal publication of Abbé Migne, which appeared towards the middle of the present century. Under the names of *Patrologia*

Latina and *Patrologia Græca*, it contains not only the works of the Fathers, Greek and Latin, but those of all the other ecclesiastical writers, besides a number of contemporaneous documents and fragments of extreme interest to scholars. But there is much more in it than these ancient writers. It includes introductions, discussions, elucidations, etc., the outcome of a vast amount of labor, chiefly critical, expended on these venerable documents during the space of two or three hundred years.

To understand the value of such a collection, we must remember that the first printed editions of the Fathers were very imperfect, taken often from faulty manuscripts, and almost inextricably mixed up with spurious productions which for centuries had been held as genuine. Some of the most important came slowly to light, and had to win their way to general recognition. The invaluable letters of St. Ignatius, martyr, for instance, became known only in the seventeenth century, and the discussions they gave rise to have extended to our own time.

Hence a threefold task awaited the learned editors of a subsequent period:

1. To separate on scientific principles the authentic writings of each one of the Fathers from those which had been unduly or questionably ascribed to him, while ordinarily preserving the latter in the form of an appendix, because valuable in many ways.

2. To compare the available manuscripts of each work, scattered through the great libraries of Europe, and by the laws of textual criticism to determine the best readings.

3. To give the literary history of each writer, the characteristics of his mind and of his style, the date, ascertained or probable, of each one of his writings his influence on the course of subsequent thought, the problems his views or statements give rise to, introductions, indexes, etc. Such an endless amount of labor, extending to thousands of works, was of course beyond the grasp of any single man or of any single body of men. It was carried out almost entirely by the joint learning and energy of the Catholic clergy, secular and regular, the latter assuming the principal part of the work. Dominicans, Jesuits, Oratorians, took a noble share in it; but their

names in this particular are almost entirely overshadowed by that of the Benedictines, whose great scholars accomplished as much as all the others put together.

It is the fruit of all these labors that Migne assembled in his tomes, unattractive, it may be, in appearance, but easy to handle, and offered at a price that has enabled thousands of scholars to possess the treasures of Christian antiquity, from the first to the thirteenth century, with a completeness of which hitherto the richest libraries of Europe could not boast.

The best introduction to them will be found in the recent edition of the Benedictine, Dom Ceillier's *Auteurs Sacrés et Ecclésiastiques* (eighteen volumes), or in Fessler's *Institutiones Patrologiæ* (two volumes). Each in its way is invaluable as giving a key to all the writings of ecclesiastical antiquity, and as facilitating research in their countless pages.

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MY NEW CURATE.

VII.—SCRUPLES.

CAPTAIN Campion gave a large dinner party on All-Hallows-Eve. It is a ghostly time; and, in Ireland, everyone, even the most advanced and materialistic, feels that the air is full of strange beings, who cannot be accounted for either by the microscope or the scalpel. Father Letheby was invited and went. I was rather glad he did go, for I felt that the village was rather dull for such a brilliant young fellow; and I had a kind of pardonable pride in thinking that he would be fully competent to meet on their own level any pretentious people that might stray hither from more civilized centres. There is hardly, indeed, any great risk of meeting too intellectual people in Ireland just now. The anatomy of a horse is about the term and end of the acquired knowledge of the stronger sex; and the latest ball—well, this won't do! I must suspend this criticism, otherwise I shall wound, and

that does not suit an old priest, who is beginning to hear the murmurs of the eternal seas.

Father Letheby walked over across the moor to the "Great House." It was growing dark when he left home, and he allowed himself a full hour, as he had to make some calls by the way. One of these calls led him to a house where an old woman was bedridden. Her son, a strong man of thirty years or more, was doing something strange when the priest unexpectedly entered. He was suffering from a scrofulous ulcer in the neck, and it was a hideous disfigurement. He had just been standing before a broken piece of looking-glass, stuck in the rough plaster of the wall; and he hastily hid something as the priest entered. Father Letheby's suspicions were instantly aroused. And he said hastily—for he detested anything like concealment:

"What have you been doing?"

"Nothing, your reverence," said the peasant, nervously.

"Then, what are you hiding?" said Father Letheby.

"Nothing, your reverence," said the poor fellow.

"Tell the priest, Ned, alanna," said the old woman from her bed. "Sure, 'tis only a charm which the good 'oman has set, Father. And it's cured him already."

The young man scowled at his aged mother; and in response to an emphatic gesture from the priest, he pulled out a little coil of rope, partly worn at the end into a little wisp of flax.

"And are you such an utter fool," said the priest, angrily, holding the rope gingerly between his fingers, "as to believe that that wretched thing could cure you?"

"It *has* cured me," said the young man. "Look here!"

Father Letheby looked; and sure enough, there was but a faint scar, as of a burn, on the place where he knew well there had been a hideous running ulcer a few days ago. He was struck dumb.

"I am not surprised," he said, recovering himself rapidly; "I know Satan possesses supernatural power. But you, unhappy man, do you not know that it is to the devil you owe your cure?"

"I told him so, your reverence," whimpered the poor mother. "I said, better be sick forever, Ned, than break God's law. Sure, nothing good can come from it."

"Thin, why did God allow it?" said the young man, angrily.

"If you knew anything of your religion," said the priest, "you might know that God permits evil things to happen. So much the worse for evil doers. You have committed grave sin."

"But, sure, this is good," said the poor fellow, feebly groping after theological lights, "and whatever is good comes from God."

"The effect may be good," said the priest, "the instrument is bad. What is that?" and he pointed to the rope that was dangling in his hand.

The young man was silent.

"You are afraid to tell? Now what is it? There's something uncanny about it?"

He fumbled with his vest, and looked sullenly into the darkening night.

"Then, as you won't answer, I'll take it with me," said the priest, folding the rope into a coil, and preparing to put it in his pocket.

There was a sullen smile around the young man's mouth.

"The owner will be looking for it," said he.

"Tell the owner that Father Letheby has it, and she can come to me for it," said the priest. He put the rope in his pocket and moved to the door.

"Don't! Don't! Father dear," said the old woman. "It isn't good. Give it back, and Ned will give it to the good 'oman to-morrow."

"No! I shall give it myself," said the priest, "and a bit of my mind with it."

The young man moved to the door, and stood beside the priest.

"You would not touch it if you knew what it was," he whispered.

"What?" said Father Letheby.

"Do you remember old Simmons, the pinsioner, down at Lough eagle?"

"Who destroyed himself?"

"Yes! he hanged himself to a rafter in the barn."

"I remember having heard of it."

"He hanged himself with a rope."

"I presume so."

"Your reverence has the rope in his pocket."

The priest stepped back as if stung. The thing was so horrible that he lost his self-possession. Then a great flood of anger swept his soul; and taking the hideous instrument from his pocket, he passed over to the open hearth; with one or two turns of the wheel, that answers the purpose of a bellows in Ireland, he kindled the smouldering ashes into flame, buried the rope deep down in the glowing cinders, and watched it curl into a white ash, that bent and writhed like a serpent in pain. The old woman told her beads, and then blessed the priest, with, however, a tremor of nervous fear in her voice. The young man lifted his hat, as the priest, without a word, passed into the darkness.

"She'll be after asking for the rope, your reverence?" he said at length, when the priest had gone a few yards.

"Refer her to me," Father Letheby said. "And look here, young man," he cried, coming back and putting his face close to the peasant's, "I'd advise you to go to your confession as soon as you can, lest, in the words of Scripture, 'something worse happen to you.'"

It was a pleasant dinner party at the "Great House." Colonel Campion presided. Bittra sat opposite her father. Captain Ormsby, Inspector of Coast Guards, was near her. There were some bank officials from a neighboring town; Lord L——'s agent and his wife; a military surgeon, a widower, with two grown daughters; the new Protestant Rector and his wife. Father Letheby was very much pleased. He was again in the society that best suited his natural disposition. It was tolerably intelligent and refined. The lights, the flowers, the music, told on his senses, long numbed by the quietness and monotony of his daily life. He entered into the quiet pleas-

ures of the evening with zest, made all around him happy, and even fascinated by the brilliancy with which he spoke, so much so that Bittra Campion said to him, as he was leaving about eleven o'clock :

"Father, we are infinitely obliged to you."

He returned home, filled with a pleasant excitement, that was now so unusual to him in his quiet, uneventful life. The moonlight was streaming over sea and moorland, and he thought, as he passed over the little bridge that spanned the fiord, and stepped out into the broad road :

"A delightful evening! But I must be careful. These Sybaritic banquets unfit a man for sterner work! I shall begin to hate my books and to loathe my little cabin. God forbid! But how pleasant it was all. And how Campion and Ormsby jumped at that idea of mine about the fishing schooner. I look on the matter now as accomplished. After all, perhaps, these Irish gentry are calumniated. Nothing could equal the ardor of these men for the welfare of the poor fishermen. Who knows? In six months' time, the 'Star of the Sea' may be ploughing the deep, and a fleet of sailing boats in her wake; and then the fish-curing stores, and, at last, the poor old village will look up and be known far and wide. Dear me! I must get that lovely song out of my brain, and the odor of those azaleas out of my senses. 'Twill never do! A'Kempis would shame me; would arraign me as a rebel and a traitor. What a lovely night! and how the waters sleep in the moonlight! Just there at the bend we'll build the new pier. I see already the 'Star of the Sea' putting out, and the waters whitening in her wake."

He looked around, and saw the cottages of the peasants and the laborers gleaming against the dark background of the moor and the mountain; and the thought smote him: Perhaps there some little children went to bed hungry to-night. He went home sadly, and sitting down, he said:

"Let me see! Soup, entrées, joints, sweets, fruits, wine, coffee. Let me see! White roses, azaleas, chrysanthemums. Let me see! Waldteufel, Strauss, Wagner! Let me see!"

He went over, and opened what appeared to be a rather

highly decorated cupboard. He drew back three shutters, and revealed a triptych, sunk deep in the wall of his little parlor. It was the only thing of real value he held. It was given to him by a Roman lady, who, for one reason or another, chose to reside in England. It nearly filled the entire space on the low wall. As he drew back the shutters, the lamplight fell on the figure that occupied the whole of the central panel. It was the Christ. The tall shape was closely wrapped around in the Jewish kethoneth—the first of the *vestes albæ* of the priest, as St. John represents in the Apocalypse. The capouche fell loosely over His head, and was embroidered in many colors, as was also the hem of His long white robe, which fell in folds over His sandalled feet. The hood of the capouche shaded His eyes and threw a dark shadow on the face as far as the lips. But the sacred figure also held its right hand to shelter the eyes more deeply from a strong glare of sunset. The left hand fell loosely by His side, and the first of a large flock of sheep had nestled its head comfortably in the open palm. The large, gray eyes of Christ were filled with an anxious light, as they gazed over the silent desert, questing for some lost object; and the mouth, lightly fringed with beard, was querulous with pain and solicitude. It was a beautiful picture—one worthy to be screened from indevout eyes, or revealed only to those who loved and worshipped.

The young priest gazed long and lovingly at this presentment of his Divine Master, whom he loved with the strongest personal affection. Then he knelt down and pressed his forehead against the dust-stained feet of Christ, and moaned:

“Master, if I have done wrong in aught this night, let me know it! If I have betrayed Thy interests, or brought Thy Name to shame, teach me in the sharpest tones and flames of Thy anger, for I need a monitor; and where shall I find so loving or so truthful a monitor as Thou? Alas! how weak and pitiful I am; and how this poor unsubdued nature of mine craves for things beyond Thee! I know there is no truth but in Thee—no sincerity, no constancy. I know what men are; how deceitful in their words; how unkind in their judgments. Yet this lower being within my being forever

stretches out its longings to sensible things that deceive, and will not rest in Thee, who art all Truth. But I must be brought back to Thee through the sharp pangs of trial and tears. Spare me not, O Master; only do not punish with the deprivation of Thy Love!"

He rose up strengthened, yet with a premonition in his heart of great trials awaiting him. Who would dream of such tragic things under the heavy skies and the dull environments of life in Ireland?

VIII.—OUR CONCERT.

The winter stole in quietly, heralded by the white frosts of late October; and nothing occurred to disturb the quiet of the village, except that Father Letheby's horse, a beautiful bay, ran suddenly lame one evening, as he topped a hill, and a long reach of mountain lay before him on his way to a sick-call. There were, of course, a hundred explanations from as many amateurs as to the cause of the accident. Then a quiet farmer, who suspected something, found a long needle driven deep into the hoof. It had gone deeper and deeper as the action of the horse forced it, until it touched the quick, and the horse ran dead lame. The wound festered, and the animal had to be strung up with leather bands to the roof of his stable for three months. Father Letheby felt the matter acutely; but it was only to myself he murmured the one significant word: *Ahriman*.

Late one evening in November a deputation waited on me. It consisted of the doctor, the schoolmaster, and one or two young fellows, generally distinguished by their vocal powers at the public house, when they were asked for "their fisht and their song." The doctor opened negotiations. I have a great regard for the doctor and he knows it. He is a fine young fellow, a great student, and good and kind to the poor. I often spent a pleasant hour in his surgery over his microscope, where I saw wonderful things; but what has haunted me most is the recollection of a human brain, which the doctor had preserved in spirits, and on which he has given me several lectures. I remember well my sensations when I first held the soft, dark,

pulpy mass in my hand. All that I had ever read in psychology and metaphysics came back to me. This is the instrument of God's masterpiece—the human soul. Over these nodes and fissures it floated, like the spirit of God over the face of the deep. Here, as on a beautiful instrument, the spirit touched the keys, and thought, like music, came forth; and here were impressed indelibly ideas of the vast universe without, of time and eternity; yea, even of the Infinite and Transcendent—of God. Hushed in the silence of prayer, here the soul brooded as a dove above its nest; and here in moments of temptation and repentance, it argued, reasoned, prayed, implored the inferior powers that rebelled or recanted beneath. With what sublime majesty it ruled and swayed the subjects that owned its imperial dominion; and how it touched heaven on the one hand for pity, and earth, on the other, in power! And when the turbulent passions raged and stormed, it soothed and quelled their rebellion; and then, in recompense to itself, it went out and up towards the celestials, and joined its emancipated sisters before the great white throne, and drank in peace and the blessedness of calm from the silences and worship of Heaven. Where is that soul now? Whither has it gone? Silent is the instrument, just crumbling to inevitable decay. But where in the boundless ocean of space is the deathless spirit that once ruled it in majesty, and drew from it music whose echoes roll through eternity? And how has science mapped and parcelled it, like a dead planet. Here is the “island of Reil,” here the “pons Varolii;” here is the “arbor vitæ;” and here is the “subarachnoid space;” and here that wonderful contrivance of the great Designer that regulates the arterial supplies—I lift my hat reverentially and whisper: *Laudate!*

Well, the doctor knew how much I appreciated him. He was not nervous, therefore, in broaching the subject.

“We have come to see you, sir, about a concert.”

“A what?” I said.

“A concert,” he replied, in a little huff. “They have concerts every winter over at Labbawally, and at Balreddown, and even at Moydore; and why shouldn't we?”

I thought a little.

"I always was under the impression," I said, "that a concert meant singers."

"Of course," they replied.

"Well, and where are you to get singers here? Are you going to import again those delectable harridans that illustrated the genius of Verdi with rather raucous voices a few weeks ago?"

"Certainly not, sir," they replied in much indignation. "The boys here can do a little in that way; and we can get up a chorus amongst the school-children; and — and —"

"And the doctor himself will do his share," said one of the deputation, coming to the aid of the modest doctor.

"And then," I said, "you must have a piano to accompany you, unless it is to be all in the style of 'come-all-yeen's.'"

"Oh, 'twill be something beyond that," said the doctor. "I think you'll be surprised, sir."

"And what might the object of the concert be?" I asked.

"Of course, the poor," they all shouted in chorus. "Wait, your reverence," said one diplomatist, "till you see all we'll give you for the poor at Christmas."

Visions of warm blankets for Nelly Purcell, and Mag. Grady; visions of warm socks for my little children; visions of tons of coal and cartloads of timber; visions of vast chests of tea and mountains of currant-cake swam before my imagination; and I could only say:

"Boys, ye have my blessing."

"Thank your reverence," said the doctor. "But what about a subscription?"

"For what?" I said. "If we all have to subscribe, what is the meaning of the concert?"

"Ah, but you know, sir, there are preliminary expenses—getting music, etc.—and we must ask the respectable people to help us there."

This meant the usual guinea. Of course, they got it.

The evening of the concert came, and I was very reluctant to leave my arm-chair and the fire and the slippers. And now, that my curate and I had set to work steadily at our Greek authors, to show the Bishop we could do something,

I put aside my Homer with regret, and faced the frost of November. The concert was held in the old store down by the creek; and I shivered at the thought of two hours in that dreary room with the windows open and a sea draught sweeping through. To my intense surprise, I gave up my ticket to a well-dressed young man with a basket of flowers in his buttonhole; and I passed into a hall where the light blinded me, and I was dazed at the multitude of faces turned towards me. And there was a great shout of cheering; and I took off my great-coat, and was glad I had come.

There was a stage in front, covered with plants and carpeted; and a grand piano peeped out from a forest of shrubs and palms; and lamps twinkled everywhere; and I began to think it was all a dream, when Miss Campion came over, and said she was *so* glad I had come, etc., and I whispered:

"I understand all now, when I see the little witch that has made the transformation."

Father Letheby sat by me, quiet and demure, as usual. He looked as if he had known nothing of all this wonder-working; and when I charged him solemnly with being chief organizer, builder, framer, and designer in all this magic, he put me off gently:

"You know we must educate the people, sir. And you know our people are capable of anything."

I believed him.

Presently, there was a great stir at the end of the long room, and I looked around cautiously; for we were all so grand, I felt I should be dignified indeed.

"Who are these gentry, coming up the centre of the hall?" I whispered; for a grand procession was streaming in.

"Gentry?" he said. "Why, these are the performers." They were just passing—dainty little maidens, in satin from the bows in their wavy and crisp locks down to their white shoes; and they carried bouquets, and a subtle essence of a thousand odors filled the air.

"Visitors at the Great House?" I whispered.

"Not at all," he cried impatiently. "They are our own children. There's Mollie Lennon, the smith's daughter; and

there's Annie Logan, whose father sells you the mackerel ; and there's Tessie Navin, and Maudie Kennedy, and" —

"Who's that grand young lady, with her hair done up like the Greek girls of Tanagra?" I gasped.

"Why, that's Alice Moylan, the monitress."

"Good heavens," was all I could say. And the doctor sailed in with his cohort, all in swallow-tails and white fronts, their hair plastered down or curled, like the fiddlers in an orchestra; and the doctor stooped down and saw my amazement, and whispered:

"Didn't I tell you we'd surprise you, Father Dan?"

Just then a young lad, dressed like a doll, and with white kid gloves, handed me a perfumed programme.

"I charge a penny all around, but not to you, Father Dan."

I thanked him politely and with reverence.

"Who's that young gentleman?" I whispered.

"Don't you know him?" said Father Letheby, smothering a laugh.

"I never saw him before," I said.

"You cuffed him last Sunday for ringing the bell at the *Agnus Dei*."

"I cuffed that young ruffian, Carl Daly," I said.

"That's he," said Father Letheby. Then I thought Father Letheby was making fun of me, and I was getting cross, when I heard "Hush!" and Miss Campion rose up and passed on to the stage, and took her place at the piano, and with one little wave of her hand, she marshalled them into a crescent, and then there was a pause, and then—a crash of music that sent every particle of blood in my old body dancing waltzes, and I began to feel that I was no longer Daddy Dan, the old pastor of Kilronan, but a young curate that thinks life all roses, for his blood leaps up in ecstasy, and his eyes are straining afar.

One by one the singers came forward, timid, nervous, but they went through their parts well. At last, a young lady, with black curls cut short, but running riot over her head and forehead, came forward. She must have dressed in an awful hurry, for she forgot a lot of things.

"What's the meaning of this?" I whispered angrily. "Sh', 'tis the fashion," said Father Letheby. "She's not from our parish."

"Thank God," I said fervently. I beckoned to Mrs. Mullins, a fine motherly woman, who sat right across the aisle. She came over.

"Have you any particular use of that shawl lying on your lap, Mrs. Mullins?" I said.

"No," she said, "I brought it against the night air."

"Then you'd do a great act of charity," I said, "if you'd just step up on that stage and give it to that young lady to cover her shoulders and arms. She'll catch her death of cold."

"For all the money you have in the National Bank, Father Dan," said Mrs. Mullins, "and they say you have a good little nest there, I wouldn't do it. See how she's looking at us. She knows we are talking about her. And her mother is Julia Lonergan, who lives at the Pike, in the parish of Moydore."

Sure enough, Phœbe Lonergan, for that was her name, was looking at us; and her eyes were glinting and sparkling blue and green lights, like the dog-star on a frosty night in January. And I knew her mother well. When Julia Lonergan put her hands on her hips, and threw back her head, the air became sulphurous and blue. I determined not to mind the scantiness of the drapery, though I should not like to see any of my own little children in such a state. Whilst I was meditating thus, she came to the end of her song; and then let a yell out of her that would startle a Red Indian.

"Why did she let that screech out of her?" said I to Father Letheby. "Was it something stuck in her?"

"Oh, not at all," said he, "that's what they call a *bravura*."

I began to feel very humble. And then a queer thing happened. I thought I was a young curate, long before the days of Maynooth statutes, and all these new regulations that bind us as tightly as Mrs. Darcy's new alb. We were out at the hunt on a glorious November morning, the white frost on the grass, and the air crisp and sunny. The smell of the fields,

the heather, and the withered bracken, came to us, and the bay coats and the black coats of the horses shone like silk in the sunlight. There were the usual courtesies, the morning salutes, and the ladies' smiles; and then we moved to the cover, the dogs quivering with excitement, and we not too composed. And then far across the ploughed field we saw the arch-enemy, Reynard, his brush straight out from his back; and with one shout: Hoicks! and Harkaway! we broke out into the open, and, with every nerve and muscle strained, and the joy of the chase in our hearts, we leaped onward to the contest. All the exhilaration and intense joy of youth and freedom and the exercise of life were in my veins, and I shouted Tally-ho! Harkaway, my boys! at the top of my voice.

A gentle hand was laid on mine and I awoke from my dream. The people were all smiling gravely, and the chorus was just finishing the last bars of that best of all finales: Tally-ho! It was the witchery of the music that called up the glorious past.

Then there was hunting for shawls and wraps, and such a din:

"Wasn't it grand, Father Dan?"

"Aren't you proud of your people, Father Dan?"

"Where is Moydore now, Father Dan?"

"Didn't we do well, Father Dan?"

And then Miss Campion came over demurely and asked:

"I hope you were pleased with our first performance, Father?"

And what could I say but that it was all beautiful and grand, and I hoped to hear it repeated, etc.

But then, when I had exhausted my enthusiasm, a band of these young fairies, their pretty faces flushed with excitement, and the stars in their curls bobbing and nodding at me, came around me.

"It's now our turn, Father Dan. We want one little dance before we go."

"What?" I cried, "children, like you, dancing! I'd be well in my way, indeed. Come now, sing 'Home, Sweet Home,' and away to Blanketland as fast as you can."

"Ah, do, Father Dan!"

"Ah, do, Father Dan!"

"One little dance!"

"We'll be home in half an hour!"

"Ah do, *Daddy* Dan!"

There was consternation. I knew that I was called by that affectionate, if very undignified title; but this was the first time it was spoken to my face; and there was horror on the faces of the young ones. But it carried the day. I looked around, and saw some white waistcoats peeping shyly behind a glass door.

"The boys are all gone home, I believe?" I said innocently.

"Oh, long and merry ago, Father. The lazy fellows wouldn't wait."

"And all the dancing will be amongst yourselves?"

Chorus: "Of course, Father!"

"And no waltzes or continental abominations?"

Chorus: "Oh, dear no!"

"And you'll all be in your beds at 12 o'clock?"

Chorus: "To the minute, Father."

"Well, God forgive me, but what can I do? Go on, you little heathens, and—"

"Thank you, Father—"

"Thank you, Father—"

"Thank you, Father—" etc., etc.

I went home with a troubled conscience, and I read that blessed Maynooth statute about dances. Then I had no sleep that night.

The doctor and the deputation called on me about a fortnight later to settle accounts. I thought they were not very enthusiastic. They left the door open, and sat near it.

"We came to settle about the concert, sir," said the doctor; "we thought you'd like to see our balance-sheet."

"Yes," I said, demurely, "and, of course, if the balance itself was convenient—"

"It isn't as much as we thought," said the doctor, laying a small brown parcel on the table. "The expenses were

enormous. Now, look at these," he said, softly detaining my hand, as it moved towards the parcel.

I read the list of expenses. It was appalling. I cast a corner of my eye further down, and read, without pretending to see anything:

Total Balance = 4s. 11½d.

"Boys," said I, as I saw them putting their hands over their mouths with that unmistakable Hibernian gesture, "you have done yourselves a great injustice."

"I assure you, sir," said the schoolmaster—

"You mistake my meaning," I interrupted. "What I was about to say was this—when young men give their services gratuitously, and undertake great labor in the cause of religion and charity, it would be most unfair to expect that they would also make a pecuniary sacrifice."

They looked relieved.

"Now, I have reason to know that you all have undergone great expense in connection with this concert."

There was a smirk of pharisaical satisfaction on their faces.

"But I cannot allow it. My conscience would not permit me. I see no record in this balance-sheet of the three dozen of Guinness' that was ordered for the dressing-room. And there is not a word about the box of Havanas, which Wm. Mescal ordered specially from Dublin; nor any mention of the soda-water and accompaniments that were hauled up in a basket through the back window. Really, I cannot allow it, gentlemen, your generosity is overpowering—"

The deep silence made me look around. They had vanished. I opened the brown parcel, and counted four shillings and elevenpence halfpenny in coppers.

CLERICAL CELIBACY.

THE controversies of recent times anent the possibility of a reunion between different Christian sects, East and West, with the Mother-Church of Rome, have caused the question of celibacy, as observed by the Latin clergy, to be mooted anew both from the historical and utilitarian or economic points of view.

My object here is to repeat briefly the statement of the Catholic side of the argument, not indeed for the purpose of confuting the slanderous allegations of those whose judgment of the Catholic priesthood is simply the expression of that low mental and moral estate which gauges the altitude of distant things by the limited reach of its own debased nature. I shall merely place before the honest-minded student the law of the Church and its actual observance from Apostolic times, and point out the sublime and fruitful nature of celibate life when sanctified by the lofty religious motives which actuate every true priest of the Catholic communion.

It may be truly said that the principle of clerical celibacy finds its ideal and type in the Church presented to us as the immaculate spouse of Christ. He, the Eternally Begotten, is *par excellence* the Virgin, born of a Virgin. From His Sacred Humanity blossoms forth the lily of purity, whose celestial perfume pervades the Church and draws noble souls with a constant longing for the possession of the angelic virtue. There is a certain fitness which makes the characteristics of sacrifice and purity tokens by which we recognize the ministers of the true Church, so that the terms virginity and priesthood become almost correlative. Those only who ignore the true nature of the Christian priesthood undervalue the necessity of clerical continency. This explains the fact that to many minds the very thought of a married clergy has something repugnant in it to Catholic instinct, or as Brownson, in his own vigorous way, says: "There would be a sort of bigamy in it, for the priest is wedded to the Church, his true spouse, and our spiritual Mother." It would be an exaggeration to claim absolute necessity for clerical celibacy; but as the temporal power is ordina-

rily necessary to the Pope for the full and free exercise of his spiritual mission, so the celibate priest may be said alone to possess that complete freedom of self-sacrifice and devotion in the exercise of his sublime mission, by which he seeks to subject men to the dominion of Christ, teaching and sanctifying them, and thus leading them to seek the one thing necessary through which they are to attain eternal happiness. And yet, celibacy is not a means to the end, but is rather a part of the end itself, and belongs to the character of the priest who is to represent, replace, and, so to speak, impersonate Christ to the people. *Sacerdos alter Christus*. He is to have no will but the Divine Will; he is to be guided by no spirit but His Divine Spirit; in heart and mind the priest of the New Law is to be one with Christ.

Concerning the spirit and will of our Blessed Lord in the matter of priestly continence, the Apostles are the best qualified interpreters. What they saw and heard of Him, they have delivered unto us. They encouraged, both by word and example, single life for the sake of Christ—*propter amorem Christi*. When St. Peter reminds the Master that the Apostles had left *all* things, abandoning their homes and wives in order to follow Him with undivided affection, he realizes that they made a sacrifice pleasing to Him; and he wonders what reward would be made for it. And Christ, who had inspired them to make this renunciation, showed them as recompense for it their heavenly thrones near His own in His Kingdom, making at the same time the like promise to all who would follow their example: "Amen, I say to you, there is no man that has left house, . . . or *wife*, or children for the Kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting" (St. Luke xviii, 29). St. Paul is certainly a faithful exponent of the doctrine of Christ. The drift of the seventh chapter of his First Epistle to the Corinthians bears upon the preference of the celibate state to that of marriage: "It is good for them (the unmarried) if they so continue, even as I" (I Cor. vii, 8). He would that all men to whom it hath been given were even as himself, single. Why? In order

to be free, to escape the troubles of family life, and to attend without care for wife, to the service of Christ.

THE LAW OF CLERICAL CELIBACY.

It will be admitted by all as a matter of history, such as we glean it from the Gospels, that the Apostles, after their call, led a celibate life. It may be asked whether they enjoined celibacy by special decree or law upon their successors in the episcopate and priesthood, or whether they merely advised as preferable the state of habitual continence to those in Sacred Orders. If they made any law of celibacy, such as we have it in the Latin Church to-day, when was it actually introduced? The most ancient canonical rules in existence, which take us back to Apostolic times, and which applied to the clergy everywhere, are: (1) That none was to be promoted to the orders of deacon, priest, or bishop if he had been married more than once. (2) That a cleric in Sacred Orders was not permitted to contract marriage. (3) That bishops married before their consecration were thenceforth obliged to observe perfect continency. These three rules prevailed, as is attested by the ancient Fathers, at all times in both the Greek and the Latin Churches.

That a law of clerical celibacy which prohibits the exercise of the sacred functions by a married clergy existed in the Latin Church in the year 385 is proved by a letter of Pope Siricius addressed to Bishop Himerius of Tarragona. A similar law was in force in the East (the Greek Church) since the time of the Council of Trullo (692). Dr. Bickell in a paper¹ published some years ago, cleverly sustained the thesis that the law of celibacy was actually formulated by the Apostles. Whilst it is necessarily difficult to produce demonstrative proof of this, it is unquestionable that clerical celibacy, as a matter of fact, existed both in the East and West, ever since the days of the Apostles. If there was no written law for the priest, it was because it would be deemed unnecessary. To be a priest in those early days meant simply to give up all and follow

¹ *Innsbrucker Quartalschrift*, I, 1878.

Christ. The idea of marrying would hardly suggest itself to the minds of those who followed the example of Christ and the Apostles, and who were to stand in closest proximity to the Holy Eucharist. The Roman and Greek converts knew that even in pagan rites purity of body and soul was considered indispensable for those who exercised priestly functions or performed sacrificial acts. And if at all times chastity was highly valued and fondly cherished by the ministers of Christ, must it not have been their special glory in the days of martyrdom and truest heroism, when so many among the laity consecrated their virginity to God? Let us briefly examine whether or not clerical celibacy was observed in the West before the year 385, and in the East before 692.

We meet with no papal document concerning clerical celibacy during the first three centuries, simply because all our records of legislation during the ages of persecution are very scant. But the earliest papal or synodal decrees extant are so formulated as to show that they are simply the enforcement of an old law or rather of an old custom with the binding force of a law. In the present instance the violators of clerical celibacy are judged guilty of a grievous sin, a sacrilege, and are made subject to suspension. We have no instance in which clerics, who fall under this penalty, appeal to a former custom to the contrary, nor do they object to the obligation of celibacy as though it were a new restriction. The only excuse they do advance is that of the Reformers of the sixteenth century, namely, that marriage was permitted to the priests of the Old Testament (*veteri hoc lege concessum fuit*). Eighty years previous to the above-mentioned declaration of Pope Siricius, the Spanish Council of Elvira (305) enacted the following decree: "Placuit in totum prohibere episcopis, presbyteris et diaconibus vel omnibus clericis positis in monasterio abstinere se a conjugibus et non generare filios: quicumque vero fecerit, ab honore clericatus exterminetur." This is surely a very clear proof of the existence of clerical celibacy in the Latin Church before the days of St. Siricius.

Tertullian, in his work, *De Exhortatione Castitatis*, exhorts a widower to remain celibate, pointing to the chaste lives of

the clergy and consecrated virgins in these words: "Quanti igitur et quantae in ecclesiasticis ordinibus de continentia censentur, qui Deo nubere maluerunt, qui carnis suae honorem instituerunt, quique se jam illius pudoris filios dicaverunt, occidentes in se concupiscentiam libidinis et totum illud, quod intra paradisum non potuit admitti." The early literature of the Latin Fathers makes but scant reference to the state of clerical celibacy, even at the time when, according to the common consent of historians, it was universally observed by priests. St. Augustine barely mentions it in his numerous works, although he himself remained unmarried after his conversion and advocated the renewal, at several African synods, of previous canons regarding the celibacy of the clergy. And throughout the history of the Church during and after the fourth century we find that whenever Popes or Councils insist on the observance of clerical celibacy, they do so as on a point of ancient discipline, which they tacitly assume as dating back to the time of the Apostles. Pope Siricius expressly declares that he has no new law to offer, but simply enforces *quae apostolica et patrum constitutione sunt constituta*. In the year 390, the Council of Carthage decreed: "It becomes the consecrated bishops and priests of the Lord, as also the deacons and those who officiate at the holy mysteries, to be entirely continent, so that they may obtain from God what they ask in simplicity of heart, and thus observe *what the Apostles taught and antiquity has kept*."

This argument of prescription also holds good for the Eastern Church. Dr. Bickell, in his treatise above mentioned, cites many passages from the legislation of the Syrian Church to show that clerical celibacy prevailed among the Syrian clergy of the second century, and that it was held to be of Apostolic origin. Among the Greek Fathers, the great Origen testifies to its existence, in his sixth homily *in Leviticum*. In his twenty-third homily *in Numeros* the same Father speaks as follows of the priest who celebrates Mass: "Illius est solius offerre sacrificium indesinens, qui indesinenter perpetuae se devoverit castitati." St. Cyril of Jerusalem draws an argument for the fact of the virginity of Mary

as the mother of Christ from the constant observance of celibacy in the Christian priesthood. "Si enim is qui apud Jesum bene fungitur sacerdotis, abstinere a muliere: ipse Jesus quomodo ex viro et muliere proditurus foret." (*Catech. XII, De Christo Incarnato.*)

At the Synod of Neocæsarea (Cappadocia), some ten years before the Council of Nice, the following canon was enacted: "Presbyter si uxorem duxerit, ab ordine suo illum deponi debere; quodsi fornicatus fuerit vel adulterium commiserit, extra Ecclesiam abjici et ad poenitentiam inter laicos redigi oportet." The Ecumenical Council of Nice (325) has no special statute on celibacy (which was then generally observed); but it refers, in its third canon, to the domestics of bishops, priests, and deacons, forbidding residence, in their houses, of a spiritual sister (subintroductam), permitting only near relatives, such as a mother, sister, or aunt, to live at the rectory. Does not this clearly suppose the existence of clerical celibacy? It is true that the historian Socrates and his plagiarist, Sozomen, speak of the Council as intending to pass a canon enforcing universal obligation of clerical celibacy, which law was prevented from being passed at the instance of the holy Bishop Paphnutius of Egypt, who looked upon such a restriction as too severe for certain priests who were actually married. But the authority of leading historians discredits this account. Ruffinus and Theodoret, who give minute details of the Council, and speak of Paphnutius with great respect, make no mention of such an occurrence. It is well known, moreover, that Socrates was tainted with Novatianism, and posed as an avowed enemy of celibacy. St. Jerome, in his *Liber contra Vigilantium*, voices the spirit and practice of the Church in years subsequent to the Council of Nice: "Christ a virgin, Mary a virgin: they have consecrated and sanctified the state of virginity for both sexes. The Apostles were either virgins or continent after their election. Those are chosen as bishops, priests, and deacons who are either virgins or widowers or vowed to perpetual continency. In the Eastern and Western Churches 'aut virgines clericos recipiant aut continentes, aut si uxores habuerint, maritos esse desistunt.' St.

Epiphanius explicitly states that in his time—that is, during the latter part of the fourth century—priests observe the vow of chastity; but if the report be true that ‘in some places (in quibusdam locis) priests live in conjugal intercourse,’ it is assuredly not according to the law of the Church (*hoc non est juxta canonem, sed juxta hominum mentem*), for the Church, assisted by the Holy Ghost, has decreed otherwise.”

Innocent I, Leo the Great, and Gregory the Great repeatedly enforce the original discipline. A synod, held at Tours in 461, moderated the ancient statute, which refused Holy Communion to married priests and Levites continuing marital intercourse, and substituted a decree which debarred them from the celebration or public participation in the holy Sacrifice.

After the fifth century an abuse crept into the Eastern Church, at that time harassed by Arianism, allowing priests and deacons to live with their wives whom they had married before taking Sacred Orders. In 692, the Council of Trullo sanctioned this custom, which prevails in the Greek Church to the present day. This practice admits married men to Holy Orders without obliging them to dismiss their wives, but it prescribes continence during specified times when they celebrate the holy mysteries, whilst it binds bishops to a strict observance of the former law. No one in Holy Orders is permitted to marry. Thus, the original law of celibacy finds recognition in its very violation. It seems that the Eastern custom found no favor in the Latin Church. The first apparent approval, for the East, is found in some words of Pope Stephen IX, in the eleventh century.

The observance of the law was universally recognized in the Latin Church until the tenth century, when a general laxity among the clergy in Italy, France, Germany, and England made marriages of priests quite numerous. Such marriages, although expressly forbidden by the existing laws of Church and State, and declared invalid, were, nevertheless, celebrated publicly. Those who defended the practice quoted Scripture for their support, as Luther did subsequently. Despite the decrees of local synods and papal mandates, which stigmatized the evil and pointed out remedies, the abuse went on until the indomit-

able Pope Gregory VII ascended the chair of Peter, and, like a mighty wind, shook and purified the clerical order. This fact has given color to the absurd assertion of non-Catholic writers who maintain that Gregory VII first introduced clerical celibacy into the Latin Church. Before him more than two hundred councils and synods had upheld the obligation. He had no new rule to make; he enforced, with characteristic energy and perseverance, the old-standing decrees and excluded married priests from every ecclesiastical function and benefice. Heedless of the remonstrances of numerous timid and worldly-minded bishops, he publicly decreed: "Si qui sunt presbyteri vel diaconi vel subdiaconi, qui in crimine fornicationis jaceant, interdiciamus eis ex Dei Omnipotentis et sancti Petri auctoritate ecclesiae introitum, usque dum poeniteant et emendent. Si qui vero in peccato suo perseverare maluerint, nullus vestrum eorum audire praesumat officium: quia benedictio eorum vertitur in maledictionem et oratio in peccatum, Domino testante per Prophetam: *Maledicam*, inquit, *benedictionibus vestris*." Alexander III went a step further and ordained that any cleric in minor orders who contracted marriage should forfeit all clerical offices and privileges. Boniface VIII gave back to married minorists the *privilegia canonis et fori*, but on condition of their wearing the tonsure and the clerical dress. In the present discipline of the Church those only are admitted to tonsure and minor orders who are celibates and actually intend to so remain with the view of proceeding to Sacred Orders.

Such is in short the history of clerical celibacy. No one in our days seriously questions its canonical obligation, although there are not wanting those who argue against the wisdom and propriety of such legislation.

WHY PRIESTS DO NOT WED.

There is not to be found a single instance in all history when the Church recommended marriage to any of her consecrated ministers. Yet she honors and reverences the Sacrament of Matrimony. She teaches her children, as St. Paul, that matrimony is a great Sacrament in Christ and in His Church, and

her celibate priest is the appointed guardian of its noble dignity; and just because he is not wedded to a wife, he is able, like St. John the Baptist, to defend the marriage tie so effectively and at the risk of his life.

Before the Virgin-birth of Christ, celibate life was held in contempt and reproach. Jews and pagans alike held this state in reprobation. But with the advent of Christ a new world of holy and chaste desires sprang into being.

Then shone the glorious Celibate at length,
 Robed in the dazzling lightnings of his strength,
 Surpassing spells of earth and marriage vow,
 As soul the body, heaven this world below,
 The eternal peace of saints life's troubled span,
 And the high throne of God the haunts of man.
 So now there circles round the King of Light
 A heaven on earth, a blameless court and bright,
 Aiming as emblems of their God to shine,
 Christ in their heart, and on their brow His sign,
 Soft funeral lights in the world's twilight dim,
 Seeing their God, and ever one with Him.

So sang St. Gregory Nazianzen in the fourth century. His mother had consecrated him to God, even before his birth. It is the love of Jesus Christ, the desire to imitate His holy example, which constitutes the first and principal reason of sacerdotal purity. He, the King of virgins, *qui pascit inter lilia*, creates that holy desire of chastity in noble souls, and gives the needed grace to lead a pure and single life. And that such a higher life is possible for sinful but regenerated man is evident from the lives of millions who have given themselves by the vow of purity to Christ. To deny the possibility of celibacy is to deliver man to the curse of animal necessity. To say that man cannot live continently is to degrade human nature to the level of the brute. Listen to Cicero, who advocates the power of man to refrain from sensual pleasures: "Ab iis abstinere minime est difficile, si aut valetudo, aut officium, aut fama postulat."

But does it not seem unnatural to force a youth to renounce

marriage forever? I answer that sacerdotal chastity is not an unnatural condition for man, although it transcends the ordinary or natural state of life. Marriage is not the only means to neutralize the concupiscence of the flesh; prayer, mortification, and the avoidance of dangerous occasions are far more efficacious to curb the evil inclinations of the flesh. Experience proves that there are fewer violations of the sacred vows which religious take upon themselves in celibacy than of the marriage troth. Nor can it be justly said that a candidate for Orders is *forced* to pronounce the vow of chastity. Where and when did the Church ever oblige any one to a celibate life? When did she command any one to make such a vow? Nay, she occasionally refuses to recognize such a promise. According to the teaching of theology, the sacred order of the subdiaconate is rendered invalid *ex causa vis et metûs*; that is to say, whenever any force, moral or physical, has been exercised upon the candidate against his will. None will deny that the Church has a perfect right to prescribe the conditions on which a man wishing to consecrate his life to God in the priesthood may find the realization of his desires. No one is compelled to become a priest; consequently no one is forced to take up the life of a celibate. Far from urging the candidates for subdiaconate to embrace the entailed celibacy, the ordaining prelate warns them against acting hastily, and points to the conditions: "Iterum atque iterum considerare debetis attente, quod onus hodie ultro appetitis. Hactenus liberi estis . . . dum tempus est, cogitate." With cheerful hearts and unrestrained liberty, thousands of young men, in the prime of life, yearly approach the successors of the Apostles and plight themselves to a virgin life. The thought of devoting our affections wholly to Christ by renouncing all earthly love has in itself a fascinating attraction which urges us towards the holy state of the priesthood. And when the sacred call reaches us, we realize, to use the thought of St. Gregory Nazianzen, that—

Then Christ drew near us, and the Virgin-Born
Spoke the new call to join the virgin-train.
So now towards highest heaven our brows we raised
Exultingly, and without let or bond,

Leaving no heir to this poor tabernacle
To ape us when our wretched frame is broke;
But solitary with Almighty God,
And truest souls to bear us company.

The fear that through the spread of clerical celibacy the propagation of the human race would be endangered cannot be seriously entertained. History has verified plainly the words of St. Ambrose:

Ubi paucae sunt virgines, ibi pauciores homines;
Ubi plures virgines, ibi numerosiores homines.

We have no inclination to sing the praises of bachelor life. A young man who refuses to enter married life from sordid or selfish motives deserves that to him the avenues of social life be closed. But he who abstains from marriage for the sake of devoting himself to the service of God, to works of religion, of charity, and of science, has a just claim to the respect of those who adore God and love honor and virtue.

"He that is with a wife is solicitous for the things of the world, how he may please his wife; and he is divided," says the Apostle of the Gentiles. (I Cor. vii, 33.)

The man whom Christ sends upon an Apostolic mission, who undertakes the serious work of waging war against the enemies of God's law, of defending the interests of immortal souls, must be free from the trammels of family life, and from the engrossing cares of domestic obligation. "The Catholic Church has this rule of celibacy," says the Protestant Cobbett, "that those who have flocks to watch over, or, in the language of our Protestant Church, who have the care of souls, should have as few as possible of other cares, and should, by all means, be free from those incessant and sometimes racking cares which are inseparable from a wife and family. What priest who has a wife and family will not think more about them than about his flock? Will he, when any part of that family is in distress, from illness or other cause, be wholly devoted, body and mind, to his flock? Will he be as ready to give alms or aid of any sort to the

poor as he would be if he had no family to provide for? Will he never be tempted to swerve from his duty in order to provide patronage for his sons and for the husbands of his daughters? Will he always as boldly stand up and reprove the lord or the squire for their oppressions and vices as he would do if he had no son for whom to get a benefice, a commission, or a sinecure? Will his wife never have her partialities, her tattlings, her bickerings, amongst his flock, and never, on any account, induce him to act towards any part of that flock contrary to the strict dictates of his sacred duty? And to omit hundreds, yes, hundreds of reasons that might, in addition, be suggested, will the married priest be as ready as the unmarried one to appear at the bedside of sickness and contagion? Here it is that the calls on him are most imperative, and here it is that the married priest will, and with nature on his side, be deaf to those calls." Then the writer mentions one instance among many. During the period of the war of 1776, a contagious fever broke out in England among imprisoned soldiers. Catholics were faithfully attended by zealous priests; Protestants called in vain for their ministers to assist them in their last moments. The parsons are reported as having given their characteristic avowal: "We are not more afraid, as individuals, to face death than the priests are; but we must not carry poisonous contagion into the bosoms of our families."

Nearly in every sphere of life we find that the men who devoted themselves to the carrying out of some great and noble design eschewed the ties and attractions of married life. The greatest theologians, philosophers, historians, and painters were men who led single lives. They had, so to speak, no time to marry; they lived in a clearer atmosphere than the ordinary mortals; they had higher ideals than "the female form divine." What painter but a virgin could have produced those angelic forms and faces of the Monk of Fiesole. Thoughtful men, such as Leibnitz and Böhmer, though Protestants themselves, considered single life the proper one for a man who devotes himself to the higher studies of philosophy or history.

Celibacy encircles the brow of Christ's minister with a mysterious halo, and gives to him instinctively an exalted

position. If worldlings fail to be attracted by him they are forced to respect him and frequently to admire him as a superior being. And whenever a priest is—though it rarely happens—unmindful of this high dignity which arises from the faithful observance of his vow of celibacy, he becomes an object of pity to Catholics and of scorn to non-Catholics.

To assume that celibacy produces a morbid aversion against social intercourse, or dries up that sympathy for the other sex which the laws of humanity and society oblige us to observe towards all, is to misjudge the effects of a renunciation which has its very root in charity towards all. Whilst the priest recognizes as his bride the Church, more fascinating in her supernatural charms than any which earth could hold out to him, he sees in her also the mother of the poor, the bereaved, the afflicted of every kind, to whose assistance he is pledged as a son of the same parent, and in imitation of the same generous love. He takes the place of a father to the needy children of his mother, and as such he lavishes all his affections, all his anxious care on them. And his purity and detachment become the secret of his strength and influence; so that the words of St. Augustine, spoken in praise of St. Joseph, may be applied to him: "Tanto firmior pater, quanto castior pater." No earthly father is required to make such sacrifices as is the priest who devotes himself, soul and body, to the spiritual, and often temporal, welfare of his children.

It boots nothing to say that these are transcendental ideas, pious imaginations, poets' dreams, which have no counterpart in the life of the man of flesh and blood, who is subject to the passions. Surely the spiritual is no less real than the material. The soul is not less than the body. The spiritual offspring must be valued at a much higher rate than that which is perishable in man. The history of the individual, as well as that of mankind in general, is borne up and directed by ideals. The idea of clerical celibacy, carried out in practice in the discipline of the Catholic Church, has been the salt of practical Christianity; and, because based on God's word, it must needs continue to fructify in His Church to the end of days.

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ST. PAUL AND COMPANIONS ON THEIR WAY TO EUROPE.

A Sketch of Apostolic Summer Travel.

IT was during the warm season that St. Paul, whilst on his second missionary journey, came to Philippi. He had with him a small company of distinguished Christian gentlemen. At the start there had been only Silas, or, as the polite society of Antioch would call him, Silvanus. He was the most prominent—a Roman citizen (Acts xvi, 37), born of Hellenist Jewish family, one of the chief ecclesiastics (*ἀνὴρ ἡγούμενος*) at Jerusalem, diocesan consultor, and afterwards Apostolic Delegate to Syria (Acts xv, 22), as well as *προφήτης* (Acts xv, 32), that is to say, professor of theology to the neophytes. Thus he enjoyed that influence which arises from the combined gifts of birth, talent, and station. He had just returned from the South (Acts xv, 27), on important ecclesiastical business (the Council of Jerusalem), and the invitation of St. Paul, who met him at Antioch, to take a trip North into the regions of the Taurus Mountains, was very welcome to him. Of course, their business would be to preach and instruct and organize whilst they were visiting old friends of St. Paul, to whose native city, Tarsus, they would journey by the nearest land route, and thence further north. At the time when they set out from Antioch neither of them had any intention of going to Europe. They had taken with them scant necessities for the land journey, for they were sure, even if it had been their custom to take trunks (which it was not), that they would meet acquaintances nearly everywhere during the first part of their journey. It would suffice to have a few charts or such guide-books as were used at the time to mark the Roman roads into Bithynia, whither they meant, of course, to go. Silas would have to take some volumes of canon law containing the “Acta et Decreta” of the previous Council of Jerusalem, which he had brought with him for the direction of the clergy in the northern and western (Syria and Cilicia—Acts xv, 23) dioceses. Some say that the Apostles had admitted the Presbyterians to the council—

ἀποστόλων καὶ πρεσβυτέρων (Acts xvi, 4)¹—establishing a sort of precedent for the future Parliaments of Religions; however that be, we know that these Presbyterians, and Silas as one of their leaders, were loyal subjects of the Pope of Rome and therefore right good Roman Catholics.² After passing through Northern Syria, along the coast of the Mediterranean, then westward to Tarsus, the dear old home of St. Paul, the two had stopped at Lycaonia. Following the road which leads through the Cilician pass, over the Taurus, they had come to Derbe, and thence by a few days' easy journey reached Lystra. This was a town where St. Paul had given a mission in company with Barnabas during a former journey, and it must have gladdened his heart to notice how joyfully the old friends there welcomed him and his distinguished companion Silas, after an absence of several years. Whilst enjoying the hospitality of these good Christians the Apostle called for those who, at his former visit, had given special promise of continuing the apostolic work when he himself might be no longer with them. Among these he remembered a sweet-faced boy, child of a pagan father, but watched over by his pious mother, Eunice, and by Lois, the grandmother, who had first embraced the faith of Christ (II Tim. i, 5). The child of twelve had grown to be a youth nigh on to twenty. Gentle and sensitive even unto tears (II Tim. i, 4), shrinking from prominence and responsibility (I Tim. iv, 12–16; v, 20–23; I Cor. iv, 17; xvi, 10; II Tim. ii, 1–7), the young man had made marvellous strides in the ascetical life, and by it had gained that singular influence over those around him which genuine piety, by a seeming paradox, develops in those who least covet such influence. The people of Lystra and Iconium, a neighboring community, were full

¹ Φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων. These words, though wanting in the Greek text of Chapter xv, 40, of the *Acts*, where the Vulgate gives them, are found in the fourth verse of the following chapter, and admitted by all critics as a genuine part of the text.

² The common inference from the testimony of the Fathers, as well as from the internal evidence of the Epistles of St. Paul, is that St. Peter founded the Church in Rome as early as 42, that is, about ten years before the voyage here spoken of.

of praise for the youth, and "those who had deepest insight into character and spoke with a prophetic utterance, pointed to him (I Tim. i, 18; and iv, 14), as others had pointed before to Paul and Barnabas (Acts xiii, 2), as specially fit for the missionary work in which the Apostle was engaged."³ St. Paul and Silas did not long hesitate; and the youth, though frail of constitution, was quickly persuaded to join the two; in truth, the delicacy of his health may have afforded additional reason why his friends should second his undertaking the journey which would benefit him, whilst it gave the Apostle an opportunity to direct and moderate the zeal of the big-hearted young seminarist.

The three companions went through Phrygia and Galatia as far as Ancyra. They should have gone on further north; but some divine force, which acted like a definite presentiment, kept them back, despite the pronounced wish of St. Paul. So they pursued the road which divides Bithynia from Phrygia and leads towards the Mysian province. Here the same inward monition prevented them from visiting the numerous Jewish communities scattered through that district, and impelled them to go on to Troas. Troas, fraught with the memories of Ilium close by, was a beautiful city on the brink of the Ægean, linking Asia with Europe. The inhabitants were, like the average New Yorker, convinced that life was not worth living outside of Troas, and that the Romans, in consequence of the legend of their origin from Troy, must share this feeling, wherever they might dwell. The fact is that Cæsar (Sueton. Cæs., 79) had a plan of making Troas the seat of the empire; and Augustus seems to have had similar dreams (Hor. Carm. III, 3, 57), which Constantine revived at a later date, as may be gleaned even from its present name—Eski Stambul (Old Constantinople). A short period of rest here by the open sea would have benefited both St. Paul, who had been taken sick shortly before on the way through Galatia (Gal. iv, 13), and young Timothy, for whom seashore life was a great change. But the Apostle was of too active a disposition; he did not care for repose. Nevertheless, he

³ Prof. E. H. Plumptre, in *Smith's Dict.*, art., "Timothy."

hesitated what to do since there appeared no field for favorable missionary work among the self-sufficient people of the place where he was. The doubt was solved by an unexpected invitation to take a trip to Europe.

It came about in this wise. St. Paul one night had a dream. He thought he saw a "Macedonian standing and beseeching him, and saying: 'Pass over into Macedonia and help us.'" (Acts xvi, 9.) The incident made a deep impression on him, and he felt that he should follow the invitation. If anything had been wanting to confirm this conviction, it was dispelled by his meeting, about this time, with a certain Dr. Lucas, or, as his Roman acquaintances would call him, Lucianus, who, it appears, was disposed to take the same journey. Indeed it has been stated by some writers who comment on this incident that the mysterious stranger from Macedon, who appeared to St. Paul at night, was no other than the physician Lucas himself. That he should be anxious to see the new philosophy of life which St. Paul preached introduced among the cultured inhabitants of Philippi, would seem the more natural if, as has been asserted, Dr. Luke himself was a native of that city. At all events, we may assume that he was quite at home in Macedonia, and other reasons were found to recommend him as a companion of travel. To his knowledge of medicine and general culture as an artist (Nicephorus ii, 43) he joined the experience of an accomplished sailor. His proficiency in the naval science of the day is quite apparent from his accurate description of the shipwreck later on (Acts xxvii, 16-41), and has led writers like Smith⁴ to conjecture that he exercised his art of healing in the huge and crowded merchant vessels which were incessantly coasting from point to point along the Mediterranean. Furthermore, he was a writer, a man of literary taste, "a close observer," says Farrar, "a careful narrator, a man of cultivated intellect and possessed of a good Greek style." This faculty would be brought into requisition on several accounts. In the first place, the party, though disposed to "rough it," in the fashion of Bayard Taylor, of Kennett Square, "with

⁴ Voyage and Shipwreck, page 15. See Farrar's *Life and Work of St. Paul*, Book v, c. 24.

knapsack and staff," would be likely to visit the Asiatic centres of Greek culture, where for many reasons it was important that they should reach with their new system of divine philosophy, not only the masses, but the educated and refined. St. Paul knew, from his experience with Sergius Paulus, the proconsul whom he had visited on a previous journey in Cyprus, how much such influence helped to support the newly established congregations, and the present journey would offer many opportunities for strengthening the neophytes by procuring them the protection of the higher class of society. A scholarly man who could approach the fastidious or suspicious "Upper Ten" by the always permissible entry of an engaging epistolary style, was therefore a decidedly important factor in this company. Moreover, as they were to take instructions from the Mother Church to the new suffragan dioceses (Acts xv, 4 and 41), so they were to bring back a report of their experience and work. This entailed the constant taking of notes, a digest of which would be submitted to the Apostolic College, with its head the Pope, who, though still active in episcopal visitations to the churches founded by himself, had already fixed his principal See at Rome.⁵ The report made by St. Luke is embodied in the *Acts of the Apostles* written by him, and furnishing to us an inspired record from which we draw edifying example of Christian life and doctrine, such as it was practised and taught in the Apostolic Church. Thus St. Luke, with his education and with "a character gentle and manly, sympathetic and self-denying" (Farrar, *loc. cit.*), who became later known to all the Apostolic group of friends as "Luke, the most beloved physician" (Coloss. iv, 14), fitted admirably into this company of Paulist clerics about to cross the sea.

They did not loiter long at Troas, but took a fast vessel (Acts xx, 5) which made the whole journey in two days, though on a subsequent occasion, when St. Paul returned this

⁵ The usual date, as was mentioned above, which has been assigned for the beginning of St. Peter's first sojourn in Rome is A. D. 42. St. Paul's present journey was nearly ten years later. Cf. *Christ. Apology*, Schanz, transl. Clancey and Schobel, Vol. III, pp. 470-479.

way, it took him five days. They went straight on to Samothrace, an island in the Ægean, half way between the Asiatic and European coastlines. Here they rested over night in the harbor, and on the following day set sail again for Neapolis, the modern Cavallo. The winds were, as we have intimated, favorable, and thus they soon found themselves on European soil (in Thrace). The party started at once along the Roman *Via Egnatia*, which road brings the traveller through a narrow pass over the Pangæon ridge. As soon as they reached the top of the mountain they could see before them Philippi, a noble city, indeed the first of Macedonian cities, though not the capital. Augustus had made it a garrison for the Roman militia, where soldiers were recruited from all the Italian towns (Dio Cassius, 51, 4), and it enjoyed the privilege of the *jus italicum*, which made it a residence also of noted Roman officials. There were but few Jewish families in the place, and these had no regular synagogue, as in other cities of the dominion. With Dr. Luke for a guide, the little party visited portions of the city during the first few days, but on Saturday they went out of one of the gates leading toward the meadows watered by the Gangites (Anghista), a pleasant though not very large river, beside which they hoped to find a quiet place to pray, and where they might, in all likelihood, meet devout people of the Hebrew race, since these were accustomed to retire to similar secluded spots near the water for the performance, in common, of their religious devotions. These are the rites of which Tertullian speaks as "*orationes littorales*" (*Adv. Nat.*, I, 13), which included certain ablutions.

As our party of Christian gentlemen came upon the spot they noticed a coterie of ladies, seemingly engaged in the devotional exercises of which we have spoken. Now, apart from that sense of delicacy which would naturally have forbidden our travellers to intrude upon a circle of women, and strangers to them, there existed a particularly high standard of social etiquette among the Greek inhabitants of this part of the Roman Empire, which might have made them shy of intrusion. Lightfoot (Philip., page 55, in Farrar's *Life*, page

276) calls attention to this fact, that "among the Macedonians women occupied a more independent position, and were held in higher honor than in other parts of the world." The social condition of the Philippians resembled in this respect the social temper of the United States, where, whilst respect and urbanity are shown to a woman far above that which is accorded to her sex in European society, she is, at the same time, in a much wider sense the mistress of her own actions—perhaps just because she is always sure of protection in case she should stand in need of it.

On the other hand, there is no influence under which the artificial barriers of social restriction break so readily as the mutual recognition of religious or philanthropic motives of action. This is the secret of those unique relations which spring up without premeditation or arrangement between a pastor and his people, and by which a priest spontaneously assumes the attitude of father and guide even towards those who are much older and more experienced than himself. St. Paul was a Pharisee and the son of a Pharisee, a gentleman, as has been shown elsewhere,⁶ both by birth and education; and the earnestness of his zealous love for the fulfilment of the law of his fathers must have animated his whole being and shone forth in his exterior. It is said that men can tell a priest no matter how he disguise himself. And so there was, no doubt, in the face and manner of St. Paul that which betokened the man of true faith and holy purpose. With that modest liberty of spirit which is born of truth and begets confidence by the very simplicity of its manner, the Apostle and his companions saluted the ladies in the Hebrew fashion—שָׁלוֹם. The voice and manner of the men, and perhaps the sweetly bashful mien of the youth Timotheus, made the women at once return respectful acknowledgment to the kindly priest. It is not difficult to imagine how they sat down by the river bank; how St. Paul began to speak, gradually glowing with the fire of his fervent love for Christ, as he dwelt upon the angelic message of the Messiah come, the New Law, and the future Church, whilst tears burst from his manly eyes as he recalled the episode of

⁶ *The Gentlemanliness of St. Paul*, AM. ECCL. REVIEW, Vol. III, 321.

his own blind zeal before the wondrous mercy of the Saviour came to him on the road to Damascus.

Never had these women heard such eloquence. If the Greek rhetoricians could have charmed them at any time by their silver-tongued cadences, their words were like the sounding of brass or the tinklings of senseless bells in comparison with this man's burning words, who spoke as one having power to open the gates of heaven and of hell.

Amongst the ladies who listened, was one named Lydia. An importer of Asiatic purple stuffs, her business, which might be compared to that of a Parisian or London *modiste*, had brought her from Thyatira in the Lydian country, to Philippi. Thyatira was famous for its establishments and factories, furnishing rare dyes of purple to all the fashionable world of Greece and Rome. By some special arrangement it had been made a colony of Macedon (Strabo, XIII, 4), and thus found rich markets at Philippi. Madame Lydia may have been married; but no mention is made of her husband. She was, at all events, influential and wealthy, and thus could afford to offer generous hospitality to these noble-minded strangers who had impressed her so deeply with the truth of their doctrine. But she did not venture to take at once this liberty, however much she might have been prompted to do so by her regard for the travellers, in whom she recognized such exceptional gifts. She craved instruction both for herself and her household; and when she had become convinced of the truth of the Apostolic faith, she, and those who depended upon her, embraced it with all their heart. It was only after this that she made the proposal to the Apostle and his companions to accept the offices of hospitality under her ample roof. St. Paul was not inclined to put himself under compliment. It was not his way to accept invitations of this sort. It was his boast that he depended on no man, and paid everywhere for his board and lodging. Accordingly, he politely refused to take advantage of the offer to spend some time at this lady's cottage, which was so convenient to the seaside, and commanded, at the same time, a view of the mountain range to the east. But Madame

Lydia, with the gentle insistence of devout people, repeated her request, until St. Paul, together with his gentlemanly companions, saw no way of refusing without distressing the lady; and for once he went back on the principle alluded to, namely, "Work for your living and pay for what you get." That principle holds good everywhere, but it happily does not exclude the offices of true friendship. Subsequent events showed that Lydia, and indeed all the Philippian converts, became the dearest friends of St. Paul. They proved to be the only ones, of all the numerous communities with whom he came in contact, from whom, even in later days, he accepted any gifts. They sent him money, following up his needs with childlike solicitude, time and again after his departure, and he accepted it with touching gratitude from these cherished friends, though he protested, in his affectionate way, that he did not want it for himself. "I have all, and abound," he wrote to them in a letter, later on, from Rome, where he was then in prison, "having received the things you sent, an odor of sweetness, an acceptable sacrifice pleasing to God. And may my God supply all your want, according to His riches in Jesus Christ." (Philip. iv, 17-19.) The letter of St. Paul to the Philippians is, indeed, a charming memorial of the edifying relations he contracted with that people during the short weeks he spent in their city. It would hardly fit into our picture to dwell on the last days of his sojourn here, when he and his companions had trouble and bitterness through the envious malice of those who found their material interests weakened by the influence of St. Paul's teaching and action. They were taken to prison on a false charge of disturbance and treated with indignity. It all tended only to intensify the mutual attachment between the Apostle and his new-born flock. He knew how to draw good out of evil, and the injury aimed against him brought its reaction. Before he left the city with Silas, he paid another visit to his hostess, Lydia, to thank her; then he bade all the friends good-by and continued his journey further west into Greece. It turned out to be a lengthy tour by sea, back along the Greek shore through the Mediterranean to Cæsarea, in Palestine. Dr. Luke remained

behind in Philippi, and Timothy, too, loitered for some time among the faithful, who had begun to love him dearly and were loath to let him go before he had taught their children the beatitudes of Christ.

Years after this, on his third missionary journey, St. Paul went twice to visit his Philippian friends (Acts xx, 1-6). And before his death he sent them, from Rome, through their bishop, Epaphroditus, who had been making his visit *ad limina*, that beautiful message of four chapters, redolent with the perfume of divine inspiration, to which the Holy Ghost has deigned to affix the seal of canonicity.

H. J. HEUSER.

THE OBLIGATION OF VERACITY.

TRUTHFULNESS is one of the most important social virtues, but there are times when it is a duty to conceal the truth. A member of the Government, for instance, may have knowledge which, if published, would cause a war or a revolution; so, too, a confidential clerk might ruin his employers by an untimely revelation; lawyers, doctors, priests, and others are often the depositaries of important secrets confided to them by those who seek their help or advice. In all these cases it is a duty to conceal the truth, and if hard pressed by an impertinent questioner, the denial of all knowledge of the fact or of the fact itself may be not only lawful but of obligation, when this is the only means of concealment.

Is such a denial a lie? When and on what principles is it justifiable?

There is some difference of opinion as to what a lie is and why it is wrong, though all right-thinking people will agree in condemning it.

Some writers distinguish a lie from a falsehood, making the former an offence against justice—a "*privatio veri debiti*"—though assigning different reasons for the truth being due. Paley, for instance, held it a breach of promise (to speak the truth) "which is tacitly given in all conversation because we

know it is expected of us;" Grotius, a violation of our neighbor's right "to form a true judgment of the conception of our mind, which by a silent contract we are presumed to owe him."

St. Augustine defined a lie as untruth spoken with intent to deceive; this definition, however, though more comprehensive, does not include all forms of falsehood, for it is quite possible to speak untruthfully without intending to deceive; exaggeration, for instance, is untruthful, though sometimes there may be no intention to deceive; so, too, the habitual liar does not always intend to deceive.

St. Thomas held every deliberate falsehood to be a lie, and defined it simply as "*locutio contra mentem*," distinguishing three elements: the untrue statement, which constitutes the *material* falsehood and may be due to ignorance, error, want of reflection, etc.; the will to utter what the mind knows to be false, which constitutes the *formal* lie, and is present in every deliberate falsehood, giving it its specific character; and the intention to deceive, which completes and perfects, but is not essential to a lie and may in some cases be absent.

This, then, is the simplest and most comprehensive definition we may adopt; but it must be noticed that "*locutio*" here means speech in the strict sense, *i. e.*, a serious manifestation of our mind by words, writing or other *recognized* signs. So that rhetorical figures and ornaments of speech, fables, parables, recitations, etc., are not "speech" in this sense; neither can we lie by soliloquising or speaking to brutes or inanimate objects, for we do not manifest our mind to ourselves by outward signs, neither can we do so to beings incapable of understanding us. (We may, of course, deceive ourselves, but the act is a mental one quite independent of outward signs and of a totally different nature from the act of deceiving others.) Again, as words are arbitrary signs used by man to express his thoughts, there can be no "*locutio contra mentem*" in using phrases which have a generally understood meaning, such, for instance as "not at home," "not guilty," etc.; or to use ordinary expressions of civility, to sign one's self "your obedient servant"

when writing to one held to be an inferior, or to express "one's pleasure" in accepting a troublesome invitation—this last point, it may be remarked, explains what looks like gross flattery and untruthfulness in the writings of many eminent Christians living under the later Roman Empire. Living in a period of decaying and degraded civilization, they used phrases which at the time were considered ordinary expressions of civility, but would now be looked upon as the grossest flattery.

The question, then, is why is a lie in this sense, as embracing all forms of deliberate falsehood, wrong?

That it is *extrinsically* evil—evil on account of its injurious effects—is admitted by all.

When we consider the harm done to society by the loosening of the bonds of mutual trust and confidence and by the suspicions, misunderstandings, resentments, etc., to which lying gives rise, as well as the harm done to the individual, both the ignorance and error caused him and the specific injury the particular lie may do him; and when we further take into account all the remote consequences of lying, and its degrading and demoralizing effect on the character of the speaker, its tendency to foster moral cowardice and the other mean vices which usually accompany it, there can be no question about the moral evil of lying, or that it is rightly branded as disgraceful, the refuge of the coward and the knave.

But are these the only reasons? Is falsehood only *extrinsically* evil—evil from its circumstances and consequences, and not in itself?

If so, then just as homicide is lawful in war or self-defence, and the taking of food which does not belong to us when in danger of starvation, falsehood then, too, may be lawful when there is a grave reason to justify it, when the evil can be averted or compensated by some greater good; and on the ground that a lie is not *intrinsically* evil, we may use it as a means to an end, for although it is not lawful "to do evil that good may come of it" we may do that which is neither good nor evil in itself for the sake of some good and proportionately important object, even if we foresee that evil *we do not intend* will follow

from it. Thus, it is lawful to build a factory even if it be certain that the vice of the neighborhood will be increased thereby; or to declare war in a just cause, though much misery to innocent persons will be caused thereby; or to hold fairs, markets, etc., though these may be the occasion of thieving, drunkenness, etc.

This view has been held by Plato and some of the early Fathers of the Church, by the majority of Protestant and many Catholic writers (of whom Cardinal Newman gives a list in the *Apologia*), as well as by the Utilitarian school of moralists. If we accept it, however, it is not easy to explain why God cannot lie, just as He can destroy life or property. That He never does so is an article of Catholic faith; that He absolutely could not do so is difficult to prove on this assumption (on the ground that a lie is *intrinsically* evil, it would of course be repugnant to the perfection of the Divine Nature); to say He has no need of such shifts is hardly an answer to the difficulty.

But is falsehood only *extrinsically* evil? Is it not also intrinsically evil, *i. e.*, evil in itself and not merely from its circumstances?

According to Aristotle, "Falsehood of any kind, considered entirely by itself, and without reference to consequences, is disgraceful and blamable." St. Augustine and St. Thomas, who have been followed by the great majority of Catholic theologians, are of the same opinion. Kant held this view very strongly, and would even forbid the use of accepted phrases.

The proof of this doctrine, though subtle, seems conclusive.

Whatever is contrary to reason is sinful; there may be acts which in themselves are not contrary to reason, which are wrong because they are forbidden, not forbidden because they are wrong, as servile work on Sunday; but there is no deliberate thought, word, or deed contrary to reason which is not, *ipso facto*, sinful. For in ultimate analysis our reason is the impress of the Divine law given us to guide us through life. He who has made all things has made nothing without

a purpose; but while irrational creatures play their part in the economy of the universe and attain their ends by acting according to their natures or their instincts, man knows his end and what actions are and what are not conducive to the attainment of it. Thus, chemical elements, for instance, unite and act according to their nature; a brute eats and drinks to satisfy the cravings of appetite; but man, while satisfying his appetite, knows that food and drink are to be used primarily for the sake of bodily health, and secondarily to enable him to discharge efficiently the duties of his state. The judgment of his practical reason, declaring that certain actions are or are not conducive to the attainment of the end intended by Nature in the particular case, is called the natural law. It may be sometimes lawful to forego the secondary for the sake of more perfectly attaining the primary end, *v.g.*, by a use of alcohol, drugs, etc., which incapacitate for mental work, for the sake of health; but an action which destroys the primary end can never be lawful, *v.g.*, an abuse of food or drink which destroys health. Such an action is said to be contrary to a primary precept of the natural law.

That falsehood, in itself and apart from all circumstances and consequences, is contrary to reason, follows from the fact that speech is a manifestation of thought, and is principally intended by nature as a means of communicating our mind to others—as our reason plainly tells us; consequently, falsehood, by which we outwardly signify what we do not inwardly think, and are thus in contradiction with ourselves, is discordant and inordinate, an abuse of speech by destroying the principal end intended by nature, and so contrary to the dictates of right reason and degrading to our nature.

It is this element of discord, present in every deliberate falsehood, that renders a lie impossible for Him to whom we pray, “who can neither deceive nor be deceived.”

It may be said that this element of evil is not a very grave one; but it must be remembered that it seldom occurs by itself, and the *extrinsic* evil of a particular lie may make it a very grave matter indeed.

On the ground, then, that falsehood is *intrinsically* evil, no

good end can justify its use. Thus, the *charitable* lie must be held illicit—it may be a duty to conceal bad news from a sick person, but it is not lawful to invent good news in order to cheer him up—much more so the *useful* lie told for our own sake; so, too, the *jocose* lie, unless it be evident from our manner that we are not speaking seriously, in which case our whole bearing, together with the words used, sufficiently manifest our meaning, our words by themselves being but part of the "*locutio*."

Extreme cases, where the good to be gained is enormously great, and the evil reduced to a minimum, can easily be imagined; but whatever their theoretical value may be as a test of principles, they are not of much practical importance. They hardly occur once in a lifetime, and when they do, can be solved as secrets, or there is some other alternative, and finally where none such exists 999 men out of 1,000 will lie and have done with it; and although such conduct cannot be justified (unless we are prepared to sacrifice the principle that "it is not lawful to do evil that good may come of it," and if we do so in an extreme case where can we draw the line?), it must be remembered that the evil by our supposition is originally small, and is further reduced though *not cancelled* by the goodness of the motive; that in fact the fault may be much less serious than many which even good people are in the habit of committing and think little of; this, of course, does not *justify*, but it does in great measure *excuse* it.

Secrecy, which we have now to deal with, is much more practical and important.

To return then to the question asked in the beginning of this paper—when the obligation of secrecy seems to clash with the obligation of veracity, when the only means of keeping a secret is the denial of the truth, is such a denial a lie? When and on what principles is it justifiable?

Without entering into a long discussion of the question of secrecy, it may be said generally that any knowledge which, if revealed, would injure our neighbor in his person, property, or good name, is by its own nature secret and unlawful to reveal,

whether it has been acquired by chance, by fair means or by foul (as by eavesdropping, reading private letters, etc.). Of course, if the knowledge is public property, we do not injure our neighbor by speaking of it; neither may we conceal it when questioned by one who has a right to the information. Thus, the fact of a man's being a drunkard is a natural secret, but we may speak of it, if notorious, or if questioned by one, say, who wishes to employ him as a servant and asks us for a character. So, too, we may warn others to avoid the company of one whom we know to be a bad character, and give reasons for our warning.

If we have bound ourselves by promise, the obligation is evidently greater; but it must be remembered that no one can bind himself to that which is illicit, or when he has no right to do so; thus, a witness of a crime may be bound by promise not to reveal it to any chance person who has no right to the information; but he cannot bind himself not to reveal it when questioned in a court of justice, and if he does so his promise is, *ipso facto*, invalid.

The obligation of secrecy is still greater when the fact has not been discovered or witnessed by one's self, but has been communicated by one seeking advice or help. This is known as a "*secretum commissum*," and under this head will come all secrets of counsel as well as all professional secrets, which lawyers, doctors, priests, etc., and, speaking generally, all who hold an official position, may have. Nothing can justify the revelation of such a secret except the free consent of the party concerned or the duty to preserve the State or an innocent person from grave injury, when this is the only means of doing so. Thus, for instance, had the knowledge of the gunpowder plot been revealed to Father Garnet as a mere "*secretum commissum*," it would have been his duty to inform the Government, if he were unable to prevent it by other means; as a secret of the confessional it could not be revealed under any circumstances—nothing justifies the violation of the sacramental seal but the free and unsolicited consent of the penitent.

The obligation of secrecy *ceteris paribus* varies as the

matter; the duty of concealing a lady's age is evidently not so grave as that of hiding the whereabouts of an innocent person from his would-be assassins, or of concealing a fact which, if revealed, would seriously injure another's character.

Few will question the duty of secrecy, though, it may be remarked, were it better understood and more generally acted upon, an almost incalculable amount of mischief would be prevented. It is not too much to say that the greater part of what may be called "tea-table gossip" is a direct violation of the obligation of secrecy.

The right way to keep a secret is not to speak of the matter, or, when questioned, by silence or evasion—throwing dust in the questioner's eyes by directing his attention to some other subject, or confusing him by a sharp answer, a question, or some similar device; but sometimes silence or evasion (in which there can be no question of falsehood) would be equivalent to a confession, and in such a case it may be a duty to preserve our secret even by a flat denial of the truth, or of our knowledge of it, when this is the only alternative left us.

And now to answer our original question—is such a denial a lie? Let us suppose, for argument's sake, that it is, and that it is a sin. If it be so we are liable to be involved in contradictory obligations of which the duty of secrecy may be by far the most important; so that on the principle that "of two evils it is a duty to choose the less," a lie might be of obligation if it were the only means of concealment. Here it must be noticed that we are not using a lie as a means to an end, but that we are, by supposition, driven into a corner and obliged to choose between two alternatives.

But is this denial a lie in the sense in which we have explained it—a "*locutio contra mentem*?" Is the exterior sign contrary to the interior thought it manifests?

It evidently is "*contra mentem*," in the sense that our words are contrary to our *full* knowledge of the matter; but it is a true manifestation of our *communicable* knowledge; and, moreover, our audience can gather that we are thus restricting our answer. The words by themselves do not here constitute the full "*locutio*;" the "manifestation of our mind"

is given by the words taken together with the circumstances of the particular case; and read in this light, the meaning they convey to a prudent person is—"secrets apart, I know nothing about the matter," which is the true manifestation of our mind.

If our questioner has an average share of intelligence he is not deceived by our answer, but judges that whatever the facts or our knowledge of them may be, we have no information to give him.

When a lawyer, a doctor, or a priest is questioned about a matter which may be a professional secret, and answers "I do not know," does anyone gifted with ordinary common sense understand him to mean more than that he has no knowledge of the matter which he is at liberty to reveal? We all know the story of Lord Palmerston answering a question about a secret treaty by "I do not know; I have not seen the paper yet." If he had omitted the qualifying phrase, would his answer have conveyed a different impression?

Similarly, if a question be asked which cannot be answered without injury to another, "No," or "I do not know," means plainly enough that the fact, whether known or not, is not public property.

This is known as "imperfect mental reservation" (*restrictio late vel non pure mentalis*), and it is essential that a prudent person should be able to gather from the circumstances of the case—the person speaking, the nature of the subject discussed, etc.—that we are restricting our answer to knowledge we are at liberty to reveal.

It is not contended that "imperfect mental reservation" may not have the *extrinsic* evil of a lie; but it is contended that it has not the *intrinsic* evil, *i. e.*, the contradiction between our thought and its outward manifestation; for our verbal answer, taken together with the circumstances of the case, says plainly enough: "I have no knowledge of the matter which I am at liberty to reveal."

On the ground that this "*restrictio late mentalis*" is not *intrinsically* evil, evil in itself, it may be used as a means to an end (though it is difficult to think of an example of such use),

or to conceal our own private affairs, when this is the only means of doing so, provided, always, we have some grave reason to justify its use; for it must be remembered that, though not evil in itself, it may have all the evil consequences of a lie.

Pure mental reservation, *i. e.*, where the fact that an answer is being restricted, cannot be gathered from the circumstances of the case (*v. g.*, if asked whether a person be in the house, to answer "he is not here," meaning "in this room"), is only another name for a lie, and as such has been authoritatively condemned by the Church.

Many Catholic writers have defended *ambiguity* (*aequivocatio*) on the same ground as imperfect mental reservation, namely, that it is not *intrinsically evil*, and can therefore be used when there is a grave reason to justify it; though, like the latter, it may have all the *extrinsic* evil of a lie, its consequences may even be worse than those of a lie, because often more cowardly and more demoralizing from the danger there is of the speaker persuading himself that he is not doing evil, and also from its greater tendency than even lying to cause suspicion and distrust. It may be remarked, too, that when driven into a corner, a secret would probably be given away ten times over before a clever ambiguous answer could be thought of.

What, it may be asked, is the duty of truthfulness towards children and lunatics? The answer will depend on the capacity of the subject and the circumstances of the particular case. We evidently cannot reveal our thoughts to a raving lunatic or to an infant in arms, but we can do so to an intelligent child or to one only slightly deranged.

Where are we to draw the line? Much more strictly probably than is usually the case. Much harm is certainly done, to children especially, by violating the obligation of veracity in this matter.

We must, of course, adapt our language to the capacity of the person we are speaking to; difficult matters have to be so explained as to be understood. Knowledge which would harm a child or excite a lunatic is a natural secret in their regard, and, as such, must be withheld.

We may sum up by saying there is no falsehood in the use of phrases which have a generally received meaning.

If falsehood be only *extrinsically* evil its use is lawful when there is a grave reason for it, when its evil consequences can be averted or compensated by some greater good.

If, however, it be *intrinsically* evil no good end can justify its use, and reason, supported by some of the greatest minds the world has produced, as well as by the majority of Catholic theologians, points to this as the true view.

Knowledge which, if revealed, would injure another in person, property, or good name, constitutes a natural secret, which it is of *obligation* to keep, even by a denial of the truth, or of our knowledge of it, when this is the only means of doing so.

Our own private affairs, etc., constitute a natural secret which we have a *right* to protect in the same way, provided this be the only alternative, and the matter be sufficiently important to justify its use.

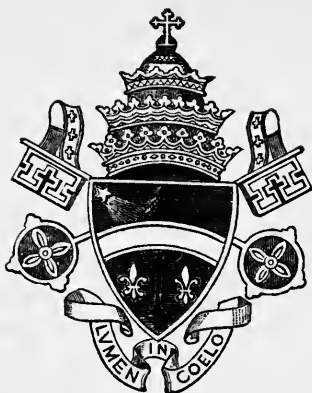
Such a denial has not the *intrinsic* evil, but may have all the *extrinsic* evil of a lie, and so is lawful only when there is a grave reason for it (as homicide is lawful in war or self-defence). A secret should be kept by avoiding the subject, by silence or by evasion (in all which there is no question of falsehood), and only as a last resort by denial.

Whatever be the view taken of falsehood, all will agree that neither falsehood nor mental reservation nor ambiguity is lawful (1) when the reason for it is not good in itself and proportionately important; (2) when speaking to one who has a right to the truth; (3) when injury to our neighbor would result from it; (4) in all questions of contract, promise, etc.—a promise binds in the sense in which he who takes it knows that it is understood by him to whom it is made.

In this matter it is well to remember Aristotle's advice "not to try to be more accurate than the nature of the subject permits." It is easy to lay down general principles in the abstract, but the question whether they apply or not in a particular concrete case may be a very difficult one to answer.

REGINALD MIDDLETON, S.J.

Stonyhurst College, England.



Analecta.

EX ACTIS LEONIS XIII ET E SECRETAR. BREVIUM.

CONTRA SECTAS MASSONICAS.

*Dilecto Filio Aloisio Gullino Praesidi Comitatus centralis
italici Consociationis Antimassonicae—Augustam Taurinorum.*

LEO PP. XIII.

Dilecte Fili, salutem et Apostolicam Benedictionem.—Quae nos docuimus, edidimus de cavendo massonicae consociationis insidias eiusque artibus retundendis, ea obsequenti volentique animo a catholicis hominibus accepta esse comperimus et laetamur. Id testantur profecto instituti Comitatus apud plerasque nationes, qui Antistitum sacrorum ductu, perutili operi manus strenue admoverunt. Id ipsum vero pro Italia etiam constitutum esse tuae litterae docuerunt superiore mense ad Nos datae. Eo autem ampliora de sedulitate vestra praecipimus, quod vobis ratum est nihil non prudenter agere neque unquam Archiepiscopi vestri auctoritate magisterioque posthabito. Adsint studiis vestris munerum divinorum subsidia.

Quae ut largiora vobis conciliemus, apostolicam benedictionem tibi et comitatui cui praees amantissime impertimus.

Datum Romae apud S. Petrum die 23 Aprilis MDCCC-XCVIII. Pontificatus Nostri anno Vigesimo Primo.

E S. R. UNIV. INQUISITIONE.

I.

DE COLLATIONE BAPTISMI IN ARTICULO MORTIS.

Feria IV, die 30 Martii 1898.

Huic Supremae Congregationi S. R. et U. Inquisitionis delatum fuit enodandum sequens dubium:

Utrum Missionarius conferre possit baptismum in articulo mortis mahumedano adulto, qui in suis erroribus supponitur in bona fide:

I. Si habeat adhuc plenam advertentiam, tantum illum adhortando ad dolorem et ad confidentiam, minime loquendo de nostris mysteriis, ex timore ut ipsis non crediturus sit;

II. Quamcumque habeat advertentiam, nihil ei dicendo, cum ex una parte supponitur illi non deesse contritionem, ex alia vero prudens non esse loqui cum eo de nostris mysteriis;

III. Si iam advertentiam amiserit, nihil prorsus ei dicendo.

In Congregatione Generali habita ab EE. ac RR. DD. Cardinalibus Inquisitoribus Generalibus, proposito dicto dubio, praehabitoque RR. DD. Consultorum voto, EEmi ac RRmi Patres respondere mandarunt:

Ad I et II. Negative, i. e. non licere huiusmodi mahumedanis, de quibus in primo et secundo quaesito agitur, sive absolute sive conditionate administrare baptismum; et dentur decreta S. O. ad Episcopum Quebecensem sub die 25 Ianuarii et 10 Maii 1703, et Instructio S. Officii sub die 6 Iunii 1860 ad Vicarium Apostolicum Tche-Kiang.

Ad III. De mahumedanis, moribundis et sensibus iam destitutis respondendum ut in decr. S. Officii 18 Septembris 1850 ad Episc. Perthensem; id est: "Si antea dederint signa velle baptizari, vel in praesenti statu aut nutu aut alio modo eandem dispositionem ostenderint, baptizari posse sub conditione,

quatenus tamen missionarius, cunctis rerum adiunctis inspectis, ita prudenter iudicaverit."

Feria vero VI die 1 Aprilis eiusdem anni, in solita audientia R. P. D. Adessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem Emorum Patrum adprobavit.

I. Can. MANCINI, S. R. et U. Inquis. Not.

II.

AN REGULARIBUS PRO BENEDICENDIS CORONIS, ROSARIIS, ETC.,
EX FACULTATE DE CONSENSU ORDINARII LOCI EXERCENDA, SUFFICIAT PRO USU INTRA SEPTA SUI
MONASTERII LICENTIA SUI SUPERIORIS.

ORDINIS MINOR. CAPUCINORUM.

2 Jan. 1888.

Sacrae Indulgentiarum et SS. Reliquiarum Congregationi sequens dubium dirimendum propositum fuit: Cum in Litteris Apostolicis in forma Brevis, necnon in Rescriptis S. C. Indulgentiis Sacrisque Reliquiis praepositae, quibus Regularibus conceditur facultas benedicendi Coronas, Rosaria, etc., haec verba leguntur "de consensu Ordinarii loci," quaeritur:

An Regularis, qui a Sede Apostolica praedictam facultatem obtinuit, ad eam exercendam intra septa tantummodo sui monasterii seu conventus vel etiam domorum residentialium in quibus hisce temporum adjunctis plures Religiosi sub respectivi Superioris dependentia una simul commorantur, opus habeat licentia Superioris Ecclesiastici Dioeceseos, in qua suum monasterium seu conventus vel supra enunciatae domus reperiuntur; an vero sufficiat licentia Superioris vera jurisdictione pollentis in suo Ordine, uti Abbas, Provincialis, vel Generalis totius Ordinis?

S. Congr. Indulgentiis Sacrisque Reliquiis praeposita sub die 2 Januarii 1888 respondit: Ad primam partem, *Negative*; ad secundam partem, *Affirmative*.

Datum Romae ex Secretaria ejusdem S. Congregationis, die, mense et anno ut supra.

CAJ. Card. ALOISI-MASELLA, Praef.
ALEXANDER, Episc. Oensis, Secret.

E S. CONGREG. NEGOTIIS ECCL. EXTRAORD. PRAEPOSITA.

SIGNIFICATIONEM DENOMINATIONIS INDORUM ET NIGRITARUM IN
LITTERIS APOSTOLICIS "TRANS OCEANUM." (DE
PRIVILEGIIS AMERICAЕ LATINAE.)

Die 24 Maii a. 1898.

Cum propositum fuerit dubium, quinam nomine *Indorum* et *Nigritarum* in Litteris Apostolicis *Trans Oceanum* a SSmo D. N. Leone PP. XIII die 18 Aprilis 1897 editis, intelligi debeant, Eadem Sanctitas Sua, referente me infrascripto Sacrae Congregationis Negotiis Ecclesiasticis Extraordinariis praepositae Secretario, haec quae sequuntur censuit declaranda:

In praedictis Litteris Apostolicis *Trans Oceanum*, nomina *Indorum* et *Nigritarum* eadem significatione sumi ac in caeteris praecedentibus Constitutionibus pontificiis de hac materia agentibus, speciatim in Constitutionibus Alexandri VIII *Animarum Saluti*, diei 30 Martii 1690, et Benedicti XIV *Cum Venerabilis*, diei 27 Ianuarii 1757, videlicet:

1. Sub nomine *Indorum* et *Nigritarum*, praeter ipsos Indos et Nigritas, comprehendi etiam eos, qui ex Indo aut Nigrita et ex muliere Europaea (vel europaei sanguinis) nec non qui ex Europaeo viro et Indica vel Nigrita muliere sunt progeniti, ideoque *Mixti*, *Mestitii* vel *Mulati* vocantur, et absolutam medietatem sanguinis europaei habent. Non autem comprehendi eos, qui originem ab Indis vel Nigritis ducunt per avum tantum vel aviam, quique *Quarterones* dicuntur utpote quartam solummodo partem sanguinis indici vel nigritici habentes; et multo minus qui per proavum vel proaviam dumtaxat ab Indis vel Nigritis originem trahunt, et vulgo *Puchueles* seu *Pucuelles* appellantur.

2. Insuper, *Indorum* et *Nigritarum* nomine intelligi etiam Africanos, Asiaticos et Oceanios, dummodo ex europaeo sanguine non sint, ac in America Latina commorentur, quamvis in ea nati non fuerint.

Et ita Sanctitas Sua publicari et servari mandavit, contrariis quibuscumque minime obfuturis.

Datum Romae, ex Secretaria eiusdem Sacrae Congregationis, die, mense et anno praedictis.

FELIX CAVAGNIS, *Secret.*

S. Congr. Negotiis Eccl. Extraord. praepositae.

E VICARIATU URBIS.

LITT. CIRCULARES CARDINALIS VICARII QUOAD FUNCTIONES
PROHIBITAS DURANTE EXPOSITIONE 40 HORARUM.

L'Orazione delle 40 Ore è stata istituita al fine, che N. S. Gesù Cristo venga adorato e supplicato, in modo solenne, pubblico e perpetuo, sul suo trono di grazia e di misericordia, per quanto è possibile in terra, come lo è nel suo seggio di gloria in cielo. Ma, a ciò conseguire, è necessario che i Fedeli possano liberamente elevare le loro menti e spandere i loro cuori al divino Adorabile Redentore, senza essere esturbati e distratti da particolari funzioni e pratiche, estranee all'Orazione medesima delle 40 Ore. Questo emerge chiaramente dall'istruzione di Clemente XII pubblicata nel dì 1^o Settembre 1730, e da una decisione della S. C. de' Riti del 17 Settembre 1822, ove è prescritto che si tralascino le funzioni di rito, come la benedizione e la processione delle Palme, nonchè la Benedizione delle Candeie nella festa della Purificazione della B. V. M., quando siavi pericolo di qualche irriverenza.

Ciò non ostante, da qualche tempo si va introducendo l'uso di praticarsi in certe Chiese altre funzioni e pii esercizi particolari, durante l'esposizione delle 40 Ore; le quali pratiche cagionano disturbi ai fedeli adoratori, taluni dei quali si astengono perfino dal più accorrere in esse Chiese.

Ad ovviare pertanto a simili innovazioni e relativi inconvenienti, vietiamo qualunque funzione e pia pratica non contemplata nella predetta Istruzione Clementina: come sarebbero la recita in pubblico del S. Rosario, dell'Ufficio divino o della B. V. ed altre simili; le funzioni ai SS. Cuori di Gesù e di Maria, ai Santi, ecc., rimettendole ad altro giorno dopo la reposizione delle 40 Ore; ed ingiungiamo ai rispettivi Rettori delle Chiese ove si praticano le 40 Ore, ad attenersi strettamente alla sullodata Istruzione Clementina, alla predetta decisione della S. C. dei Riti ed alla presente Circolare.

Roma, dal Palazzo del Vicariato, addì 8 Maggio 1898.

L. M. CARD. VICARIO.

Sac. A. AVV. LOMBARDI, *deputato*.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—PAPAL BRIEF approving the erection of the Anti-Masonic Association in Italy.

II.—S. CONGREGATION OF THE UNIV. INQUISITION:

1. Solution of doubts as to whether a missionary may administer Baptism *in articulo mortis* to a Mahometan adult, supposed to be in good faith.
2. Establishing the right of regulars who have obtained from the Holy See the faculty of blessing devotional articles, etc., under the clause "*de consensu ordinarii*," to exercise the faculty without the special approbation of the Diocesan Bishop.

III.—S. CONGR. NEGOTIIS ECCLES. EXTRAORDINARIIS defines the authentic meaning of the terms *Indorum et Nigritarum*, used in the Pontifical Letter of April 18, 1897,—"*Trans Oceanum*."

IV.—VICARIATUS URBIS. Circular letter of the Cardinal Vicar with regard to such devotional exercises during the Forty Hours' Adoration as are excluded by the Clementine Instruction.

DISPENSING FROM THE RECITATION OF THE BREVIARY.

Qu. An aged priest, in this diocese, in consequence of a serious illness (typhoid fever), finds himself, at times, intensely nervous and scrupulous. This shows itself particularly in the recitation of the Breviary. He spends hours in turning over the pages looking for

the daily varying antiphons and prayers, and finally forgets what Hours he has recited and where he stopped. To the practical work of the parish he is fully alive, and quite sensible in every other respect where he has to deal with others. His people are devoted to him as to a saintly pastor, whom they would not willingly see removed. If his bishop or confessor were to forbid him to recite the Office, he would readily obey. Could his Ordinary, in virtue of our faculties "*recitandi rosarium vel alias preces, si Breviarium secum deferre non poterunt, vel divinum Officium ob aliquod legitimum impedimentum recitare non valeant,*" dispense this priest from the obligation of reciting the Canonical Hours, and enjoin him to say some continuous prayers which would not put him in danger of getting confused?

Resp. The faculty above referred to does not, it seems to us, contemplate cases in which the impediment to recite the Office arises from a subjective condition of mind or body. It is intended to offer a definite substitute in cases where actual circumstances make the recitation a more or less stringent physical impossibility. If a priest is sick (mentally or bodily) he does not require a dispensation from the bishop, for the obligation ceases; *ipso facto*, by reason of his condition.

But difficulties arising from scrupulosity, whilst they indicate an unhealthy condition of mind or body, present no actual impediment to the recitation of the Office; although it may take a much longer time to perform the task. They are of the same nature as difficulties arising from defective eyesight or insufficient knowledge of the Latin language. In these cases the Holy See has sometimes dispensed from the obligation, but not in virtue of the faculties given to missionary bishops. Among the *Responsa* of the S. Congregation of Propaganda there is one (March 13, 1837) which illustrates the distinction we have made. The question was asked: "Can the bishop, by reason of the pontifical faculty (given to bishops, as above quoted), commute the Divine Office to some other prayers, in the case of some priests who are absolutely ignorant of the manner in which the Hours should be recited, and who could only with difficulty be taught to do so?" The Congregation replied: *Negative*; but the dispensation was afterwards granted under a distinct title. (*Cf. Collectanea S. C. de Prop. Fide*, n. 227.)

RECEIVING COMMUNION WITHOUT FASTING.

A CASE OF CONSCIENCE.

Antonius, a priest, knowing full well the strict obligation of fasting before the reception of Holy Communion, when not taken as Viaticum, deeply regrets that he is often prevented from saying Mass through weakness of the stomach, which necessitates his taking a little refreshment between midnight and morning. Discussing his difficulty with a friend, he is reminded of the fact that fasting before Holy Communion is merely an ecclesiastical precept, from which he might be dispensed by the Sovereign Pontiff. Accordingly he inquires:

1. Can a priest obtain a dispensation to take a slight refreshment before the celebration of Mass?
2. Would he be permitted to receive Holy Communion at least several times a week after having broken his fast?
3. What is required on his part in order that he might obtain this dispensation?

In answer to the first question, I would say that a dispensation can be granted by the Holy See for the celebration of Mass by a priest who has broken his fast. This is plain from examples quoted in the Brief of Bened. XIV, *Quadam de more*¹ (March 24, 1756), addressed to James III, King of England. In this document reference is made to a custom according to which Mass is celebrated annually on the feast of the Nativity of our Lord before the hour of midnight in the Pontifical Chapel, and not always by a priest who has remained fasting from midnight preceding. Whilst it is true that the Pope does not explicitly dispense in this case, as many erroneously assert, he is known to be aware of the fact, and assists at the Mass; nor does he object, though he might easily do so. Hence, a tacit dispensation seems to be given, sufficient to make safe the conscience of any priest who may happen to celebrate this Mass.²

In the same Brief is mentioned a faculty granted by Pius IV, at the request of Sebastian, King of Portugal, to priests

¹ *Bullar. Bened. XIV, Prati*, 1846, tom. III, part. ii, pag. 332—edit. Romae, 1757, pag. 410.

² *Bened. XIV, l. c.*, n. 9; and *De Syn. Dioeces.* VI, cap. 8, n. 13 seq.

laboring in the East Indies, who, on account of illness or the severity of the climate, found it necessary to take some refreshment after midnight. This faculty permitted the clergy to celebrate Mass on the following day after taking food.³ The privilege is, we believe, still used in those regions.⁴ We print the full text of the Brief as given in the *Bullarium Patronatus Portugalliae*, tom. I, pag. 205.⁵

PIUS PP. IV.

Ad Futuram Rei Memoriam.

A Summo Patrefamilias in domo Domini dispensatores effecti, voits illis, per quae divini cultus augmento et animarum Christifidelium saluti consuli possit, libenter annuimus, ac ea potissimum quae circa sacramentorum ecclesiasticorum ministerium ac Christifidelium animarum salutem hujusmodi opportuna conspiciamus favorabiliter impartimur. Cum itaque, sicut carissimus in Christo filius Noster Sebastianus, Portugalliae et Algarbiorum Rex illustris, Nobis nuper exposuit, in plurimis *Indiarum* dicto Regi subjectarum partibus . . . nonnulli presbyteri, qui aut propriae infirmitatis aut aëris intemperiei occasione, quibusdam remediis comestibilibus aut potabilibus nocte uti consueverunt, dubitant, si ipsis contingat post mediam noctem eisdem remediis uti, licere sibi Missam, ad cujus celebrationem ob penuriam aliorum presbyterorum in illis partibus quotidie tenentur, die sequenti celebrare; et propterea, si presbyteris, in illis partibus pro tempore degentibus . . . dictis remediis utentibus, si ipsis illis post mediam noctem uti contigerit, Missam die sequenti libere et absque conscientiae scrupulo celebrare valerent per Nos concederetur, ex hoc profecto Christifidelium partium hujusmodi animarum saluti non parum consuleretur . . .

Nos igitur . . . omnibus et singulis presbyteris saecularibus vel cujuslibet Ordinis regularibus, etiam Societatis Jesu, in partibus earundem *Indiarum* . . . qui propter aëris intemperiem aut proprias infirmitates, remediis hujusmodi utentur, si eos dictis remediis post mediam noctem uti contigerit, *si urgentissima fuerit celebrandi necessitas ac paululum inter dormierint*, nihilominus Missam die sequenti celebrare libere et licite, absque ullo conscientiae, vel censurae

³ Ben. XIV, *ibid.*

⁴ See *Bombay Pastoral Gazette*, February, 1891, and *Pastoralblatt fuer Nordamerika*, 1891, pag. 45.

⁵ Cf. Breve cit. Ben. XIV, n. 10.

seu poenae incursu, libere at licite valeant, auctoritate Apostolica, tenore praesentium, plenam et liberam licentiam et facultatem concedimus et impartimus. Non obstantibus . . . contrariis quibuscumque.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die decima Februarii anno millesimo quingentesimo sexagesimo tertio, Pontificatus Nostri anno quarto.

Such examples as the above unquestionably prove that for a sufficient reason dispensation to celebrate Mass without fasting is sometimes granted. But it must not be forgotten that the causes which induced the Holy See to give these dispensations were altogether exceptional, and it is therefore questionable; or rather improbable, that our friend Antonius would succeed in obtaining the desired privilege.

In a recent issue of the *Monitore Ecclesiastico* (Conversano, 1898, pag. 20), which is an authority in these matters, being under the special supervision of the present Assessor of the Sacred Congregation of the Holy Office, in answer to a similar question, we find the following reply: "Haec facultas simplici sacerdoti non conceditur, sed tantum quandoque datur alicui Episcopo, ne ab eo omittantur pontificalia sollemnia."

This seems to be the present practice of the Holy See. Therefore Antonius, unless he obtains from the Holy See the *faculty of occasionally celebrating Mass shortly after midnight*, must be content to petition for the privilege of receiving Holy Communion without fasting.

The second question presents less difficulty. To priests and to the laity, who, on account of some chronic illness, are unable to observe the prescribed fast, the privilege of receiving Holy Communion without fasting has been frequently granted, as may be seen from the examples quoted by Benedict XIV, in his Brief already mentioned (n. 11 seq.). That there must be weighty reasons for dispensing in so serious a matter is clear. When such are presented to the Sacred Congregation of the Holy Office, it usually grants to the laity the privilege of approaching Holy Communion, without fasting, at least once or twice a month;⁶ and in the case of priests, even more frequently.

⁶ *Pastoralblatt fuer Nordamerika*, 1887, pag. 132.

The third question is answered most satisfactorily by stating a practical case. A certain religious, through a friend residing at Rome, and well acquainted with the officials of the Congregation of the Holy Office, directed the following petition to the aforesaid Congregation :

Beatissime Pater,

P. N. N., Sacerdos professus Ordinis . . . Provinciae Americanae . . . adscriptus, ad pedes Sanctitatis Vestrae provolutus, humillime exponit, se, infirmitate praepeditum, jam non posse Missae sacrificium celebrare, immo saepe abstinere debere a suscipienda Sacra Communione, eo quod summopere difficile sit jejunum se manere, quum frequenter per ipsam noctem medicinis indigeat. Haec cum ita sint, Orator humillime petit, ut sibi etiam non jejuno, liceat aliquoties per hebdomadam Sacram Communionem in animae suae solatium suscipere.

Pro qua gratia . . .

The same paper that contained the petition brought the following response, written immediately after the request and sealed :

Feria iv, die ii. Junii, 1897.

SSmus D. N. Leo Divina Providentia PP. XIII, per facultates R. P. D. Adessori S. Officii impertitas benigne remisit preces prudenti arbitrio et conscientiae Rmi P. D. Ordinarii, qui facultatem Oratori concedere valeat sumendi aliquid per modum potus ante SSmam Communionem Eucharisticam ter in hebdomada, durante tantum exposita male affecta valetudine et remoto scandalo. Contrariis quibuscumque non obstantibus.

G. Can. MANCINI, S. R. et U. I. Notarius.

This reply was transmitted by the petitioner to the Ordinary of the Diocese, who affixed his seal and added the words: *Facultatem concedimus juxta exposita.*

N. N. *Eppus N. N.*

Regarding the above document, the following is to be noted :

(a) The answer to the petition in itself grants the privilege requested ; that is, it is a *gratia facta*. Hence it is simply to be carried into effect by the Ordinary ; for the clause, *arbi-*

trio et conscientiae Ordinarii, according to a decision of the Council (December 6, 1845), is merely an expression of propriety and respect.

(b) By "Rmus P. D. Ordinarius," in the above, as the petitioner supposed, is meant the Bishop of the diocese, although the petitioner was an exempt religious. The reason for this is, in all probability, that religious otherwise exempt from the jurisdiction of the Bishop, are subject to him as the delegate of the Holy See in what pertains to the ritual of the Mass. Nevertheless, since the question here does not concern the Mass, but only the receiving of Holy Communion, in which a religious is not subject to the Bishop, especially if he receives in the chapel of his monastery, I think (*salvo meliori*), the dispensation could have been applied by the Superior of the religious—or at least by the Superior-General of the Order, who also is a "Reverendissimus." This seems to flow from the fact that, whilst the faculty restricting the power of religious to bless rosaries, etc., to within the limits of his monastery, contains the clause, *de consensu Ordinarii loci*, nevertheless the Congregation of Indulgences⁷ decided that the consent of the diocesan Bishop is not required, but simply the permission of a Superior who has actual jurisdiction in his Order, as an Abbot Provincial or the General of the Order; for these are in the case the "Ordinarii loci," that is to say, of the monastery.

(c) It is said, in the response to the petition, "sumendi aliquid per modum potus." These words are interpreted by the Congregation of the Holy Office⁸ to mean broth, coffee, and the like liquid foods, to which may be added something more substantial, provided the resultant mixture still retains the quality of a liquid.

Ilchester, Maryland.

J. P.

⁷ *Vide* Ex S. Inquisitione, II, *Analecta* of this issue.

⁸ *Vide* REVIEW for July, page 63, for the text of the decision.

ECCLESIASTICAL FUNCTIONS DURING THE "FORTY HOURS' DEVOTION."

The Cardinal Vicar of Rome has recently issued a circular letter (the original text of which will be found in the *Analecta* of this issue), with regard to the manner in which the Forty Hours' Devotion is to be observed. It prohibits all ecclesiastical functions in the church, which do not directly tend to the adoration and worship of the Blessed Eucharist, exposed for exclusive adoration. The document is of general importance, as showing that it is contrary to the liturgical law and spirit of the Forty Hours' Devotion, to have any public functions, funerals, marriages, etc., conducted in the church during the time of exposition.

The Forty Hours' Devotion was instituted for the purpose of honoring and praying to our Lord Jesus Christ, and this in an especially solemn, public, and continuous manner, upon His throne of grace and mercy, as far as possible on earth, just as it is done on His seat of glory in heaven.

But in order to attain this object, it is requisite that the faithful should be able to lift up freely their minds and to expand their hearts toward their Divine and Adorable Redeemer, without being disturbed and distracted by particular functions and practices alien to that of the Forty Hours' Devotion. This is clearly indicated in the Instruction of Clement XII, published September 1, 1730, and also from a decision of the Congregation of Rites of September 17, 1822, wherein it is ordained that certain functions, such as the blessing and procession of palms, the blessing of candles on the feast of the Purification, be omitted if there be danger of irreverence.

Nevertheless, the custom has been introduced for some time past, in various churches, to hold during this devotion certain other functions and exercises which become occasion of distraction to the faithful who would wish to adore, but who, in consequence of the disturbance, abstain from any longer frequenting the churches during the exposition.

To prevent in future these innovations, which become inconveniences to the worshippers, we forbid that any devotion or ecclesiastical function take place during the Forty Hours' Devotion, except such as are contemplated in the Clementine Instruction. Hence the public recital of the Rosary, of the Divine Office, or of the Office of the Blessed Virgin, and the like; devotions in honor of the Sacred Heart of Jesus

and of Mary, or certain functions in honor of the Saints, are to be transferred to other days, and not to be held during the Forty Hours' Devotion. And we enjoin upon the rectors of churches, where this devotion is conducted, to carry out strictly the provisions of the said Instruction in this matter.

Rome, May 8, 1898.

L. M. CARD. VICAR,
Sac. A. AVV. LOMBARDI, *deputato*.

THE "SACROSANCTAE" AFTER THE CANONICAL OFFICE.

Qu. Is it always necessary, in order to gain the indulgences attached to the recital of the "Sacrosanctae," that it be said immediately after the completion of the day's Office? Or does a subsequent recital of the prayer suffice, in the case where, on account of the surroundings, etc., it cannot be conveniently recited "*flexis genibus*," as is required.

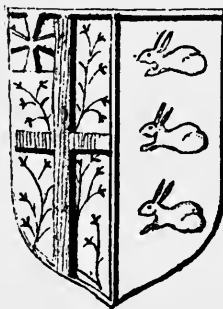
Resp. The indulgence is obtained at any time after the Office is recited, provided only that the "Sacrosanctae" is said with reference to that particular Office, the shortcomings and faults of which are to be atoned for by this act of devotion. In case of sickness the obligation of reciting it in a kneeling posture ceases.

THE USHAW RABBITS.

Qu. Your explanation of the symbol of the three rabbits in your last number recalled at once to my mind the escutcheon of Ushaw College, in England, with which famous institution many of your readers who have followed the REVIEW's critique of Ward's *Life of Cardinal Wiseman* are familiar. But in the Ushaw coat-of-arms the three rabbits are placed one above the other and not in a running attitude, but at rest. How does that tally with the symbolism of vigilance and swiftness? Does the image in this case represent restfulness and peace? And if so, does the number three in the Ushaw arms refer to the Holy Trinity, as the completion and perfection of peace? A word on the subject would probably give pleasure to other readers besides a former

USHAW STUDENT.

Resp. The three rabbits which appear in the Ushaw shield are derived from the family arms of Cardinal Allen. The latter had been the founder, so far back as 1568, of the English Seminary at Douay, out of which, two centuries later, grew on the soil of England the three Colleges of Old Hall Green, Ushaw, and Oscott, in the same way in which the Jesuit Seminary of St. Omer (1593) produced Stonyhurst. Douay College had as its arms the shield of St. George (argent), a cross (gules). After Cardinal Allen, the presidents associated with their own arms the Cross of St. George and the three rabbits, and later (since President Daniel's time), St. Cuthbert's Cross, in a canton azure.



If "Ushaw Student" will examine the arms he will find that the rabbits in the College escutcheon are not *dormant* but *couchant*; that is to say, they are watching (head up and ears erect), not sleeping (head down). This has its significance in heraldic forms, and indicates the characteristic *vigilance* (together with salutary fear) of which we spoke in our last conference. The number three, or threefold repetition of a figure, indicates, as a rule, the perfection of the quality symbolized by the figure, according to the adage: *omne trium perfectum*.

"NAPOLEON" AS A BAPTISMAL NAME.

Qu. A French child, whose father is an infidel of the Voltairean type, though married to a devout Catholic, was brought to me last winter for baptism. The name of the child was to be Napoleon Grant

N—. Wishing to avoid a conflict with the father, who was present at the ceremony, and who gave the name in a manner which distinctly said: "I want Napoleon Grant, and no other," I proceeded without further ado to baptize the child as *Ludovicus*, since I had serious doubts as to the canonical entry of either Napoleon or Grant in any approved martyrology, though I have personally much admiration for both these historic personages. When I entered the names into the Baptismal Records, my Frenchman, who is possessed of considerable intelligence, looked over my shoulder and said, with a certain tart politeness, as he put down an envelope which I presumed to contain the usual stipend: "I have asked you to name the child Napoleon; please put that name in the register." "But," I rejoined, "the Catholic Church admits no baptismal names except those of saints." "Napoleon is the name of a saint," he answered emphatically, meaning probably that Napoleon was a saint in his eyes. I put down "Louis (Napoleon Grant) N—." Later on I met a Jesuit Father who said he thought there was a St. Napoleon. Is this true? There is no such name in Butler's *Lives*, which has, I believe, a rather complete list of the canonized saints.

Resp. The name "Napoleon" (an Italian version for Neopolus, Neapolis, or Neopole) is mentioned in different martyrologies as that of a distinguished martyr who died in Alexandria during the persecution of Diocletian and Maximian. The Bollandists assign his feast to August 15th. Another saint of the same name is given by Migne on May 2d.

CHRIST THE "FATHER OF THE WORLD TO COME."

Qu. In one of the popular hymns by the Rev. E. Caswall we have the following stanza:

To Christ, the Prince of Peace
And Son of God most high,
The Father of the world to come,
Sing we with holy joy.

Is this not a very odd name for Christ?

Resp. The name, "Father of the world to come," applied to Christ, is not so odd when we consider that it was the Holy Ghost who dictated it to Isaias (ix, 6), in announcing the prophecy of the birth of the Messiah: "For a child is

born to us . . . and His Name shall be called Wonderful, Counsellor, God the Mighty, *the Father of the world to come*, the Prince of Peace." Cornelius a Lapide, commenting on the expression, cites Sanchez as saying: "Christ is so called because He was to establish a new generation, that of the Christian people, who were to lead a new life according to the precepts of the Gospel." This recalls the prophetic words of the Sybil in Virgil (Eclog. iv):

Tu modo nascenti puero, quo *ferrea primum*
Desinet, ac toto *surget gens aurea mundo*,
 Casta, fave, Lucina.

Another interpretation applies the words "world to come" to the eternal beatitude of heaven opened to us by the new generation in Christ. As Adam was our earthly progenitor, so Christ has begotten us unto eternal life—"Adam genuit nos terrae, Christus coelo."

Some of the ancient versions read the expression "*Pater futuri saeculi*" as equivalent to "*Vir permanens in aeternum*" (Chaldaeus cit. ap. C. a Lapide in loc.).

MASS WITHOUT SERVER—THE SANCTUS CANDLE—STATUES ON THE MAIN ALTAR.

Qu. One bright morning towards the end of June, after an early Mass in one of my missions, I started to visit a brother priest in an adjoining New England city. Arriving at the church, I noticed that a number of people were entering, as it for the beginning of the Holy Sacrifice; and from a mingled sense of devotion and curiosity I also entered and made part of the fair-sized congregation. To my surprise the Celebrant said Mass without any minister to serve him. This seemed rather odd, as he was known to be a man of exact and pious habits, and I was quite sure that he must have had more than two hundred boys in his parish of an age to serve Mass. On inquiry I learned that my friend frequently said Mass in this way; that, excepting Sundays and holidays of obligation, he rarely indeed had a server. Thinking that perhaps the diocesan faculties permitted us (we were of the same diocese) to dispense with the customary server, I kept my peace; but on returning home I looked over the diocesan statutes and

faculties and found that they only give us the privilege "celebrandi Missae Sacrificium *ubi urget necessitas* sine ministro."

That which made the absence of a server more than usually remarkable in the case mentioned was the fact that, after the Sanctus, the Father, going to the side table and procuring a taper, lit the "Sanctus candle." Now, this is not at all customary, I think, in the United States. Evidently my friend had a special fondness for lights, for I noticed that lamps were burning before a number of statues, not only on the main altar, but in different parts of the sanctuary.

I confess that all this was new to me, and by no means a source of edification; and I there and then resolved to write to the REVIEW and find out:

1. Whether or not we have any right to say Mass without a server, in virtue of the usual diocesan faculties.
2. Whether it is permissible to have statues on the *main altar* with lamps or lights burning before them during Mass, or at any other time.
3. Whether statues may be placed within the sanctuary, having lights burning before them, like the Blessed Sacrament, and during time of Mass.

Do not these practices at least detract from the respect and reverence due to the Most Holy Sacrament, and tend to enfeeble the piety and faith of the people for the God of the Tabernacle?

Resp. 1. The faculties ordinarily granted to priests in missionary countries, such as the United States, England, Australia, etc., give the privilege "celebrandi sine ministro—*si aliter celebrari non potest.*" (Facult. ord. I, 23.) The question as to how the latter clause is to be interpreted seems to have been settled by a letter of the Cardinal Prefect of Propaganda to the late Bishop Baltes, who made inquiry and received the answer that "the faculty of celebrating without a server may be used *whenever the celebration of Mass would otherwise have to be omitted entirely.*" (Past. Instr. II, n. 69.) The whole tenor of the legislation on this subject shows that to dispense with a server for reasons of mere convenience is, as the Bishop of Alton puts it, "an abuse" which should "not be tolerated by any priest in his own church, unless it happen seldom and from causes which cannot be avoided."

2. There is no law forbidding the use of statues with lamps burning before them, either on the main altar or within the

sanctuary, except that there must be no light *before any statue or picture in the centre* of the altar, where the only light permitted is the sanctuary lamp as token of the Real Presence. "Permitti non potest ut ante imagines in medio altaris positas apponantur lumina." (S. R. C. 31 Mart. 1821, cit. apud Adone I, 575.) The presence of lights before the images around and above the altar can hardly be taken to detract from the reverence due to the Blessed Sacrament, since *all* the decoration of the sanctuary is rather an expansion of this central worship and not an exclusion of it. There are exceptional occasions when devotion is intended to be directly and immediately concentrated upon the Blessed Sacrament; but ordinarily all other devotions in the church are considered as mediate steps leading the mind and heart to the central object of worship in the sanctuary. The rubric which speaks of the lighting of a torch (Sanctus candle) before the consecration is, according to general interpretation (De Herdt, *Praxis*, I, 185 not.), directive and not obligatory. However, when it is done, the server is to light the torch. This is expressly stated in the rubric. (Rit. Miss. celebr. VIII, 6.)

3. As regards the placing of statues or images on the altar, the following general rules are to be observed:

(a) No image should rest upon the tabernacle containing the Blessed Sacrament; nor should statues or pictures be placed in front of the crucifix, which is to stand between the lights on the altar.

(b) Images placed upon or above the altar (behind the crucifix) should represent the titular or the patron to whom the church is dedicated. Other representations are out of place in the centre of the altar. (S. R. C., 27th Aug., 1836.)

(c) Images of beatified persons not yet canonized are not to be placed on the altar at all.

(d) When the Blessed Sacrament is *exposed for public adoration* all images should, if possible, be removed, to direct exclusive and immediate attention to the presence of the Holy Eucharist.

THOSE MONKS IN THE PHILIPPINE ISLANDS.

Qu. Would the editor of the REVIEW give his readers some light regarding the actual condition of the clergy in the Spanish colonies which have just been forced to yield to American arms? We read occasional briefs in the daily press (and the sectarian papers seem to revel in the prospect) about the expulsion of the monks from the Philippines, in case these islands should be placed under the permanent protection of the United States. Of course, Catholic papers deny these things and give some figures, taken from the *Missionsblätter* or the (London) *Tablet*, to show that the clergy had no part in the cause of mismanagement; still, as the matter concerns ourselves, it is desirable that we obtain a more accurate report about the condition of the Church in the vanquished colonies. If it be true that the Spanish clergy lack zeal in the cause of religious morality and true progress, as it is said they do in parts of South America at the present day, then it were well to have some of our missionaries go there and infuse new blood into the Catholic life of those territories in which every American is now legitimately interested. That is surely as important as furnishing chaplains to the militia garrisoned for the protection of the natives.

Resp. It is necessarily difficult to form a just estimate of the attitude of the Spanish clergy in the colonies which have been attacked by our American forces. That the Spanish priests, as a class, do not sympathize with the insurgents may be taken for granted. On the other hand, it is to be supposed that the Catholic clergy who, by their very position as monitors and spiritual guides, have for three centuries exercised a dominant influence over the people, as has been the case in the Philippine Islands, will be made responsible in some degree for the present disasters. Popular prejudice, which is always more or less hostile to the Catholic Church and its representatives, may determine the matter without reference to its actual merits; but a little thoughtful consideration will reveal the injustice of blaming the clergy, and in particular the monks, for what has been termed Spanish misrule in the Philippines. In order to arrive at the truth of the matter, information must be sought, not from prejudiced and irresponsible newspaper correspondents or writers whose sole aim is to secure

popular favor, but from impartial witnesses who furnish such proof of facts and statements as to stamp it with the official seal of historical accuracy. Such testimony comes to us from several sources—French, English, German. M. Reclus (*Géographie Universelle*, v. XIV, pp. 551 and 556), J. Foreman (*The Philippine Islands*, p. 486; London, 1890), and Prof. Blumentritt, probably the best living authority on the subject, in his comparatively recent report to the Imperial Geographical Society of Vienna, 1896 (*Mittheilungen d. K. K. Geogr. Gesellschaft*, p. 845, etc.), unite in the unequivocal testimony, from personal observation, that up to our own times the social condition of the inhabitants of the Philippine Islands has been of the happiest kind; that contentment and industry reigned everywhere, so that mendicancy was hardly known except in the European settlements; that crime and suicide were of the rarest occurrence; and that the hospitality extended to strangers is of so charmingly generous a nature as to have no counterpart in any European country.

Professor Blumentritt, whose testimony has been referred to in the *Missionsblätter*, as purely historical and official, is quoted at length in an excellent article on the condition of the Philippines, published by P. Brucker, S.J., in the *Paris Études* (5 Juillet, 1898). Regarding the Spanish monks in the Philippines, the professor writes: "The Catholic missionaries in the Philippine Islands display great activity, not only for the propagation of the Christian religion and civilization, but in particular for the pursuit of geographical and ethnographical studies within the region of this archipelago. Unfortunately the reports of the different Orders regarding their missionary activity are not generally published, so that in some instances but relatively little is known of the actual work done, as, for example, in the case of the Augustinians who labor among the Igorrotes (northwest of the isle of Luzon) and among the savage tribes of the Bukidnon in the island De Negros. According to the official statistics printed in Madrid, 1892, the Augustinians had eight missions, with 25,100 souls, among the Tinguianes in the province of Abra; two missions, with 2,200 souls (Igorrotes), in the province of Lepanto; and two mis-

sions in the province of Benguet, with 849 souls (Igorrotes); altogether 28,149 souls, whilst in 1829 they had only 5,302. The number of savages and pagans converted to Christianity during the years 1874-1885 was 1,356; from 1885-1888 there were 549; fifteen new missionary foundations had to be opened in 1892.

"The Discalced Augustinians (called *Recoletos* in the Philippines) have different missions in the island Palauan (the *Paragua* of the Spaniards) and in the Calamianes isles. Among them resides a distinguished scholar, Father Cipriano Navarro, who has made remarkable ethnographical researches; he has furnished us with very accurate and detailed information regarding the tribes of the Tinitianes, the Tagbanuas, the Tandolanes, and the Bulalacaunos, among whom Christianity is making rapid strides.

"The Franciscans have missions in the peninsula Camarines de Luzon and on the Pacific-coast side of the island. They have likewise rendered singular service to the study of ethnography and linguistics. Just now I can recall only the dictionary of the Baler negro dialect by a Father Fernandez, and the descriptions of the Bikol Dumagat and Ata natives by Father Castaño.

"More extended are the statistics and ethnographic reports furnished by the Dominicans, who are active in the conversion of the Alimis, the Apayaos, etc., etc. In the bulletin of their missions (*Correo Sino-Anamita*) are to be found numberless sketches descriptive of the manners and customs of the natives . . . with occasional charts illustrating the flow of the river, etc. Their success as missionaries is equally remarkable.

"Great as are unquestionably the results of the missionary and scientific activity of the Orders just mentioned, they are even surpassed by the achievements of the Jesuit Order in the isle of Mindanao. Within the fifty years of their settlement they have done marvellous work, whether we regard them from the religious point of view, that is, from that of Christian civilization, or in the field of scientific (geographical) exploration. At their arrival they found a scattered Christian population along the eastern and northern coast. . . . Hardly

anything was known of the interior population or country. . . . To-day we possess accurate charts and descriptions of these parts, due to the explorations and geographical discoveries of these missionaries. . . . The Jesuits have given us a minute history of the habits and manners of the natives, the greater portion of whom they have converted to Christianity. . . . Even those tribes whose nomadic habits, as those of the Mamanuas, render them by nature obstinately opposed to civilizing influences, have been gained over and are presently forming Christian villages. The greatest achievement of the Jesuits in these parts is, however, their notable influence upon the Mahometan (Moros) population in the neighborhood of the Gulf of Davao. There are three Christian villages formed almost exclusively of converts made from Islam by the Jesuits. The official report in 1895 gave the Christian population under the care of the Jesuits at Mindanao as 213,065; baptisms of children of Christian parents, 17,608; marriages, 2,973; burials, 7,215; baptisms of converts, 8,238."

To this statement of the case by the eminent historian and ethnographer of the Philippine Islands we might add further official reports furnished by P. Brucker, in the article referred to. The College of the Jesuit Fathers at Manila has a world-wide reputation by reason of the work accomplished in its astronomical observatory, built 1865; it has rendered recognized services to meteorology and navigation by its records of observations, not easily to be supplied from other sources.

Surely all this speaks in favor of the peculiarly humane and civilizing influence of the Religious Orders, that is to say, the monks; and if we must admit that the Spanish Government has been remiss in utilizing all the resources at its command so as to benefit the colonists and natives of its dependencies, the blame is not due to the monks, whose efforts to educate and improve have of late years been rather retarded than favored by a Government which, though nominally Catholic, has been in reality "liberal," that is to say, hostile to religion.

In view of these facts it may be asked: How, then, can you

explain the restlessness and opposition to Spanish rule among the people of the islands? The answer is simply this: There has been, during the last two decades, an import of "modern ideas" into the centres of population. Adventurers, malcontents, and zealots for the propagation of advanced notions have preached their new gospel of *emancipation* and *political rights* to a people readily captivated by the idea of rising to the dignity of an independent nation. Every observer of political movements knows how quickly such notions take hold on the popular mind. As a natural result of these agitations secret societies were organized, which rapidly spread. A report of the Civil Governor of Manila, dated October 1, 1896, mentions the existence of eighty-two secret lodges, all of a more or less political complexion, and under the control of the Katipunan or central union. A later report places the number of secret societies at 180. (*Documentos políticos de actualidad*, published by Mr. W. E. Retana, in the *Archivo del Bibliófilo Filipino*, t. III, p. 249.) The number of active members in these lodges, as last computed, was about 25,000.

It is easily understood why the clergy, as the enemies and frustrators of these secret combinations, which aim at both religious and political emancipation, should be regarded as hostile to progress and freedom. But it will be a sad day for the fortunes of the islanders when the efforts of the monks, who were the first to Christianize and civilize them, shall be neutralized by the so-called progress of political intruders. We may hope that it will not be so easily accomplished. The monks have a good foothold, and American good sense is likely to recognize the value of their work, compared to the pretensions of the demagogues who foster prejudice and discontent. In 1892 there were under the spiritual care of the

	Souls.
Augustinians.....	2,082,131
Discalced Augustinians (Recoletos)	1,175,156
Franciscans	1,010,753
Dominicans	699,851
Jesuits (report 1895)	213,065
Secular Clergy	967,294
Catholic Population.....	6,148,250

The Augustinians were the first missionaries in the country (1571); the Franciscans followed shortly after (1576); the first Bishop of Manila was a Dominican, Fr. D. de Salazar, who brought with him the Jesuits in 1581; the Dominicans soon followed, and finally in 1606 the Recoletos went there.

SHOULD HYPNOTISM, AS A CURE FOR DISEASE, BE POPULARIZED?

Qu. There is a little volume circulated in these parts which advocates the use of hypnotism for the cure of diseases, etc., and makes a kind of apostolate for this method among the clergy and people. To me the matter seems a rather dangerous "fad," but I do not know whether it would be prudent or not to speak of it to my people as a decided abuse. The REVIEW stated some time ago that hypnotism, like animal magnetism, employed for the cure of bodily ailments, is, *in se*, permissible. It was also said there that the use of it should not be indiscriminately advised. I send you the book referred to. Please let me know privately, or through the REVIEW, what you think of it.

Resp. The effort to make the power of suggestion, popularly called "hypnotism," a common means of curing the ailments of body and mind is, in the judgment of experienced persons—physicians of the body as well as of the soul—together misguiding and full of danger. The reasons for this view of the matter have been repeatedly and exhaustively discussed in the ECCLESIASTICAL REVIEW.¹ Whatever experimenters or specialists, like Dr. Krafft-Ebing and Prof. Moebius, may have advised on this subject when first it became a recognized topic of investigation by psychiatrists, the views of eminent physicians—not to speak of moralists—have very much changed since then. There are two reasons for this. First, because hypnotism as a therapeutic agent effects, at best, only so much as the imagination might effect; and whilst persons may in many cases become well, because they *imagine that they have been cured*, there are countless cases where such a suggestion would entirely

¹ *Vide* "Dangers of Hypnotism," Vol. II, 311; "Hypnotism and Theology," Vol. III, 257; "The Morality of Hypnotism as a Therapeutic Agent," Vol. XI, 461; "The Physiological and Moral Aspects of Hypnotism," Vol. XII, 25, 120, etc.

fail. But a second and far more important reason for discountenancing the practice of hypnotism as a popular remedy of physical ailments is, that it induces a serious danger to the physical as well as the moral well-being of the person who allows himself (or, more usually, herself) to be brought under its influence. It partakes in this respect of the mixed nature of all abnormal remedies which affect the physical and psychical man. We all know that *arsenicalis* is used as a tonic alterative in remittent fever and in certain nervous diseases, or in diseases of the stomach; the mountaineers take it to sustain the respiratory organs for the needed strength in climbing; yet we know also that the ordinary dose consumed by a patient, or by a healthy and active Tyrolese, is enough to kill two or three men under different conditions within a few hours. The same or similar results are produced by remedies acting in the psychical order. You may correct a faulty disposition in a person by frightening him; yet fright employed as an indiscriminate corrective would, in many delicate natures, permanently unbalance reason. As it would be unwise to recommend the common use of arsenic as beneficial to the stomach and lungs, or to make fear a staple influence in the education of youth, just so is it unwise to recommend the general practice of hypnotism for the cure either of physical diseases or of mental disorders. Dr. Andrew Wilson, in a recent paper,² characterizes the practice of hypnotism in a very intelligent and direct fashion. Of its use in medicine he speaks with hesitation. Of its other aspects he says: "It becomes a grave and serious question whether the inducing of this state is a matter which, in the case of certain individuals, may not be fraught with consequences of a very serious nature. It is surely no light matter that any man or woman should resign his or her individuality into the hands of another person. The irresponsible and unlicensed exhibitions of hypnotism, to which we have been accustomed, should, I think, be prohibited by law. They are forbidden in France, Germany, and other Continental countries. They are productive of no good whatever. . . . I say this much

² "Some By-ways of the Brain," *Harper's Magazine*, May.

apart from the elements of danger they present in the case of excitable persons, whose unstable mental calibre is susceptible of damage as the result of mesmeric experimentation. But, leaving these latter considerations aside, it is certain that hypnotism is a thing of importance only to the physiologist, and less distinctly to the physician. The growth of knowledge may happily be presumed to be capable of consigning it, in its popular phases at least, to the obscurity and oblivion reserved for the delusions and crudities of a superstitious past."

From the religious point of view it should be emphasized that any attempt to popularize hypnotic suggestion is sure to weaken the sense of the supernatural. Only a keen intelligence allied to robust faith is ordinarily proof against convictions begotten by appearances such as hypnotism induces. We ecclesiastics should be the last people in the world to encourage this kind of experimenting with people whose confidence and respect we enjoy, not by reason of any animal magnetism, but because we are to them representatives of Christ, who cured men because of their faith in *Him*, and because He has promised a like power to such of His disciples as faithfully exercise the supernatural gifts with which He has entrusted them.

CONFESSIONS ON SUNDAY MORNING.

Qu. My pastor has had the habit, from time immemorial, of going into the Confessional on Sunday mornings, before Mass, to hear those penitents, who, he says, cannot come the previous evening. Since I was appointed here, I simply heard confessions on Saturdays at the usual hours, and the pastor seemed to be satisfied. Recently, however, he has asked me to take his place in the Confessional on Sundays, because he suffers from asthma. I refused, not because I would not oblige him, but because I believe that the custom of regularly hearing confessions outside of the usual days in the week (Saturdays, and on the eves of holidays of obligation) is an abuse on the part of the people, and overburdens the priest. Has the pastor, or even the bishop, the right to order assistants to hear confessions on Sundays?

Resp. "Pastores animarum enixe hortamur et obsecramus,

ut apud confessionalia ad poenitentes audiendos praesto sint singulis sabbatis, festorumque vigiliis, vespertino saltem tempore, et Dominicis festisque diebus *mane ante primam missam*. His enim horis non deerunt poenitentes, *modo Confessarius suo ipse muneri non desit.*" (Conc. Balt. Plen. II, n. 291.) In other words, the law of the Church not only prescribes the hearing of confessions whenever the convenience of the faithful demands it, but it specifies Sunday morning before the first Mass as a time when, in these countries, a pastor who fails to give the people an opportunity to go to confession is derelict in his duty. The obligation and responsibility of the rector becomes, under the missionary system here in use, that of the assistant in all matters which concern the administration of the Sacraments.

Book Review.

INSTITUTIONES PHILOSOPHICAE quas Romae in Pontif. Universitate Gregoriana tradiderat P. Joan. Urráburu, S.J. Vol. V. Psychologiae Pars II.—Vallisoleti, Em. A. Cuesta. (Lethielleux, Paris.) 1898. Pp. viii—1203.

When the reader of this title is made aware that the "Psychology" occupies thus far in the work, whereof the present is the fifth volume to appear, about twenty-two hundred small quarto pages, and that another tome of probably proportionate magnitude is in course of preparation, he may be able to conjecture the scale at least on which these "Instructions in Philosophy" are developed. In the preceding volume of his Psychology, Father Urráburu treated of the fundamental questions pertinent to organic life. The present volume, the intermediate portion of this part of his course, is devoted to the operations and powers of man in general, and to the cognitive faculties—sensitive and intellective—in particular. Under these captions are stated, explained, and demonstrated the general traditional and present teaching of Catholic philosophy. Aristotle, St. Thomas, and Suarez are the great sources upon whom the author has drawn most largely. Indeed, there is a striking resemblance between the matter and manner of the work and the massive production of his eminent fellow-countryman, the "Metaphysical Disputations" of Suarez. One notes the same broad handling of each subject as it is taken up; the same familiarity with all the various opinions of the schools; the same independence of criticism; the same thoroughness in the development of proofs; the same dialectical keenness in the discussion of difficulties. The presentation of the Metaphysics of the School, in the light of all the past speculations of scholasticism, gives to the philosophical writings of Suarez perhaps their chief value. The work of the present Spanish Jesuit may be said to be a continuation, and, to some extent, a modernization of the teaching of his illustrious predecessor. The special value of the work will, therefore, be patent to those of our readers who are interested in its subject; namely, its furnishing them in one collection with a thorough summary and dis-

cussion of what is most solid and abiding in scholastic philosophy. The application which we made when noticing the earlier parts of the work, of Cardinal Gonzalez' estimate of Sanseverino, may here bear repetition: "Insigne sane opus in quo ingenii profunditas, iudicii acumen, doctrinae veritas, de palma contendere videntur; ast super omnia haec, eruditio incredibilis, fereque usque ad miraculum vasta et solida; *cunctos quippe scriptores philosophiae sive veteres, sive recentiores complectitur*" (*Phil. Elem.*, Vol. III, p. 397). The italicized part of this quotation must not, of course, be taken too literally, especially as regards *modern* writers. However, even of the latter category one finds allusion to not a few of the more recent, such as P. Salis-Seewis, Farges, Surbled, Milne-Edwards, Flourens, to say nothing of more familiar though less friendly names, Mill, Bain, Spencer, etc. The third and last volume of the *Psychology* is promised for the near future. To what degree the author's plan includes Theodicy and Ethics we are not informed. There is something Archimedes-like in his working calmly in the peaceful regions of metaphysics whilst the minds and feelings of his countrymen are being torn by the angriest passions of war. We trust he may be allowed to dwell there long enough to unfold the entire program he has proposed to himself, and to show that though the sun has set on much of Spain's glory, there still lingers some of her old-time splendor on the uplands of philosophy.

ABBÉ DE BROGLIE: QUESTIONS BIBLIQUES. Œuvre extraite d'articles de Revues et de Documents inédits. Par M. l'Abbé C. Piat. Paris: Lecoffre, rue Bonaparte, 90. 1897. Pp. vii—408. Pr., 3.50 frs.

It was a happy thought—and one the execution of which deserves well of the cause of truth—to bring together in a permanent form the scattered biblical essays of the Abbé de Broglie. Whatever came from the mind—rather we should say, from the soul, for his deepest personality went into his work—of the eminent apologist was stamped with an originality often of matter, always of form, and a strong suggestiveness of fact and argument, that make it most desirable that Catholics, as well as non-Catholics, should enjoy fullest access to the legacies of his genius. Probably no writer in this closing half of our century was gifted with a clearer and deeper insight into the thoughts and the tendencies of his contemporaries, and certainly none strove more earnestly to set before them in ways so apposite the claims and worth of Catholic truth. His mind had been cast by nature in the

Platonic mould, but deep study and wide experience had chiselled and polished it into the most rigid lines of the Aristotelian type. Naturally easiest in the world of broad ideas and lofty ideals, he knew how to seize and estimate to a nicety concrete "facts" and purely empirical data. As he saw the world about him drifting farther and farther from supersensuous truths and principles, he realized that there was no hope of gaining it back but by following it in its thirst for things concrete and individual, and by studying with it the "facts" which alone it admitted, striving to lead it to the principles and the system of truths which the "facts" essentially involve. As the editor of the present work illustrated so graphically in the preceding posthumous collection, of de Broglie's essays, *Religion et Critique*, the fundamental "fact" on which the illustrious apologist based his defence of revealed truth is "the transcendency of Christianity." This fact he singled out by a thorough analysis of the phenomena systematized in the comparative history of religions, and verified it as a "fact" by subsuming it under the principle of causality—a principle which his opponents could gain-say only under the penalty of logical suicide—that is, that no cause outside divine revelation is adequate to explain the transcendent position of Christianity in the history of the human race. This point of view was not of course original nor exclusive to the Abbé de Broglie; but in presenting it, in the marshalling and interpretation of the facts and inferences on which it rests, we find verified the statement of the Abbé Piat: "Il est peu d'hommes en notre siècle de chercheurs, qui aient émis, dans l'ordre des questions religieuses et morales, un si grand nombre d'idées à la fois neuves et saines." It was this central thought that controlled all his apologetical works; it is dominant in the collection of papers that make up *Religion et Critique*, and it is the keynote to his treatment of the Biblical subjects discussed in the present volume. In the former of these posthumous works, "the transcendency of Christianity," as such, is the main thesis formulated and defended. In the latter, the apology for the divine origin and conservation of Judaism—the anticipation of Christianity in the ancient Hebrew world—forms the principal object. In working out this apology a general plan is first laid down and then applied to the defence of the Pentateuch, to the origin of Israel, and to the purpose and functions of Hebrew prophecy. This plan of defence illustrates at once the originality and what may be called the inductive sense of the Abbé de Broglie's mind and method. He first surveys the position of the opposing forces in respect to the authenticity and veracity of the Pentateuch—that of Christian apologetics on the one hand, and of rationalistic criticism on

the other. "In the traditional apologetic the first question discussed is that of the authenticity of the work attributed to Moses. The first thesis, the establishment of which is aimed at, is this: The Pentateuch as a whole is the work of Moses. This is a thesis of literary criticism. Appeal is next made to the testimony of Moses, the author and witness of the great events that accompanied the promulgation of the Law, for the proof that those events actually transpired in the way in which they are described in the Sacred Text.

"The opposite school follows the same procedure. It is by the discussion of the authenticity of the Pentateuch that the series of objections brought against the traditional theses begin: the distinction between the Elohist and the Jehovistic documents is the starting-point of the modern theories regarding the history of Israel.

"Now, this order, though in appearance quite logical, offers practically very serious inconveniences, both in the way of clearness in the general controversy and more particularly in the defence of the ancient religious history of Israel" (p. 46). In view of these difficulties, which are here set forth in detail, the author determines to change the *order*—not the theses nor all the arguments—of procedure; namely, to gather from the Pentateuch certain salient historic facts and establish them by arguments that prescind from the authenticity of the Sacred Text; and these once established, to revert to the subject of the authenticity of the documents themselves. There are, of course, patent objections to this course. These the author fairly presents and answers. He then goes on to formulate in separate theses three central facts provable apart from the question of Pentateuchal authenticity: (1) "The Exodus of the Israelites was accomplished as a national body (not by successive migrations), under the guidance of Moses. (2) Moses promulgated a religious law which was recognized and accepted by the Israelites. (3) The Law promulgated by Moses contained the dogmatic principle of monotheism and the interdiction of idolatry and of figured representations of the Deity." We cannot here follow the way in which the author demonstrates these propositions, by independent argument, nor his analysis of the various rationalistic theories concerning the composition of the Pentateuch. The Bible student will find it to his interest to study these subjects in the context.

The same point of view—primary appeal to historic facts established antecedently to and independently of documentary criticism—is adopted by M. de Broglie in his discussion, in the next two sections of the volume, of rationalistic views on the beginnings of Israel and on the economy of prophecy in the chosen nation.

The work closes with a glowing picture of the final triumph of monotheism, amidst the corruption and idolatry of the pagan world and the reiterated infidelities of Israel. In this chapter the Abbé de Broglie's personality stands out most prominently—his far-ranging grasp of historic facts, his steady control of principles, his clear insight into the bearings of the one on the other, the splendid imagery of a warm yet well-disciplined fancy, the virile emotion of a heart that longs to draw souls to the truth, are reflected in a style which is comparable to none so closely as to that of Bossuet's *Histoire Universelle*.

Those who are familiar with the other works of our author will see in the present volume a certain completion of their systematic entirety. The *Positivisme et la Science Experimentale* sums up his philosophy. The *Histoire des Religions* is the foundation of his apologetical position—the transcendency of Christianity. That position receives its confirmation in *Religion et Critique*, and its completion in the *Questions Bibliques*. Would that we had had this solid and attractive set of apologetical works in English.

THOUGHTS OF A RECLUSE. By Austin O'Malley, M.D., Ph.D., LL.D.
Akron, O.: D. H. McBride & Co. 1898. Pp. 118.

The bright "Bits of Broken Glass," amongst which readers of the last volume of the *Ave Maria* found so many gems, brilliant with light, intellectual, moral, and religious, are here arranged in an enduring setting. On the manifold relations of social and domestic life; on art, literature, and beauty; on patience and sorrow; on God and religion; and on much more that these terms imply, one finds here a goodly number of epigrams and striking analogies drawn largely from nature and the physical sciences. There exist already similar "books of wisdom," not a few, and they are useful in many ways. Dr. O'Malley's *Thoughts* will prove helpful to writers and speakers by way of suggestion and illustration. Priests, too, and religious will find in them pregnant themes for meditation. There is in them a condensed wealth of practical philosophy for the serious, and a provision of the humorous and facetious for the gleaner of lighter mood. By way of example: "A gentleman very seldom meets rude persons. A man's life is like a well, not like a snake; it should be measured by its depth, not by its length. If you would avoid all fools, go into a dense forest and there refrain from gazing into still pools. The worst miser is the learned man that will not write. A man deeply in love with himself will probably suc-

ceed in his suit, owing to lack of rivals. Do not mistake your dyspepsia for sanctity. Science is Truth with her wings clipped." There is any number of such *jeux d'esprit*. We have selected these for their brevity.

Let us add finally, in commendation of the work, that its dress and general appearance befit its contents, and that it furnishes an illustration—not too often given—that Catholic books can be tastefully printed and bound, and offered to the public at a reasonable price.

ENCHIRIDION GRADUALIS ROMANI sive Cantiones Missae pro diversitate Temporis et Festorum hodiernis Choris accomodatae juxta editionem typicam Gradualis Romani quam curavit S.R.C.—Ratisbonae, Neo Eboraci et Cincinnati: Frid. Pustet. 1898. Pp. 284, (132), and 93*. Price, \$1.00.

The typical edition of the *Roman Gradual* is a volume of considerable bulk, which makes it somewhat unwieldy for the chanters in our seminaries and churches. It was, therefore, a well-advised step, taken by the Pontifical publisher of liturgical books, to furnish our chanters with an edition from which such parts are cut out as will not, or but rarely, be required in the customary parochial service. Hence all feasts of less than double rite are omitted, except the ferials for Holy Week, Easter, and Pentecost. Furthermore, the editors have adopted the modern system of notation in preference to the old Gregorian, by introducing the gamut of five lines, and substituting the G (sol) clef for those of F (fa) and C (ut). The transposition of the different tones corresponds to the recently published "*Organum comitans ad Graduale Romanum*." Choir directors who are in the habit of following the prescribed mode of chant from the Gradual will welcome this volume as a decided convenience for practical purposes.

BIOGRAPHICAL CYCLOPÆDIA OF THE CATHOLIC HIERARCHY OF THE UNITED STATES. 1784-1898. A Book for reference in the matter of Dates, Places, and Persons, in the Records of our Bishops, Abbots, and Monsignori. By Francis X. Reuss, Life-member of the American Catholic Historical Society, Philadelphia. Milwaukee, Wis.: M. H. Wiltzius & Co., 1898. Pp. 129. Price, \$1.50.

The title of this volume sufficiently explains its scope. Regarding such records of dates and names, it may be seriously asked whether

any special merit attaches to their publication inasmuch as they offer bare statistics which are supposed to be found, albeit clothed in more agreeable form of historical narrative, within the pages of histories like those of Gilmary Shea, Dr. O'Gorman, and a host of writers who have occupied themselves with the historiography of special localities or periods in the growth of the Catholic Church in North America. The answer is simple. If the accounts of our accredited historians employ sufficiently reliable data, then no special credit can be claimed for compilations such as we have here. But this is not the case; for though the statement of Mr. Reuss, that our Church histories "are of no value as reliable works of reference" (Preface), is somewhat sweeping, it is nevertheless true that in our popular records of Catholic history there are numerous errors and omissions in regard to persons, dates, and places, leading sometimes to a false conception of events and their special import in the building up of the Church in the United States. That such mistakes should have occurred cannot seem strange when we remember the methods in which the data of history are ordinarily gathered at first hand; hence, it has within recent years become one of the primary objects of a distinct science, that of historical criticism, to supply the deficiencies of former statistics. Even records like the monumental work by P. Gams, *Series Episcoporum Ecclesiae Catholicae*, have, since the opening of the Vatican Archives, been found to contain numerous misstatements, which P. Eubel, one of the learned contributors in Rome of this REVIEW, has been for several years engaged in revising.

It is, no doubt, a sign of the efficient work done by the *American Historical Society* of Philadelphia, that an active member of that body should have found errors and omissions to such an extent as to justify the publication of the present work. Mr. Reuss has for years labored to ascertain the correct data. He has solicited and directed researches into original sources, addressing some four thousand letters to persons in all parts of the world, from whom reliable information concerning faulty and doubtful points in our history might be obtained. The result is the present compilation, which may be justly styled an American supplement to the "Art of Verifying Dates."

It will suffice to quote but one or two instances to show the nature of Mr. Reuss' work and the pains he has taken to secure the correction of stereotyped errors and omissions. The first bishop, Dr. John Carroll, is said by Dr. Shea to have been ordained in 1759, a date generally accepted by popular historians, although Dr. O'Gorman, in making him twenty-eight years of age at the time of ordination (page 264), would

appear to place the date four years later. Hammer, in his recent history (page 130), gives 1769, which may be a printer's error for 1759. The actual date, as ascertained by our author from the Archiepiscopal Chancery at Liège, is shown to be February 14, 1761. Under the head of Egan we have the following details:

EGAN, Rt. Rev. Michael, O.S.F., D.D.,¹
(Philadelphia.)²

Born on —, 1761 (?),³ at —, Galway (?), Ireland; ⁴ ordained (no data); consecrated at Baltimore, Md. (St. Peter's

¹ Dr. Shea gives the name as *Patrick*, and in another place as *John*; Archbishop Wood, in his announcement for the *Requiem*, on the occasion of the removal of the body to the vaults under the Cathedral of Philadelphia, March, 1869, gives the name as *Cornelius*.

(Griffin's *Life of Bishop Egan*.)

² There is no record of his birth. A letter from the Franciscans at Rome says: "There is a possibility that he was born on St. Michael's Day (Sept. 29), as it was not unusual to take the name of the Saint in the Calendar, of the day of birth, when entering the Order; the record of his birth, even if existing, would not be made in the name of Michael, as a baptismal name."

"There is no record of his birth."

(Letters of O.S.F., from Rome, Dublin, Ennis, Athlone, Paris, etc.)

³ A letter from the Franciscans at Athlone, Ireland, contains a doubt of his being born in the Galway district. "I am inclined to doubt that the name came from Galway. It is more of a King's County name. I came across an old gravestone in the old churchyard of Lamonaghan, giving the name 'Rev. Michael Egan, O.S.F.' who died Parish Priest of the place, about 1726. The family name still exists in the neighborhood. . . ."

(Rev. "J.B.M.," O.S.F., Sept. 10, 1896.)

Same, dated Oct. 9, 1896: ". . . I have five different *seekers* at work on Dr. Egan, with no results."

There are no records of Bp. Egan in the archives here. I will advertise for data in the Irish papers, etc.

(Letter of Bishop of Limerick to Author.)

⁴ Letter to Author, dated "St. Isidore's Convent, Rome, May 17, 1895. Father Michael Egan was our guardian here from May, 1787, for about three years, the usual term. He was also made Lector of Theology, in June, 1787. There is probability that he had arrived here very shortly before, since no mention of him is made in our miserable remnant of records. Later, on Sept. 3, 1793, it is recorded that he left for Louvain, or Prague, and came here after ordination. No novices were received in Ireland from 1750, for some years, and I think none were ordained there during those years; try the Provincial at Dublin, also Fr. Luke Carey, at the Convent, Florence, Italy; he has made extensive search. . . ."

(Fr. Bernard, O.S.F., President.)

Search at Dublin: Result, no record. Search at Florence: "Never could be found," etc.

(F. X. R.)

Dr. Egan sailed from Dublin for America.

It is more than likely that he was ordained in Belgium. No records, however, at Louvain or Liège. One Franciscan Priest, at Rome, thinks it possible that he came to Rome (May, 1787) direct from his ordination, which might have been about the Christmas preceding, which would make his birth happen about 26 years previous, or in 1761.

Pro-Cathedral), on October 28, 1810, by Abp. Carroll, assisted by Bp. (-elect) Flaget, and Bp. (-elect) Cheverus. Died July 22, 1814, at St. Joseph's Church, Philadelphia.

Whilst we cannot but justly recognize the full worth of Mr. Reuss' researches, and the corrections he has thus secured to guide the future historian, our recommendation would be misleading were we to omit mention of the fact that the work itself needs careful revision. No doubt the errors which appear throughout are mostly typographical or due to technical difficulties which arise from reading manuscript, more or less paleographic in form; still these errors will not escape criticism, since they are not only of frequent occurrence, but contradict the expressed purpose of the work. Thus we find the date of ordination of the Right Rev. William George McCloskey, Bishop of Louisville, given 1852, that of birth being 1843. This would bring the venerable prelate into the priesthood at the age of nine years. The birthplace of Bishop Conwell (page 27) is given as Drogheda, County Derry. If any one looking simply at the map of Ireland should doubt whether Drogheda belongs to Meath or to Louth, he is quite sure not to locate it in Londonderry, if that county be meant for Derry. Moreover, the Latin titles of sees are frequently misspelled; a dozen such mistakes may be found in as many pages. Yet, whilst these and similar blemishes, forcing themselves upon the attention of the casual reader, will call forth criticism, it would be unfair to estimate the actual merit of the book by them, rather than by the numerous corrections which it points out, involving, as they did, no small labor and expense to the author. A flyleaf, containing the correction of *errata* might do away with these objections and make the book a decided desideratum of every historical library in America.

SONNETS ON THE SONNET. An Anthology. Compiled by the Rev. Matthew Russell, S.J. London, New York, Bombay: Longmans, Green & Co. 1898.

Father Matthew Russell, S.J., Editor of the *Irish Monthly*, and well known for his fine poetic taste, has made a unique selection of that most critical of verse forms—the sonnet. Nay more, he has refined his choice by limiting it to what elegant *sonettieri* have said of sonnets and their makers. Among the favorites we note our gifted contributor, Father H. T. Henry.

To praise an anthology like this in the well-worn terms of appreciative eulogy due to faultless literary productions would rather detract

from its real merit, and our reviewer would be at a loss for a becoming form of critique were it not that the ready courtesy of one whose name stands highest on our list of American Catholic poetesses, Eleanor C. Donnelly, had offered us a graceful record of her appreciation of Father Russell's work in the following exquisite sonnet upon these *Sonnets on the Sonnet*. (THE EDITOR.)

A UNIQUE ANTHOLOGY.

These *Sonnets on the Sonnet* please me well,
 Brilliant as diamonds on a golden chain—
 With here, a ruby Rondeau : there, again,
 A pearl-like Triolet or Villanelle,—
 Each seems the tongue of some enchanted bell,
 Ringing the changes on one pleasant turf,
 Amid the roses of a grassy dell,
 Where it is always summer—always June.
 Sweet-syllabled, they echo, far and near,
 Measures of rare and honeyed harmony :
 As if to instance (from both quick and dead)
 How much of art and loveliness austere,
 Of grace and ingenuity can be,
 In fourteen polished lines, incasketed.

—ELEANOR C. DONNELLY.

Sea Isle City, N. J.—July, 1898.

CHRISTIAN PHILOSOPHY. A Treatise on the Human Soul. By the Rev. John T. Driscoll, S.T.L. Albany: James B. Lyon. 1898. Pp. xiii—269.

When the young Catholic student who has derived his knowledge of psychology from the ordinary Latin manual comes to read the recent works on the same subject in English, he is at first bewildered by the different terminology. The familiar scholastic terms—*species impressa et expressa, faculties, substances*, etc.—have no place in the new science except as labels for the “medieval phantoms relegated forever to the region of illusions, the home of kindred metaphysical entities.” Instead of the old landmarks of his text-book, he finds an apparently new set of features—stimuli, excitations, end-organs, nerve tracts, plexuses of sensations, reaction-time, psychosis, etc., etc. All this brilliant parade may for the nonce unsteady his point-of-view ; but if he have a genuine insight into the concepts and principles of sound philosophy, he will soon realize that the notions not purely physiological in the new psychology have their place,

though in another explanatory setting, in the old; and that if the "entities" of the schools have been summarily cast out at the front-door, they have been received in another guise at the back-door. On adjusting himself to the altered environment he will perceive that the radical difference between the recent and the traditional psychology lies in this, that the latter retains a *spiritual soul*, which the former either denies outright or else ignores, leaving to "metaphysics" the task of proving its existence and of explaining its nature. To such an anti-philosophical position the Catholic student can reconcile neither his mind nor his conscience; and so, while he welcomes whatsoever of truth recent experimentation may have discovered, he discerns elements that are false and misleading in the newer phases of psychology in which, besides, he is unable to perceive more than the *membra disjecta* of a science.

This perception of the inwardness and tendencies of psychology, past and present, comes quickly to one who has mastered the leading truths of a sound philosophy. But what of those who have not? What of the thousands of young men and women who have never had a philosophical training, and who are obliged to study, many to teach, the text-books of the popular psychology? These books are, it is true, not professedly materialistic. On the contrary, their authors resent the imputation of materialism. Still, on the whole, they are but half-hearted in their admission of a spiritual soul, and lead logically to its negation. Possibly they do less harm than their implications would lead one to suppose, partly because the principles of the Christian religion ingrained in his soul preserve the reader, partly because he does not discern or is incapable of working out their legitimate consequences. Nevertheless, quite a large number, especially Catholic teachers in secular institutions, have been eagerly looking for some work in which Christian philosophy is intelligibly explained, and a sound estimate furnished of recent psychological facts and theories. We have in English one such helpful book—Father Maher's *Psychology* in the Stonyhurst series. Written, however, in England, it has not taken all the notice desirable of the large pertinent literature produced in this country. We are happy to be able to present a work in which this desideratum is supplied. Fr. Driscoll has written a book wherein the traditional psychology is briefly, yet clearly, presented and defended, and is made to shed its light on almost every corner of recent parallel speculation. The introduction enables the student to recognize the essence and bearings both of the old and of the new psychology. The primary differentiation is, as was said before, the pronounced defence on the one

hand, and the more or less explicit rejection on the other, of a substantial, immaterial, spiritual, immortal principle informing the human organism, and constituting therewith one complete substance, nature and personality. Hence the necessity of establishing at the outset the substantiality of the soul. This the author does against the transcendentalism of Kant and Wundt, etc., the phenomenism of Hume, Mill, Sully, James, etc., and the agnosticism of Hamilton, Spencer, etc. Materialism in its various phases, past and present, is next discussed, as are also positivism and pantheism. The simplicity, spirituality, created origin, and the immortality of the soul are established against the captious sophistries of materialistic scientists. The relations between body and soul, and between brain and thought, are explained, and the nature of human personality thoroughly examined. Over all this large territory, bristling with difficulties, the author guides the reader by the light of Christian philosophy, telling him the while of the false and misleading views thrown out by writers of influence in our own day and surroundings. This latter we regard as the special merit of Fr. Driscoll's work. There is hardly any recent writer on psychology who does not appear in these pages, either as an independent witness to the truth, or as advocating false or dangerous theories against which the reader is warned. The book will therefore be valuable to students who are already acquainted with Catholic philosophy and who desire a ready general introduction to outside opinions. It will be doubly valuable to those who require the abiding light of that philosophy amidst the shoals and fogs of the literature of modern psychology through which they may be obliged to pass.

It is in view of the general excellence of the work that we venture to make a few suggestions. In the treatment of the *substantiality* of the *soul*, the arguments appear to prove the substantiality of the *Ego*, the person only. Modern writers frequently speak of the *Ego*—the Self—as synonymous with *mind*, the principle of unity in the person. This, of course, is inaccurate. The *Ego* is the *composite*. It would have been well to have brought out more explicitly the substantiality of the soul as such, and to have explained the peculiar *incompleteness* of that substantiality.

In the chapter on the relation of the brain to thought, the influence of the excellent work of the Abbé Farges—*Le Cerveau et l'Âme*—is apparent. We do not think it was wise to have followed that author's view on the quantity or *extension of sensation*. Subject and object of sensation are of course extended; but sensation as such, being a state of consciousness, a modification, an accident of an immaterial

principle, seems to be *simple*. The matter has its importance in view of the argument from sensation to the immateriality of the psychic principle.

We trust a new edition of Fr. Driscoll's book may soon be demanded. It would give an opportunity to correct the pen and type lapses, the number of which is quite large.

H KAINH ΔΙΑΘΗΚΗ ΕΛΛΗΝΙΣΤΙ. Novum Testamentum Vulgatae Editionis. P. F. Michael Hetzenauer, O.C. Tom. I et II. Cum Approbatione Ecclesiastica. Oeniponte: Libraria Academica Wagneriana. 1898.

A manual edition of the New Testament, with the Greek and Latin texts on opposite pages, is a decided convenience for the theological student. Besides giving us a handy volume, the author has taken particular pains to reproduce a reading which, in both cases, takes account of the corrections to which Gregory and later critics have called attention. There is an *Appendix Critica*, which marks the variations of the principal codices and adds critical directions. We notice that the author stands for the authenticity of S. John, v, 7, and also that he succeeds in reconciling the statement of St. Paul, in his First Epistle to the Corinthians (xv, 4), with I Thessal. iv, 15, and following verses. These two volumes, one containing the four Gospels and the other the Acts, Epistles, and Apocalypse, confirm the judgment formed of P. Hetzenauer's careful editorship, when some time ago he published "Piconio's Triplex Expositio," *emendata et aucta*, which work has thus retained its value as one of the best commentaries on the difficult Epistle to the Romans.

RHETORIC AND ORATORY. By the Rev. J. F. X. O'Connor, S.J. Boston: D. C. Heath & Co. 1898. Pp. 338, bd. Price (introductory), \$1.12.

Among the best works on the art of eloquence may be classed those produced by recent Jesuit writers, like Kleutgen and Du Cygne. They follow for the most part the models of the ancient classics—Aristotle, Cicero, Quintilian—whose fundamental precepts are in truth likely to remain the basis of the *ars dicendi* in all times and places, because formulated upon the rational principles which produce the power of language, whether spoken or written. But a variation in the method of presenting precepts, and of selecting models which appeal to special

classes of learners, is of importance as an aid to effective teaching. Some years ago, Father Coppens, S.J., published a useful manual on the subject of Rhetoric, designed especially for American students, and Father O'Connor proposes to improve upon the method of his confrère by putting his own experience as a teacher of rhetoric in book form.

The first part of this handy little volume contains the general principles of the art; the second division gives the models for study: examples of different styles of exordium, of oratorical narration, proof, refutation, and peroration. The third part comprises the application of the precepts to particular discourses, teaching the student how to build up a speech, how to manage style, and how to act in addressing a gathering. The concluding portion of the volume consists of short sketches of the lives, together with references to the works of some of the most illustrious orators of all ages and nations. Thus the student finds reduced to manageable compass all that is required for writing an orderly and effective speech, and for analyzing the written or spoken compositions of others.

DE ACTIBUS HUMANIS. Ontologie et Psychologie consideratis seu Disquisitiones Psychologicae-theologicae de Voluntate in ordine ad Mores, Auctore Victore Frins, S.J. Herder: Friburgi (St. Louis, Mo.). 1897. Pp. 441. Price, \$2.10.

The profound and subtle disquisitions of the older theologians on the ontology and psychology of moral actions are, as Fr. Frins quaintly observes, "not so much contained as concealed in their ample folios." No apology, he thinks, is necessary for an author, in our day, bringing forth such treasures and presenting them to the student of moral theology in a modernized form, retaining, however, the only medium which is thoroughly apt for their proper expression, namely, that of scholastic Latin. The importance of the matter treated, the subject-matter of Ethics, philosophical and theological, is too patent to need emphasizing here. That all the compendiums (of which we have so many) of moral theology treat of human acts is precisely the reason why so vital a subject should be made the object of a separate and thorough investigation, such as can be furnished only by a larger work of the kind here at hand.

There are, it is true, a number of valuable publications by well-known theologians, covering much the same ground, notably, Dr. Bouquillon's *Theologia Fundamentalis*, Dr. Walsh's *Tractatus de Actibus Humanis*, etc.; but Fr. Frins is right in saying that no book has ap-

peared in recent times, "qui omnes quaestiones, quae olim in tractatu de actionibus humanis suis locis tradi et agitari solebant, uberius secundum solida et luculenta principia et placita veteris scholae explicet." Accordingly, he has gone to the rich storehouses of the great theologians, especially St. Thomas and Suarez, for the best of what they contain, concerning the influence of ends or final motives on human conduct, the determining and disturbing elements in the voluntary character of that conduct, and the nature of the various acts in particular, which are elicited and commanded by the will. These subjects fill the three sections into which the work is divided.

The student who is familiar with the many problems of vital moment associated with these subjects in the *Summa* and in the fourth volume of the works of Suarez, and the place these problems occupy in the after-development of moral theology, will find an advantage in having in one compact volume the wealth of theological science they have evoked, presented in the additional light which the learning and style of so competent an authority as Fr. Frins throw upon them. To students who have not as yet gone over the ground, the work will serve as an introduction to the larger fields of moral theology, and as a development of the more elementary contents of the ordinary text-book on the subject.

EPOCHS OF LITERATURE. By Condé B. Pallen, Ph.D., LL.D. St. Louis, Mo.: B. Herder. 1898. Pp. 201.

Dr. Pallen has made a study of the philosophical principles underlying the literary activity of civilized nations, and this has given him a wide acquaintance with the productions of the great minds that have shaped and fostered, as well as represented, that activity. He had to study them first in detail, in order to abstract a general estimate of their influence upon the different classes of people to whom they spoke in their own and after times. The secret sources and comparative measure of that influence the author outlined in a former volume entitled *Philosophy of Literature*. He now gives us the concrete material from which he derived his deductions, and thus in a manner illustrates and enforces in the present volume the argument of his former work. Greek genius in the ideal, which defects in the Roman, and rises in the Christian order of thought; Homer and Greece; Rome; The Transition; The Middle Ages and Dante; After Dante;—these are the successive stages which the author selects, to invite us to a comparison of them with our own uncertain, albeit progressive age, which is like—

“ An infant crying for the light,
And with no language but a cry.”

The book is written in Mr. Pallen's best style, full of thought and imagery. The publisher has likewise done his best and produced a really handsome volume.

LA SAINTE BIBLE POLYGLOTTE contenant le Texte Hébreu Original, le Texte Grec des Septante, le Texte Latin de la Vulgate, et la Traduction Française de M. l'Abbé Glaire, avec les différences de l'Hébreu, des Septante et de la Vulgate; des Introductions, des Notes, des Cartes et des Illustrations. Par F. Vigouroux, S.S. Ancien Testament. Tome I. Le Pentateuque. Paris: A. Roger et F. Chernoviz. (Montreal: Cadieux et Derome.) Pp. 272, 8vo. Price, 75 cents.

The Encyclical “Providentissimus,” in commenting upon the advantage, in these times, of a critical study of the Bible, urges especially the examination of the original texts which, in the light of modern philological science, are apt to explain many doubtful passages found in the different versions, not excluding the Vulgate. The credit of having facilitated this study by means of a polyglot edition, such as the one here offered, can hardly be overestimated when we recall the labor and expense involved in such a publication. The introductory notices, the annotations, charts, and illustrations will be readily appreciated by everyone. As to the critical value of the work, it is needless to say that the name of the Abbé Vigouroux, for many years favorably known as an exponent and critic in the field of Biblical literature, and one of the earliest contributors to this REVIEW, will naturally be taken for a guarantee that the best scholarship has been utilized in the preparation of the Polyglot. This would apply not only to the illustration and analysis of the text, but to the choice of the most approved readings, so far as they serve the student for a standard and basis of comparison. The fact that something in this direction remains to be emended occasionally suggests a doubt whether the learned Abbé did do more than simply allow his name and a generous selection from his immense store of published material to be used for this work, which, it might be thought, could be accomplished by less skilled hands than his own. A writer in the *Civiltà Cattolica* points out, very delicately indeed, that the Hebrew text selected for the present Polyglot is that of Stier and Theile, and objects to it on the ground that this is not a Catholic version. Per-

haps, the difference is not so great as to cause any appreciable errors. It is generally admitted that recent non-Catholic editors of the Hebrew Bible have proceeded upon strict principles of criticism, and if they had any bias, it was that of opposing the rationalistic tendencies of the ultra-German school. This would apply in particular to such editions as that of Bär (and Delitzsch), but it is true even of the older editions following Van der Hooght's corrections, among which we may count the one here reproduced.

A more serious departure from the correct standard of textual choice is found in the Greek version of our Polyglot. Nominally it is the *textus receptus* taken from the *Codex Vaticanus*; yet, in reality, it is a reproduction of the eclectic text which forms the basis of the Greek version published by the Protestant Bible societies. Catholics might justly object to this selection for reasons similar to those on which we repudiate the Revised English Version; that is to say, we recognize in it an unsound principle of determining preferences among different readings which involve Catholic dogma and tradition. This fact also causes some inaccuracies in the references and notes which the learned reviewer of the *Civiltà* points out in detail, whose criticism we should merely have to reproduce were we to specify instances here. We may have an opportunity to say something further on this point when the remaining part of the Pentateuch shall have appeared.

Setting aside the preferences of textual reading alluded to, and the discrepancies in the notes arising partly from the fact mentioned, which may be corrected in subsequent *fasciculi*, the work merits, as we have intimated at the outset, unstinted praise and every encouragement from Biblical students. We possess no similar publication equally convenient for comparative examination of the different original texts, and adorned with such excellent apparatus for ready information on Scriptural topics. The present volume brings the work as far as the beginning of Exodus; the next *fascicule* is to complete the Pentateuch.

We should add that the typographical execution, which is of decided importance in works of this nature, offers a splendid specimen of printing, and reflects the utmost credit upon the Parisian publishers.

HOFFMANN'S CATHOLIC DIRECTORY. Milwaukee, Wis.: M. H. Wiltzius & Co. 1898.

The announcement comes to us from Messrs. Wiltzius & Co., publishers of the Hoffmann Ecclesiastical Directory, that they are compelled to raise the price of the publication from fifty to seventy-five cents. There will be some dissatisfaction in consequence, since the present tendency is rather to lower prices of current publications than to increase them. We believe it however due, in all fairness, to the publishers to say that, as they issue a very useful publication in as satisfactory a manner as can be expected under the circumstances, they are entitled to a reasonable share of profit. This they cannot get at the low rate at which the Directory was published by the Hoffmanns, who had evidently miscalculated the cost of their venture when they reduced the former price (of Sadlier's Directory) to less than one-half, at the same time increasing its compass. It is only just to remember that the weight of paper and the composition of the letter-press are not the only factors which enter into the cost of producing books of equal size, and that the difference gives the publishers a right to determine the price of sale.

NOTES ON ST. PAUL: Corinthians, Galatians, Romans. By Joseph Rickaby, S.J. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 456.

There appears to be no limit to the fresh lights that are constantly being shed upon the meaning of the Sacred Text. The wisdom of truth is indeed "one and manifold" at the same time. But quite apart from the many-sided operation of divine intelligence acting through the words of Holy Writ upon the human soul, there are wondrous manifestations of what might be called the material developments of the Scripture text, by which original meanings in the sense of the sacred writers, which had been covered up for centuries by the errors of transcribers or copyists, work themselves upward into the light through study and comparison of different versions and newly found fragments, thus proving the living organism which exhibits their growth. The names of able commentators who have given original expositions of the Epistles of St. Paul alone, would fill a large volume. Yet here comes a volume written in English, and therefore seemingly without other aim than that of popularizing the comments which might be supposed to be contained in the learned Latin texts of Estius or Piconio or Agus.

But not so. Father Rickaby has indeed, as he tells us, been helped by the works of St. John Chrysostom and Theodoret. He has profited by the wide erudition of Father Cornely, and by Lightfoot's views upon passages in the Epistle to the Galatians. Nevertheless, his "Notes" bear throughout the mark of an originality which, whilst being within the limits of the recognized canons governing Catholic exegesis, give his exposition an exceptional value, especially from the practical point of view—that is to say, the interpretation of difficult passages left for the most part unexplained by other and far more pretentious commentators. The text adopted by him for illustration is that of the Rheims Testament (Challoner's edition, 1752), not, however, without numerous improvements of the translation. Nor has he always adopted the reading of the Latin Vulgate, availing himself of the liberty, accorded by Melchior Canus and others, regarding the interpretation of the Tridentine Decree, which neither declares the Vulgate to be the best reading, nor restricts the student to the adoption of a recognizedly doubtful reading. We have followed in part the author's suggestion of reading the text in connection and consulting the Notes at the same time, and have felt the force of St. Paul's message for our age, given, as it was, for all time.

Father Rickaby solves not a few traditional difficulties of expression in the Pauline Letters, and suggests the solution of others in corrected readings of the original text.

DER MAGISTER NIKOLAUS MAGNI DE JAWOR. Ein Beitrag zur Literatur- und Gelehrten-geschichte des 14. und 15. Jahrhunderts von Adolph Franz. Herder, Freiburg. (St. Louis, Mo.) 1898. Pp. xii—269. Price, \$1.75.

Who was Master Nicholas of Jauer? There is no use going to the *Britannica*, nor the *Century Dictionary*, nor to the *Biographie Universelle*, nor to any theological cyclopædia in Latin, German, or French whereof we know. And yet Master Nicholas was a man of no small reputation and influence in his day. The author of the present work tells us that, in his historical researches into the Benedictions used by the Mediæval Church in Germany, he came repeatedly across an opusculum, written by Master Nicholas, bearing the title "De Superstitionibus." The character and quondam popularity of this treatise led him to investigate more thoroughly the life and labors of its author. The outcome has been this highly interesting and instructive biography. From it we learn that the hero of the story was born about the year 1355, in

Jauer, then a flourishing city in Silesia, some 37 miles west of Breslau, now a town of about 12,000 inhabitants. Educated at Prague, he afterwards became Master of Theology, and later on, in 1397, Rector of the University. His years at the great intellectual centre were divided between lecturing, administration of University affairs, preaching, and directing a large community of religious women. A consequence of the latter occupation was the tractate entitled "*De tribus substantialibus*"—a short opusculum on the monastic vows, wrought out much in the form of the *articuli* of the *Summa* of St. Thomas. The political and religious troubles of Bohemia caused Master Nicholas to pass over to Heidelberg, where he was elected Rector of the University and Dean of the Theological Faculty in 1406. He acted, also, as Vice-Chancellor off and on from 1407 to 1421. His life here, as at Prague, was devoted not only to academical duties, but to preaching and other kindred occupations, taking part, in the meantime, in the Councils of Constance and Basel and in the Synod of Worms, and writing his treatise "*De Superstitionibus*." This opusculum deals with the superstitious practices so widespread at the time. The absurdity and iniquity of these practices are inveighed against with arguments drawn mainly from Scriptural and patristic sources. Its value, as that of the other treatises by Master Nicholas, lies chiefly in the light they throw on the manners and customs of the clergy, as well as of the laity of the time. They reflect the old fact, repeated in every age, that abuses of things sacred are always to be found even within the sanctuary, but that the voice of the Church, protesting, threatening, beseeching, is never silent.

A booklet entitled *Speculum Artis Moriendi*, which was extremely popular in the first half of the fifteenth century, is also attributed to Master Nicholas; but, as our author says, he probably in this respect bears the honor due to some other writer—the copyist here, as often elsewhere, not being over-scrupulous in attributing to a favorite authority what had originally come from a different source. What is more certain, however, is that Master Nicholas had mastered the art so aptly summed up in the closing words of the *Speculum*: "*Jedem der gut und sicher sterben will ist vor allem nothwendig sterben zu lernen ehe der Tod ihn packt.*" The long earthly career, full of intellectual and priestly work, of Master Nicholas, ended in March, 1435. An estimate of his character can best be gleaned from the concluding words of Franz: "His powers were constantly devoted to the service of the Faculty of the University, to the perfecting of the clergy, to theological science, and to the practical care of souls. He struck out no original paths. He

was not a man of novel ideas; but he was filled with love of science, to whose interests, by word and writing, his life was consecrated. Enthusiastic for the priesthood and the Church, he belonged to those men who held that an interior renovation of soul and an exterior reformation of conduct were absolutely necessary, and who bitterly lamented the scandals that afflicted the Church. An echo of his thought and feelings is heard in the sermons he delivered at Constance, at Worms, and in the Church of All Saints at Heidelberg. The remembrance, however, of the man that had been so honored in life quickly faded. The times had changed. Two decades after the Master's death, the new Humanism made its entrance into Heidelberg, and the heroes of the old school lapsed into oblivion. The same fate—a fate borne easier by the dead than by the living—befell Master Nicholas" (p. 199). To have rescued from that fate this Catholic scholar of the closing days of the Middle Ages is no small honor for the present author. But his claims on the gratitude of the learned world are larger still; for he has resurrected with the hero the environment, intellectual, social, moral, and religious, wherein he lived and worked. Like his fellow-countrymen, Denifle, Janssens, Pastor, Franz has gone for his facts and their interpretation, not to second and after-hand compilers, but to contemporary works and the original manuscripts. How extensive has been the research, and how rigid the criticism, will be evident to the scholar who examines the literary apparatus of the work. Apart from the four pages devoted to the bibliography employed, a long appendix is added, in which the numerous manuscript copies of the discourses and opuscula of Master Nicholas are classified and critically examined, and the Questions "De mendicantibus" and "De haereticis," and the synodal discourse delivered at Worms, are printed in full from the original manuscripts. Many extracts from his discourses at Constance and elsewhere are also subjoined. These sermons reflect vividly the character of the Master's mind, in which the theological habit is seen mingling with the fervid zeal of the orator. The evils against which the preacher inveighs indicate no less clearly the state of morality of his audiences.

Let us signalize, in conclusion, the pleasing style in which the author has clothed his matter. Not infrequently, in works of its kind, beauty of diction and charm of imagery yield to the dry-as-dust erudition. This is not the case here. There are a clearness, flow, an aptness of imagery that make the story of the Master's life read like a novel, though it is woven out of university programs, academic lectures, sermons, theological dissertations, and other kindred documents which

would seem to inspire a professional, not a human interest. In matter and in style the work is another of those scholarly productions of which Catholic Germany has given us so many in recent years, and which the generous spirit of the publisher, Herder, has done so much to adorn with an appropriate setting.

Books Received.

RHETORIC AND ORATORY. By the Rev. J. F. X. O'Connor, S.J., Professor of Rhetoric, St. Francis Xavier's College, New York. Boston: D. C. Heath & Co. 1898. Pp. 338. Price, \$1.12.

EPOCHS OF LITERATURE. By Condé B. Pallen, Ph.D., LL.D. St. Louis, Mo.: B. Herder. 1898. Pp. 201. Price, 75 cents.

COMMENTARIUS IN EXODUM ET LEVITICUM. Auctore Fr. de Hummelauer, S.J. (Cursus Scripturae Sacrae Auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Jesu Presbyteris.) Parisiis Sumptibus P. Lethielleux. 1898. Pp. 552. Prix, 10 francs.

LECONS D'INTRODUCTION GÉNÉRALE THEOLOGIQUE, HISTORIQUE ET CRITIQUE AUX DIVINES ÉCRITURES. Par M. l'Abbé C. Chauvin, Professeur d'Écriture Sainte au grand Séminaire de Laval. Paris: P. Lethielleux, libraire-éditeur. 1898. Pp. 656. Prix, 7.50 francs.

LA S. CONGRÉGATION DU CONCILE. Son Histoire—La Procédure—Son Autorité. Par l'Abbé R. Parayre. *Le même*. 1898. Pp. 424. Prix, 5 francs.

DE L'INTERVENTION DES LAÏQUES, DES DIACRES ET DES ABBESSES DANS L'ADMINISTRATIONS DE LA PÉNITENCE. Étude historique et théologique. Par l'Abbé Paul Laurain, D.D. *Le même*. 1898. Pp. 114. Prix, 2.50 francs.

LIBELLUS FIDEI exhibens Decreta Dogmatica et alia Documenta ad "Tractatum de Fide" pertinentia, quae edidit Bernardus Gau-
deau, S.J. *Ibid.* 1898. Pp. 372. Prix, 4 francs.

DE L'HABITATION DU SAINT-ESPRIT DANS LES AMES JUSTES d'après la doctrine de S. Thomas d'Aquin. Par le R. P. Barthélemy Froget, O.P. *Le même*. 1898. Pp. 306. Prix, 4 francs.

L'ÉGLISE: SA RAISON D'ÊTRE. Conférences de Notre Dame de Paris. Carême, 1897. Par le T. R. P. Ollivier, des Frères Prêcheurs. *Le même*. 1898. Pp. 360. Prix, 5 francs.

LA RUSSIE ET L'UNION DES ÉGLISES. Par M. C. Tondini de Quarenghi. *Le même*. 1898. Pp. 188. Prix, 2.50 francs.

THE DIVINITY OF OUR LORD JESUS CHRIST, from Pascal. A Commentary by William Bullen Morris, of the Oratory. London: Burns & Oates, Limited; Dublin: M. H. Gill & Son; New York: Benziger Bros. 1898. Pp. 196. Price, 80 cents.

A GOOD, PRACTICAL CATHOLIC. A Spiritual Instruction to Workingmen and Women. By Fr. H. Reginald Buckler, O.P. *The same*. 1898. Pp. 42. Price, 20 cents.

ENCHIRIDION GRADUALIS ROMANI sive Cantiones Missae pro Diversitate Temporis et Festorum Hodiernis Choris Accommodatae juxta editionem typicam Gradualis Romani quam curavit S. R. C. Cum approbatione Rev. Ordinarii Ratisbonensis. Ratisbonae, Neo Eboraci et Cincinnati. Sumptibus, Chartis, et Typis Friderici Pustet. MDCCCXCVIII.

BIOGRAPHICAL CYCLOPÆDIA of the Catholic Hierarchy of the United States. 1784-1898. By Francis X. Reuss. Milwaukee, Wis.: M. H. Wiltzius. 1898. Pp. 129. Price, \$1.50.

GLADLY, MOST GLADLY; and other Tales. By Nonna Bright. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 208, bd. Price, \$1.00.

SOIXANTE-DIX MOTETS au Très Saint Sacrement. Nouvelles Mélodies sur des paroles liturgiques à l'usage des Séminaires, Maitrises et Communautés. Nouvelle édition revue et considérablement augmentée. Paris: P. Lethielleux. 1898. Pp. 144. Prix, 8 francs.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. IX.—(XIX.)—SEPTEMBER, 1898.—NO. 3.

THE COURSE OF DOGMA IN OUR SEMINARIES.

I.

ELSEWHERE in the present REVIEW is given the *Instruction*, issued by Cardinal Satolli, Prefect of the Sacred Congregation of Studies, concerning the theological and philosophical programmes prescribed for the Pontifical Universities established in Spain. A glance, however cursory, at the document cannot fail to reveal its essential purpose—the deepening and broadening of clerical studies. The means whereby this end is to be attained in the course of dogmatic theology, and how similar means adapt themselves to a like purpose in our seminaries, determine the scope of the present article. “It is the decided wish of the Sovereign Pontiff,” says the Instruction, “that in the *scholastic* division of dogmatic theology the *Summa* of St. Thomas shall be used as text-book; in the *positive* division of the science, those authors of note are to be preferred who, in the manner of Bellarmine, treat the subject fully and deeply (*ampla ac profunda ratione*). Hence compendiums, or summaries of theology, are entirely forbidden (*vetantur omnino*), as becomes institutions of a university character.” Two points are here insisted on—the counterparts of which, by the way, are prescribed for the other courses as well—first, that the course of Dogma shall include both the *scholastic* and the *positive* features of theology; second, that for the former the *Summa*, for the latter the larger works of standard authorities,

shall form the basis of teaching. The reason for this insistence is, as was noted above, quite obvious. Students trained in higher institutions are likely, later on, to become either professors or to fill other positions of wide influence in the Church and in society. In either event it is vitally important, not simply that they should be well informed, but also that their minds should have been deepened on the one hand in the vision of the true inwardness, the thoroughly wrought-out philosophy of theology, and broadened and enriched on the other hand with a large possession of Scriptural and Patristic knowledge—with the sources and setting, that is to say, of theological principles. It is needless almost to observe that the first of these mental qualities is attained by no process so effectually as by a thorough study of the *Summa*; and that the other is acquired soonest and safest by close familiarity with the ample exegetical and traditional works of positive theology. Students, therefore, thus trained in the two main divisions of dogmatics are, in so far, fitted *ad docendum, ad corripiendum, ad erudiendum ad justitiam*, in whatsoever sphere of life they may afterwards be placed.

Though the Instruction bears explicitly on the university programme, which presupposes an elementary acquaintance with theology, its aim is quite coincident, in kind if not in degree, with that of the seminary curriculum. It will, therefore, be pertinent to inquire in how far in the latter case the same instruments are available.

It happens at times in the study of theology, as it not infrequently does in that of philosophy, that students have advanced far in their course before they become fairly conscious of the real nature of the science. Theology appears to them as it stands in its gaunt outlines in their text-book. There it seems a long series of tracts, sections, chapters, articles, theses, conciliar definitions, Scriptural and Patristic excerpts, with a few analogies, discovered by reason, and sundry objections stated and solved. Theology, in a sense, is, of course, all this—in its framework, in its dry, unfleshed, unvitalized bones. In its tissue and blood, in its life, its soul, it is infinitely more. Objectively, as they say in the schools, it is a system of dem-

onstrated truths. Subjectively, it is a thing of the mind, a quality, habit, virtue, a living endowment of an immortal spirit—an abiding vision into the deepest truths of God, of Creation, Redemption, Justification, Sanctification, and Eternal Glorification—in so far as such insight is compatible with the present order of existence, and is granted as the temporal substitute for the everlasting Vision. This inner side of theology comes out into consciousness, of course, only after considerable study. The food must be taken, eaten, and assimilated before its effects are seen or felt in the organism. Yet it is a phase of the study that, accepted at first by him on authority, ought to be held before the student as an object of striving. Often we believe this is not the case. As a consequence, the real culturing influence of theology on his mind and heart is missed, and unless afterwards as a priest he gain an insight into what it means, he will never have the sense of the power that lies within the very principles of his vocation; he will have no taste for solid preaching; and if supernatural gifts do not make up for his lack of mental acquirement, his instructions to the people will be weak, superficial, and unconvincing.

Now, this appreciation and acquisition of the quintessence of theology come quickest and easiest to the student who holds habitual converse with the mind of St. Thomas. The queen of sciences reigned supreme in the soul of the Angelic Doctor, and she lavished on him her fairest gifts. Like all spiritual favors, they were gifts that most enriched by being dispensed. In the *Summa* he poured out his treasures of wisdom. The *Summa* is the most faithful transcript of his own mind, and consequently the clearest and fullest reflection he was able to reproduce of the thought of God as seen by him in the light of revelation, of grace, and of nature.

Would it, therefore, be desirable to introduce the *Summa* as the text-book of dogma in the seminary? No straight-away answer can be given to this query, so much depending on variable facts and circumstances of time and place, and particularly of ability and acquirements both in professor and pupil, in determining the choice of a text-book. In any case the *Summa* could not stand alone in such service, as it

lacks the fundamental part of theology, Apologetics. Moreover, it calls for considerable supplementing and adaptation—processes which demand no slight attainments in the professor and in the pupil. Certainly, however, every student of theology in the seminary ought, if possible, to have the *Summa* at hand, not simply that he may refer to it, but that he may, as far as he can, familiarize himself with its main contents. It is of little avail to place a few sets of such a work in the students' reference library. Experience shows that in such a position it would receive but infrequent and superficial attention. Moreover, if each student possess the *Summa*, portions at least could be selected for special study, like the master-questions on the Incarnation and the Blessed Sacrament. At all events, the largest compact store of arguments, for and against the doctrines of religion, would thus be always ready at hand.

On the whole, it seems best that a text-book should be adopted in which the positive elements of theology are presented in connection with the scholastic, and yet not so discursively treated as to call for too much reading and memorizing. One such course is Father Pesch's *Praelectiones Dogmaticae*. It is the most recent work of its kind. Further recommendation will be found in the *Book Review* of the present number. Some professors will no doubt consider such a work too voluminous for use in a seminary course. Others, however, will probably esteem its length a special merit in such connection. Mere compendiums, unless supplemented by larger works, are unsatisfactory and misleading. Where a thorough, not excessively expanded text, such as the above work, is in use, passages of secondary importance can be marked for future reading, and the student, whilst mastering the essentials, knows exactly where fuller development exists and in its precisely apposite relation; whereas in the study of mere digests, the necessary note-taking and the frequent references to other larger works demand no small expenditure of time and labor, and, by interfering with the unity of development of the science, are apt to engender in the mind a loosely-woven theological habit.

II.

Whilst the *Summa*, or some other work wherein its speculative features are supplemented by authoritative doctrine, is necessary to form in the student a vigorous theological habit, and to widen his acquaintance with principles and their sources, his training will yet fall short of its purpose if it do not in a very definite degree prepare him to explain clearly and distinctly to the faithful the truths of religion, and to defend satisfactorily those truths against the attacks of adversaries. Valuable time is sometimes squandered in the seminary in the hunting down of ancient errors, the phantoms of which harmlessly haunt the text-book, and with fierce attacks on heresies that have practically no influence in this age. It is true that the old errors revive under new forms, and must be discussed, not only in view of their bearings on theological development, but also because of the obstacles they put in the way of the spread of truth. But it is precisely here that the *form* gives the *esse rei*. Let the student be made aware of error and heresy to be combated, in the very shape they take on in the environment in which he has to live and to teach, and not simply in the form in which they had their being in the vagaries of Basilides, Carpocrates, or Paul of Samosata. One has but to take in hand the recent non-Catholic theological works of Germany, which are constantly finding their way by translation into English, to realize how wide apart are the forms of thinking and the detail of theological inquiry as they figure in our Latin text-books and in the minds of professors and students outside the Church. Problems and methods are forever shifting and dissolving into new phases in non-Catholic theological speculation, and it would be vain and unprofitable to attempt to follow them all; but to leave the seminarian unacquainted with the most prominent and influential aspects of contemporary theorizing is to send him forth an insufficiently equipped defender of the faith.

Other despoilers of time and labor are the controversies of the schools. These, of course, should and must have a place in the curriculum. They serve to mark the limits and to show the many-sidedness of dogmatic teaching; but when

they engross so much consideration as to divert the main attention from positive doctrine, they are mischievous in various ways, not least in their warping of the theological habit. The student's mind, focussed on these side issues, becomes colored with technical phrases which he is apt unconsciously to project into all his study. The consequence is, that instead of an adequate possession of well-wrought-out truth, he finds himself with a meagre lot of statements and opinions—a handful of dry seeds, fruitful doubtless in themselves when sown in a mind enriched by deep and prolonged culturing, but destined to remain barren in a soil imperfectly tilled and unprepared to afford them the conditions of growth. Before entering on theology the young seminarian possesses in his knowledge of the Catechism the germinal truths of his future study. Unfortunately, the after technical apprenticeship too often obscures and confuses the natural vision of his childhood. He acquires no real appreciation or love of theology, and when afterwards, as a priest, he has to preach a dogmatic sermon, or instruct in the mysteries of faith, he seeks his material in sermon books or manuals of popular instruction. When called upon to defend his position against the objections of clever infidelity he feels himself at a loss. Having never in the seminary learned to assimilate his theology to his own personality, nor to convert it into forms which the outside world can understand, he is all awry when obliged to place himself in touch with the unbelieving mind. Untaught by the drill of the schools to move naturally in the panoply of technical science, he is apt to cut a sorry figure when challenged to cross swords with men whose eye and arm have been trained in the arena of actual life.

The scholastic disputations of the class hall no doubt do much to sharpen the student's vision and to bring out his strength and skill in thrust and parry. This they will do most of all when centred on subjects and difficulties that live in the thought and speech and print of to-day. Even when made to bear principally on the cut-and-dried propositions of the text-book, and when carried on solely with the mechanism of the neatly-pointed syllogism, these exercises are not with-

out their utility. But they miss their best advantage if not broadened out to living questions and modes of controversy. They may even be misleading. It is highly desirable that the young theologian should know to a nicety the faintest shades of thought conveyed by "absolute" and "secundum quid," "materialiter" and "formaliter," etc.; but he should be made quite conscious that these distinctions of the school have more value in the ordering and setting of his own intelligence than as convincing solutions of difficulties, and that they call for tact and flexibility of mind in their application. It were to be desired that theological debates were more frequently carried on in English, and that the professor himself descended into the arena, not armed with the pretty little syllogism so put together as to fall to pieces when touched by the anticipated *distinguo*. If he would be truly helpful to his class, he will urge as vigorously as he can, and in phrases current in the living language, the difficulties that are most likely to meet the young priest in contact with keen-witted unbelievers. Thus will he train his pupils to discern and unravel the sophistries that do his and their cause most harm, and will drill them, not for a part in artificial tournaments, but for the actual battles of intellectual life in the world.

The demands made on the class hour by lecturing, questioning, and answering, render it impracticable to satisfy the student's needs in this line during that time. Hence the necessity of organizing, in connection with the course of theology, academies or societies for mutual improvement. Such organizations, meeting at least once a week, afford opportunity for a number of exercises of solid, practical value. Books, review articles, etc., pertinent to their study could be placed in the hands of competent students for analysis or criticism. Digests or critiques could be read or spoken, and discussed at the meetings, and thus the whole body would share in the work of its individual members. The academy would also be the place for the professor to advise in general matters making for the students' improvement, matters that cannot be dwelt upon in class time. The professor's continuous interest is, of course, essential to the life and progress of these organ-

izations, and they call for a sacrifice of time and labor. But sacrifice is the condition of all success and merit; and there is surely none that will repay itself so generously as that which is given to the preparation and advancement of the young men whom God calls to be "the salt of the earth and the light of the world."

THE BIBLE AMONG THE INDIANS BEFORE THE DISCOVERY OF AMERICA.

THE question whether the teachings of Christianity had reached America before its discovery by Columbus or not, has from time to time received new light through the study especially of the Indian dialects and the traditions and ceremonies preserved among the aborigines. Archæology amply proves that there existed among the natives of Peru, Yucatan, Mexico, and generally throughout Central America, a comparatively high degree of civilization centuries before any Spanish or even Northman discoverer could have set foot within those territories. The inference points likewise to a superior state of moral culture of which Las Casas and the missionaries of the sixteenth century could have had no suspicion when they first met the savage natives of this continent. Indeed, there are unmistakable signs that the aborigines possessed in various forms those truths of Jewish and Christian revelation which the light of human reason, dimmed as it is by hereditary sin, cannot attain through its own efforts, and to the attainment of which we are aided by the inspired records of the Old and New Testaments.

It is true that the best authenticated traditions regarding the fundamental truths and practices of revealed religion, such as we find them among the various Indian tribes in America, present, if not always an indistinct, at least frequently a composite picture, in which truths are strangely mixed with superstitions and irrelevant practices. This would, however, argue nothing more than a moral and intellectual degeneracy, and would not undo the force of the evidence furnished by the

remnant of revealed religion which arrests the attention of the student of—to cite but one example here—the religious cult practised by the Aztecs. The worship paid by these Indians to the deity strikes the observer as in many respects wonderfully refined and akin to the gentler influences inspired by Christianity; yet some of their practices breathe a spirit of most revolting cruelty. The fact naturally suggests two distinct sources.¹

It is not part of my purpose in this article to examine whether the snatches of Revelation which we find among the Indians of America are to be traced back to the earliest settlers who came from East India and through northern Europe, or whether missionaries since Apostolic times instructed the natives. Perhaps both theories might find support in view of the fact that some rites (circumcision, for example) of the religions supposed to have been observed by the Indians are distinctly Jewish in character, whilst others are quite as distinctly Catholic. What I propose to myself here is simply to recall the above-mentioned traditions as far as they are vouched for by reputable writers, hoping that it will prove an interesting digression for the student of theology as well as of history, and confirming the truth of that beautiful testimony regarding the labors of the Apostles: "In omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum."

Nearly all writers who have made a study of the primitive creeds of the American Indians agree that they are all based upon a sort of rudimentary monotheism.² It is a remarkable fact, says Prescott,³ that many, if not most, of the rude tribes inhabiting the vast American continent, however disfigured their creeds may have been in other respects by a childish superstition, had attained to, or rather preserved, the sublime conception of one Great Spirit, the Creator of the universe, who, immaterial in his nature, was not to be dishonored by an attempt at visible representation; and, pervading all space, was not to be circumscribed within the walls of a temple.

With some the idea of one Supreme God was but vague

¹ Cf. Prescott's *History of the Conquest of Mexico*, Vol. I, p. 57.

² Winsor, *Narrative and Critical History of America*, Vol. I, p. 430.

³ *History of the Conquest of Peru*, Vol. I, p. 87.

and hazy, while with others it was quite definite and distinct. Ixtlilxochitl has preserved some poems of his ancestor, Nezahualcoyotl, who died in 1472, king of Tezcuco, that appear to justify the assertion of the Spanish historian, who tells us that that king worshipped one invisible God, whose nature it was impossible for mortal to conceive.⁴ Kingsborough⁵ draws similar information from this strange Indian *Historia Chichimeca*.

Rafinesque⁶ relates that the Supreme God of the Hayitians bore five significant names, preserved for us by Father Roman, one of the first band of Christian missionaries in America after Columbus' discovery. They were: Attabei, the One Being; Jemas, the Eternal; Guacas or Apito, the Infinite; Apito or Siella, the Almighty; and Zuimaco, the Invisible. The Chilians had similar names for their Supreme God, whom they considered to be father or mother of another great deity dwelling in the sun.

It is remarkable, says Müller,⁷ that Acosta should have known nothing about the adoration of a highest invisible God, in Mexico, under the name of Teotl (*Theos, Deus?*). And yet this adoration has been attested in the most certain manner by others, and made evident from more exact statements regarding the nature of this deity. He has been surnamed Ipalmemoani, that is, He through whom we live; and Tloquenahuaque, which means, according to Molina, who is the best authority in matters of Mexican idiom, He upon whom depends the existence of all things, preserving and sustaining them.⁸

The one true God, as the supreme arbiter of all things, was little honored by the more savage tribes, but the prayers offered to the deity in time of war by the Mexicans give

⁴ Nadaillac, *Pre-historic America*, p. 289.

⁵ *Mexican Antiquities*, Vol. IX, p. 261.

⁶ *The American Nations*, p. 166.

⁷ *Amerikanische Urreligionen*, s. 473, in Bancroft's *The Native Races of the Pacific States of North America*, Vol. III, p. 183.

⁸ Cf. Kastner, *Analyse des Traditions Religieuses des Peuples Indigènes de l'Amérique*, p. 42; Klemm, *Culturgeschichte*, T. V., p. 114; Brantz Mayer, *Mexico As It Was*, p. 110, ap. Bancroft, *l. c.*, Vol. III, pp. 184, 183.

us some idea of the Indian conception of God, not unlike that of Jehova: “. . . See good, O our Lord, that the nobles who die in the shock of war, be peacefully and agreeably received, and with bowels of love, by the Sun and the Earth, that are father and mother of all. . . .” Sahagun cites another prayer, which might easily be put in the mouth of a Christian:⁹ “O God Almighty, who givest life to man, who callest us Thy servants, do me the signal mercy of giving me all that I stand in need of, let me enjoy Thy clemency, Thy kindness and sweetness; have pity on me, open the hands of Thy bounty towards me.” A prayer for riddance of an unjust ruler, translated from the same Sahagun,¹⁰ begins: “O our Lord, most clement, that givest shelter to everyone that approaches, even as a tree of great height and breadth; Thou that art invisible and impalpable; Thou art, as we understand, able to penetrate the stones and the trees, seeing what is contained therein. For this same reason Thou seest and knowest what is within our hearts and readest our thoughts. Our soul in Thy presence is as a little smoke or fog that rises from the earth. It cannot at all be hidden from Thee, the deed and the manner of living of anyone; for Thou seest and knowest his secrets and the sources of his pride and ambition. Thou knowest that our ruler has a cruel and hard heart, and abuses the dignity that Thou hast given him. . . .”¹¹ Short¹² is surely not serious when he scoffs at Lord Kingsborough for believing that the Mexicans worshipped an invisible, incorporeal Unity.

The Peruvian Inca, Garcilasso de la Vega¹³ writes of his own nation: “They adored the Sun as a visible god; but the Inca kings and their friends, the philosophers, discovered by the means of natural reason, the true Supreme God our Lord, who created heaven and earth, whom they called Pacha-

⁹ *Historia General de las Cosas de Nueva España*, T. I, p. 28.

¹⁰ Bancroft, *l. c.*, Vol. III, p. 217.

¹¹ Cf. Prescott, *History of the Conquest of Mexico*, Vol. I, p. 58.

¹² *The North Americans of Antiquity*, p. 460.

¹³ *Comentarios Reales*, L. II, C. II, p. 34.

camac.¹⁴ Pachacamac is a word composed of "*Pacha*," signifying the universe, and of "*camac*," which is the present participle of the verb "*cama*," that is, "to animate." They held this sacred name in such veneration that they did not dare to pronounce it; and when they were compelled to use it, they did it only with every manifestation of deep veneration and worship. When asked who Pachacamac was, they answered that it was he who created all living beings, and preserves all; that they did not, however, know him; and therefore built no temples for him nor offered him sacrifices; but that they worshipped him in their hearts, and held him as the Unknown God.¹⁵

Winsor says: "The religion of the Incas and of the learned Peruvians was a worship of the supreme cause of all things, the ancient god of earlier dynasties, combined with veneration for the sun, as the ancestor of the reigning dynasty; for the other heavenly bodies, and for the 'malqui,' or remains of their forefathers." Again: "The weight of evidence is decisively in the direction of a belief on the part of the Incas, that a supreme being existed, which the sun must obey, as well as all other parts of the universe." This subordination of the sun to the Creator of all things was inculcated by successive Incas. They did not know the sun as their Creator, but as created by the Creator, says Molina. Salcamayhua tells us how the Inca Mayta-Capac taught that the sun and moon were made for the service of man, and how the chief of the Collas, addressing the Inca Viracocha, exclaimed: "Thou, O powerful Lord of Cuzco, dost worship the Teacher of the Universe, while I, the chief of the Collas, worship the Sun." The evidence on the subject of the religion of the Incas, collected by the Viceroy Toledo, showed that they worshipped the Creator of all things, though they also venerated the sun; and Montesinos mentions an edict of the Inca Pachacutec, promulgated

¹⁴ The belief in one Supreme God existed in Peru before the advent of the Inca dynasty; as appears from the fact that the temple of Pachacamac was built long before, not far from Lima, in a province conquered by them.—Prescott, in his *History of the Conquest of Peru*, Vol. I, p. 91, ref. to Pedro Pizarro, *Descub. y Conq. Ms.*, and Sarmiento, *Relacion, Ms.*, C. 27; and Vol. I, pp. 442, 443.

¹⁵ Cf. Nadaillac, *Pre-historic America*, p. 437.

with the object of enforcing the worship of the Supreme God above all other deities. The speech of the Inca Tupac-Yupanqui, showing that the sun was not God, but was obeying laws ordained by God, is recorded by Acosta, Blas Valera, and Balboa, and was evidently deeply impressed on the minds of their Inca informers. The Inca compared the sun to a tethered beast, always making the same round; or to a dart, which goes where it is sent, and not where it wishes. The prayers from the Inca ritual, given by Molina, are addressed to the god Ticsi Viracocha; the sun, the moon, and the thunder being occasionally invoked, in conjunction with the principal deity. "The worship of this creating God, the Dweller in space, the Teacher and Ruler of the universe, had been inherited by the Incas from their distant ancestry of the Cyclopean age."¹⁶

DOCTRINE OF THE TRINITY.

There are ample indications in the authentic traditions of the Indian tribes of America to show that the doctrine of the Holy Trinity had been held by the earlier inhabitants; and the peculiar phases here and there connected with the belief lead to the suspicion that the knowledge came originally from Christian sources. Rafinesque assures us¹⁷ that traces of a triple god, as he styles the belief, have been found from Ohio to Peru, and in fact all over America.¹⁸ "The Cochimes, a Californian tribe, were in possession of a remarkable tradition," says Father Gleeson.¹⁹ "They believed in the existence in heaven of an omnipotent being, whose name, in their language, signified 'He who lives.' He had, they affirmed, two sons begotten unto him, without any communication with woman. The first had two names, one of which implied 'perfection,' and the other, 'velocity.' The title of the second was 'He who maketh Lords.' Although they gave the name of Lord indifferently to all three, when asked by the missionaries how many spirits there were, they answered: 'Only one: he who created all

¹⁶ Winsor, *Narrative and Critical History of America*, Vol. I, p. 232.

¹⁷ *The American Nations*, p. 69.

¹⁸ *Ibid.*, p. 191.

¹⁹ *History of the Catholic Church in California*, Vol. I, p. 137.

things.' " Father Roman speaks of a triune god of the Hayiti-ans.²⁰ Acosta²¹ writes: "In Peru there was some similarity to our dogma of the Blessed Trinity, in their Chief-sun, Son-sun, and Brother-sun."²² I remember that, being in Chuquisaca, an honorable priest showed me an information, which I had long in my hands, where it was proved that there was a certain Huaca, or oratory, whereat the Indians did worship an idol called Tangatanga, which they said was One in three and Three in one. And as this priest stood amazed thereat, I said that the devil had taught it, stealing it from the Eternal Truth for himself! "

The mystery of the Blessed Trinity seems not to have been altogether unknown to the Mexicans. On the twentieth day of March, they celebrated the first feast of their year, in honor of an idol, which, although one, they worshipped under three different names; and, although having three names, they worshipped as one and the same, in almost the same manner as we believe in the Most Holy Trinity. The names of the god were Totec, the frightful and terrible Lord; Xipe, the disconsolate and maltreated Man; Tlatlahquitezcatl, the Mirror flaming with splendor. And this idol was not of local worship only, for his feast was celebrated all over the land as being that of the universal deity.²³

Sahagun relates that a divine trinity was recognized in the belief of the Yucatecs, and that their children were baptized under its invocation.²⁴ We read, too, of the Quiche trinity in Guatemala: Tohil, Awilix, and Gucumatz.²⁵ But nowhere in Central America, nor in any part of our continent, was the dogma of the Blessed Trinity more explicitly or more accu-

²⁰ Rafinesque, *The American Nations*, p. 191.

²¹ *The Natural and Moral History of the Indies*, B. V, Ch. 28, p. 373.

²² Bastian states that the Peruvian Mecca, the Lake of Titicaca, was the principal place for worship of the Peruvian trinity: Apuynti, Churiynti, and Yntiphuanque.—*Die Culturländer des Alten Amerika*, B. I, s. 485.

²³ Duran, *Historia de las Indias de Nueva España*, T. II, p. 147.

²⁴ *Historia General de las Cosas de Nueva España*, I, p. xx. . . . la Trinidad, que conocian muy bien, y en cuyo nombre se bautizaban todos.

²⁵ Bancroft, *The Native Races of the Pacific States of North America*, Vol. II, p. 648.

rately known and believed than among the Chiapans. And for this we have no less an authority than the first Bishop of Chiapas, B. de las Casas himself, who writes,²⁶ referring to a place near a seaport of his diocese: "There I found a good secular priest, of mature age and upright character, who knew the language of the Indians, having lived among them several years; and because I was obliged to travel on to the chief town of my diocese, I appointed him as my vicar, asking him to take charge of and to visit the inland tribes and to preach to them in the manner that I instructed him. The same priest, after some months, or perhaps a year, wrote to me, that he had met with a chief, of whom he had made inquiries regarding the ancient belief and religion that they were used to follow in that country. The Indian answered him that they knew and believed in God who dwells in the heavens, who is Father, Son, and Holy Ghost; that the Father's name was Icona; that he had created man and all things; the Son had for name Bacab, and he was born of a maiden, always virgin, one Chibirias, who lives in the heavens with God. The Holy Ghost they called Echuac. They say that Icona means the Great Father; of Bacab, who is the Son, they tell that Eopuco put him to death; had him scourged; placed a crown of thorns on his head, and hung him with arms extended from a pole; not meaning that he was nailed, but bound to it; and to better explain, the chief extended his own arms. There Bacab finally died, and remained dead three days; and the third day he came to life again and ascended to heaven, where he is now with his Father. Immediately after came Echuac, who is the Holy Ghost, who supplied the earth with all that was needed. When the Indian was asked the meaning of Bacab or Bacabab, he said that it meant Son of the Great Father, and that the name Echuac signified Merchant. And, in fact, the Holy Ghost brought good merchandise to the earth, since he satiated the world, that is, the people of the world, with his abundant divine gifts and graces."

It may be interesting to add here the remainder of Las

²⁶ *Coleccion de Documentos Ineditos para la Historia de España*, T. 66, C. 123, p. 453.

Casas' quaint and interesting relation regarding the belief of these Indians. "Chibirias," he continues, "means Mother of the Son of the Great Father. The chief further said that all men must die for a time, but they knew nothing of the resurrection of the body. . . . The common people, however, believe only in the three persons: Icona, and Bacab, and Echuac; and in Chibirias, mother of Bacab; and in the mother of Chibirias, called Hischen, who, as we say, was St. Ann. All the foregoing, as related, was given to me in writing by that same secular priest, Francis Hernandez, and I hold his letter among my papers. He said, besides, that he took the said chief to a Franciscan friar, who was stationed in the neighborhood, and had the chief repeat it all before the Franciscan. Both priests were left in wonderment. If those things are true, it would seem that our holy faith was announced in that land; but in no other part of the Indies have we gathered like information, though some imagine to have found in the land of Brazil, now in possession of the Portuguese, trace of the Apostle St. Thomas. Such teaching, however, cannot be traced further.

"At any rate, the land and kingdom of Yucatan furnishes stranger and more ancient evidences than other countries; as, for instance, its grand edifices, built in so admirable and exquisite a manner, and its writings in peculiar characters. All this is a secret which God alone knows."

Most subsequent authors, commencing with Torquemada,²⁷ have endorsed and, perhaps more or less correctly, copied Las Casas' singular report.

THE CREATION OF THE WORLD AND OF MAN.

"The Indians," says Acosta, "commonly acknowledge a supreme Lord and author of all things."²⁸ In a letter of the Franciscan friar, Judocus De Rycke, of Mechlin, written in the convent of Quito, January 12, 1556, the Peruvian natives are said to recognize as the highest deity the supreme Creator of all things, although ostensibly they are sun-worshippers.²⁹

²⁷ *Monarchia Indiana*, T. III, L. 15, C. 49, p. 133.

²⁸ Cf. *Compte Rendu du Congrès Scientifique International des Catholiques, Tenu à Paris du 1 au 6 Avril, 1891*, Sect. VII, p. 114.

²⁹ Verkinderen, *Christoffel Colomb*, bl. 111.

The most ancient Peruvian myth points to the region of the Lake Titicaca as the scene of the creative operations of a deity or miracle-working god. This god is said to have created the sun, the moon and the stars, or to have drawn them out of the Lake Titicaca. He also, at Tiahuanaco, created men of stone or of clay, making them pass under the earth, and appear again out of caves, tree trunks, rocks, or fountains, in the different provinces which were to be peopled by their descendants.³⁰

Cortes, on the occasion of his first visit to the emperor of Mexico, endeavored to explain to him the Christian doctrine, going back to the origin of things, the creation of the world and the first man and woman. But Montezuma was not open to argument or persuasion. He doubted not the God of Cortes was a good being, and his own gods, also, were good to him; but he added that what his visitor said of the creation of the world was what the Mexicans had believed long ago.³¹

The neighbors of the Mexicans, the Cochimis of Lower California, though they appear to pay homage to a multitude of gods, hold that in reality these are but one, to whom we owe the creation of heaven and earth, plants, animals, and man.³² The Pericues, also of Lower California, call the Creator, Niparaja, and say that the heavens are his dwelling-place.³³ In Upper California the religious notions of several tribes, stripped of many extravagances, are in singular harmony with revealed truth. They held that the creation of the world was the work of an invisible, omnipotent being, to whom some gave the name of Nocumo, and others, of Chinighchinigh.

The "Popol Vuh," or national book of the Guatemalian Quiches, a book much esteemed by the learned, and probably authentic, gives an extensive account of creation, from which

³⁰ Winsor, *Narrative and Critical History of America*, Vol. I, p. 222.

³¹ Bernal Diaz del Castillo, *Historia Verdadera de la Conquista de la Nueva España*, C. 90, ap. Prescott, *History of the Conquest of Mexico*, Vol. II, p. 86, n. 38.

³² Gleeson, *ibid.*, Vol. I, p. 137; Bancroft, *The Native Races of the Pacific States of North America*, Vol. III, p. 83, where he quotes Clavigero's *Storia della Cal.*, T. I, p. 139.

³³ Bancroft, *ibid.*, Vol. III, p. 83; Gleeson, *ibid.*, Vol. I, p. 134.

we draw, according to Bancroft,³⁴ the following information: "The heaven was formed, and all the signs thereof set in their angle and alignment, and its boundaries fixed towards the four winds by the Creator and Former, and Mother and Father of life and existence—he by whom all move and breathe, the Father and Cherisher of the peace of nations and of the civilization of his people; he whose wisdom had projected the excellence of all that is on earth, or in the lakes, or in the sea. Behold the first word and the first discourse: There was as yet no man, nor any animal, nor bird, nor fish, nor crawfish, nor any pit, nor ravine, nor green herb, nor any tree; nothing was but the firmament. The face of the earth had not yet appeared; only the peaceful sea and all the space of heaven. There was nothing yet joined together; nothing that clung to anything else; nothing that balanced itself, that made the least rustling, that made a sound in heaven. There was nothing that stood up; nothing but the quiet water, but the sea, calm and alone in its boundaries; nothing existed, nothing but immobility and silence, in the darkness, in the night. (*And the earth was void and empty, and darkness was upon the face of the deep.*—Gen. i, 2.) Alone was the Creator, the Former, the Dominator, the Feathered Serpent: those that engender, those that give being, they are upon the water like a growing light. (*And the Spirit of God moved over the waters.*—Gen. i, 2.) And they spake, they consulted together and they meditated; they mingled their words and their opinion; and the creation was verily after this wise: Earth! they said, and on the instant it was formed; like a cloud or a fog was its beginning. Then the mountains rose over the water like great lobsters; in an instant the mountains and the plains were visible (*God also said: Let the waters that are under the heaven be gathered together into one place; and let the dry land appear. And it was so done.*—Gen. i, 9), and the cypress and the pine appeared. The earth and its vegetation having thus appeared (*And He said: Let the earth bring forth green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.*—Gen. i, 11), it was peopled with the various

³⁴ *Ibid.*, Vol. III, p. 44.

forms of animal life. (*'And God said: Let the earth bring forth the living creatures in its kind, cattle and creeping things and beasts of the earth, according to their kinds. And it was so done.'*—Gen. i, 24.) And the Makers said to the animals: Speak now our name, honor us, us your mother and father; speak, call on us, salute us! So was it said to the animals. But the animals could not answer, they could not speak at all after the manner of men; they could only cluck and croak; each murmuring after its kind in a different manner. This displeased the Creators, and they said to the animals: Inasmuch as you cannot praise us, neither call upon our names, your flesh shall be humiliated, it shall be broken with teeth; ye shall be killed and eaten."

THE CREATION OF MAN.

"Again the gods took counsel together; they determined to make man. So they made a man of clay (*'And God created man to His own image, to the image of God he created him, male and female he created them. . . . And the Lord God formed man of the slime of the earth.'*—Gen. i, 27; ii, 7), and when they had made him, they saw that it was not good. The Quiche Creators tried to make better men of wood; but were displeased with their work again, and rained upon them night and day from heaven with a thick resin. And the men went mad with terror; they tried to mount upon the roofs, and the houses fell; they tried to climb the trees, and the trees shook them far from their branches; the bird Xecotcovach came to tear out their eyes. Thus were they all devoted to chastisement and destruction, save only a few, who were preserved as memorials of the wooden men, that had been; and these now exist in the woods, as little apes. Once more are the gods in counsel; and the Creator and Former made four perfect men. They had neither father nor mother, neither were they made by the ordinary agents in the work of creation; but their coming into existence was a miracle extraordinary, wrought by the special intervention of him who is preëminently the Creator. Verily, at last, were there found men worthy of their origin and of their destiny. But the gods were not wholly pleased; they

had overshot their mark: these are as gods, they said; they would make themselves equal to us; lo, they know all things, great and small. And the Creator breathed a cloud over the pupil of their eyes. Then the men slept, and there was counsel in heaven and women were made; and when the men awoke, their hearts were glad, because of the women" (Cf. Gen. vii, 12; viii, 6, 16; iii, 5, 23; ii, 21).

A document or book of about equal value with the "Popol Vuh" is the Mexican Chimalpopoca manuscript. From it we learn that the Creator produced his work in successive periods. In the sign Tochtli, the earth was created; in the sign Acatl, was made the firmament; and in the sign Tecpatl, the animals. Man, it is added, was made and animated by God out of ashes or dust, on the seventh day, but finished and perfected by Quetzalcoatl (*Our Lord Jesus Christ*).

That man was created in the image of God was a part of the Mexican belief, says Kingsborough.³⁵ Another point of coincidence with the Scripture record is found in the Mexican goddess "Cioacoatl," or serpent-woman, whom the Aztecs addressed as "our Lady and Mother;" the first goddess who brought forth; who bequeathed the sufferings of childbirth to women as the tribute of death; by whom sin came into the world. In all this we see much to remind us of the mother of the human family.³⁶ Similar traditions were preserved among the tribes dwelling north of the Mexican empire. The Papagos of the Gila Valley tell that the Great Spirit made the earth and all living things before he made man. And he descended from heaven, and, digging in the earth, found clay such as the potters use; this, having ascended again into the sky, he dropped into the hole that he had dug. Immediately there came out the hero-god, Montezuma, and, with his assistance, the rest of the Indian tribes in order. Last of all came the Apaches, wild from their origin; running away as fast as

³⁵ *Mexican Antiquities*, Vol. VI, p. 174, ap. Bancroft's *The Native Races of the Pacific States of North America*, Vol. V, p. 86.

³⁶ Prescott, *History of the Conquest of Mexico*, Vol. III, p. 366, ref. to Sahagun, *Historia General de las Cosas de Nueva España*, L. I, C. 6; L. 6, C. 28, 33.

they came forth.³⁷ The Pimas, a neighboring people, relate that the earth was made by a certain Chiowotmahke. It appeared in the beginning like a spider's web, stretching far and fragile across the nothingness that was. Then the god flew over all lands in the form of a butterfly, till he came to the place he judged fit for his purpose, and there he made man. The Creator took clay in his hands, and mixing it with the sweat of his own body, kneaded the whole into a mass, which he breathed upon till it was filled with life and began to move; and it became man and woman. According to the Indian traditions of Upper California, man was also made from a handful of dust,³⁸ by the invisible, omnipotent being.

Creation was not, however, considered everywhere as being the immediate work of the supreme god. The Pericues of Lower California ascribed it rather to one of the three children born to him from a bodiless goddess. As we have noticed already, the greater number of the civilized Mexicans granted the honor of creation to Tezcatlipoca, who was not their original god; while yet other secondary gods disputed his claims.³⁹ We cannot well look for evidences of knowledge of these mysteries from the more degraded tribes inhabiting the eastern sections. Most Indians do not trouble their mind with the beginning and the termination of sublunar things; the world commenced, for them, when their grandfather was born; nor do they care when it may end. Neither do they, in the meantime, turn their indolent thoughts to the worship of a possible author. At the same time, such is not the case with all the Redskins of the United States. Some tribes of the eastern coast and of the St. Lawrence river had fair enough notions of the Creator and Governor of the earth. Their "Great Spirit," the "Michabou" of the Algonquins, the "Agrescoue" of the Iroquois, was the Father of all creatures. To him alone was the smoking of the sacred calumet towards the four points of the horizon and the zenith offered in honor.

³⁷ Bancroft, *The Native Races of the Pacific States of North America*, Vol. III, p. 76.

³⁸ Gleeson, *ibid.*, Vol. I, p. 120; Bancroft, *ibid.*, Vol. III, pp. 78, 84.

³⁹ Mendieta, *Historia Ecclesiastica*, p. 81.

He himself, or his messengers, watched over children and directed the events of this world. Again, it was to him, before all other deities, that the Redskin addressed his petitions, and his thanks when he had obtained his requests. "I might here multiply examples and quotations," says de Quatrefages; "but I shall confine myself to reminding the reader of the song of the Linapis, on the eve of their departure for war :

"Alas, poor me, who must go forth to fight the foe, and know not if I shall return, to enjoy the embraces of my children and wife."

"Oh, poor creature, who cannot order his own life, who has no power over his own body, but who tries to do his duty, for the happiness of his nation."

"Oh, thou Great Spirit above, take pity on my children, and on my wife; keep them from sorrowing on my account; grant that I may succeed in my enterprise, that I may kill mine enemy, and bring back trophies of war."

"Give me strength and courage to fight the foe, and grant that I may return and see my children again, my wife and my relations; have pity upon me and preserve my life, and I will offer to thee a sacrifice."—de Quatrefages, *The Human Species*, p. 492.

Lescarbot,⁴⁰ speaking of the natives of the State of Virginia, tells us that they preserved certain traditions regarding the origin of all things, which coincide with the Christian teaching of a mediate creation. The Virginians, he says, believed in many gods, one of whom was the principal one, and had always been. Willing to make the world, he first made other gods, whom he should use as means and instruments for its production and government. They hold, in particular, that woman was made first and conceived man from one of the created gods.

Rafinesque mentions the fact that the Chilians admitted a supreme God representing the origin of another great god, who was dwelling in the sun and had created the heavens and the earth, as also the "Zemis," or angels, that is, male and female lesser gods, whom the natives worshipped in idols.

⁴⁰ *Histoire de la Nouvelle France*, L. VI, Ch. 4, p. 716.

Some of these Zemís, they say, became bad beings and devils, who send diseases, hurricanes, earthquakes, and thunder to desolate the earth and mankind.

They believed that some created deities and spirits remained good, as they were made, and friendly to man; and there are traces of the Jewish and Christian doctrine regarding Guardian Angels in the religious traditions of Mexico and Central America. According to these traditions, every place and everything in it had presiding divinities; every city, every family, every individual, had celestial protectors to whom worship was rendered.⁴¹ According to many, even the most savage tribes were specially favored in this respect. To every one of their *shaman*, or medicine men, were attached a certain number of spirits as familiars, while there were others on whom he might call in an emergency.

THE FALL OF THE ANGELS.

Further inquiry leads to the evidence that it was an almost universal belief among the American aborigines that there were two distinct and antagonistic orders of superior beings. The Californian Cochimis and Pericues held that "the Lord who liveth" created numerous spirits; these revolted against him, and thereby became his enemies and those of all mankind. To these spirits the Indians gave the appropriate name of liars or deceivers. Their business was, to be ever on the alert, so that when men departed this life they might seize them, take them to their own abode, and thus prevent them from ever seeing "the Lord who liveth."⁴² The Pericues believed that at a remote time a great conflict arose between the celestial powers. A certain Bac, or Wac, conspired with several companions against the Supreme God, Niparaya. In the battle which ensued Bac was overcome, driven out of heaven, and confined with his followers in a cave under the earth. These Indians said that all quarrelling, fighting, and bloodshed were displeasing to Niparaya, but

⁴¹ Bancroft, *The Native Races of the Pacific States of North America*, Vol. III, p. 187.

⁴² Gleeson, *History of the Catholic Church in California*, T. I, p. 137.

agreeable to Bac; and that all who died guilty of such acts would go to the latter's kingdom and become subject to his dominion. It is impossible, says Kingsborough, not to recognize in this part of the Mexican mythology different Scriptural analogies.⁴³

The Californians, like most American aboriginal tribes, trouble themselves but little about the good God, who shall do them no harm; but they greatly fear the evil spirits, whom they honor, in the hope of appeasing them.⁴⁴ In one of the original Aztec manuscripts preserved in the Borgia Museum of Veletri, we see represented the evil genii, with horns on their heads, taking their flight towards the four corners of the earth, to carry out the orders of their chief. One of them is painted in red, the color in Mexico for blood and bloodshed.⁴⁵ The Mexicans, says Clavigero, believed in an evil spirit, the enemy of the human race, whose barbarous name signified "Rational Owl;" and Bernaldez tells us that the Indians who accompanied Columbus had the image of an owl embroidered on their dresses, which was supposed to be the evil spirit they feared.⁴⁶

There are traces among the ancient Americans of serpent-worship. The Apaches believe to this day that every rattlesnake contains the soul of a bad man, or is an emissary of the evil spirit. The Piutes of Nevada have a demon-deity in the form of a serpent, still supposed to exist in the waters of Pyramid Lake. It has been noticed that when the wind sweeps over the waters around the nine islands, it produces strangely fantastic swirls and eddies in some parts of the lake, whilst its main sur-

⁴³ *Mexican Antiquities*, Vol. VI, p. 401, quoted by Bancroft, *The Native Races of the Pacific States of North America*, Vol. V, p. 12. "And there was a great battle in Heaven: Michael and his angels fought with the dragon, and the dragon fought, and his angels: and they prevailed not, neither was their place found any more in Heaven. And that great dragon was cast out, that old serpent, who is called the devil and satan, who seduceth the whole world: and he was cast unto the earth, and his angels were thrown down with him."—Apocal. XII, 7-10.

⁴⁴ Bancroft, *ibid.*, Vol. III, p. 158.

⁴⁵ Kastner, *Analyse des Traditions religieuses des Peuples Indigènes de l'Amérique*, p. 44, qu. von Humboldt, *Monuments des Peuples Indigènes de l'Amérique*, Planche XXXVII, fig. 7.

⁴⁶ *Storia Antiqua del Messico*, T. II, p. 2; *Historia de los Reyes Católicos*, Ms., C. 131, ap. Prescott's *History of the Conquest of Mexico*, Vol. I, p. 58, n. 4.

face is smooth and placid. This, the Piutes say, is due to the devil-snake, which causes the deep to boil like a pot; and no native in his sober wits can be induced to steer near the troubled waters.⁴⁷

THE FALL.

It is impossible, says Kingsborough, when reading what Mexican mythology records of the sin of Yztlacolihqui, and his blindness and nakedness; of the temptation of Suchiquecal, and her disobedience in gathering roses from a tree, and the consequent misery and disgrace of herself and all her posterity, not to be reminded of the Mosaic record contained in the first part of Genesis. Veytia tells us that he saw a Toltec or Aztec sketch representing a garden with a single tree in it, round which was coiled a serpent with a human face.⁴⁸

Our first parents were, in punishment of their disobedience, condemned to die; but they were given the hope that death should one day be conquered; that their bodies would one day come to life again, to partake in the reward or in the chastisement deserved by the soul, according to each man's actions. These truths recorded in the Bible by the early descendants of Adam,⁴⁹ are to be found preserved among many of the aboriginal races of America.

SOUL AND BODY.

Whilst a few of the more savage tribes appear to have had no comprehension of a spiritual being like the soul, others have exaggerated the forms of its existence and believed in spirits or souls of even inanimate things. They believed that there were living spirits of snowshoes, bows and arrows, which,

⁴⁷ Bancroft, *ibid.*, Vol. III, p. 135, ref. to Charlton in Schoolcraft's *Archæology*, Vol. V, p. 209, and to *S. F. Daily Evening Post*, August 12, 1872.

⁴⁸ Prescott, *History of the Conquest of Mexico*, Vol. III, p. 367, n. 19.

⁴⁹ I know that my Redeemer liveth, and in the last day I shall rise out of the earth: and I shall be clothed again with my skin, and in my flesh I shall see my God, whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.—Job xix, 25–27. Martha saith to him: I know that he (the deceased Lazarus, her brother) shall rise again in the resurrection at the last day.—St. John xi, 24.

as the Gaspesians held, were bound to serve the souls of their owners after death.⁵⁰ The more intelligent Peruvians seem to have had a remarkably correct idea of the two elements of which man is composed. They distinguished between the intelligent spiritual and the animal soul. The former they called *runa*, "immortal spirit," whilst to the body, made of clay, they gave the significant name of *alpacamasca*, or "animated earth."⁵¹ Bastian⁵² quotes Blocius to the effect that the people of Chuquisaca believed in the immortality of the soul; and Acosta says in general that the Indians of Peru believed commonly "that the soules lived after this life, and that the good were in glorie and the bad in paine, so as there is little difficultie to persuade them to these articles."

Among the Peruvian Chimus, the dead had a special order of priests, who played an important part on the solemn day when the various tribes came together, carrying with them the dried bones of their parents. Clad in festive garments and adorned with feathers, they marched in procession, blowing copper or silver trumpets and large marine conch-shells, amid the accompaniment of tambourines and similar instruments of music. The ceremonies were impressive, and, says an old Spanish writer, lead one to feel as if the living and the dead were marching to the Last Judgment.⁵³

The notion held by the Peruvians regarding the future life partook, however, of the pagan notion of enjoyment; for while they dried and embalmed the corpses, they placed food and drink by the side of the bier for the sustenance of the soul, which they believed still living.⁵⁴

Their neighbors, the Brazilian aborigines, not only kept food for several days upon the graves of their dead, but also hung up hammocks over them, in the conviction that the

⁵⁰ Leclercq, *Nouvelle Relation de la Gaspésie*, qui contient les mœurs et la Religion des Sauvages Gaspésiens Porte-Croix, adorateurs du Soleil, et d'autres peuples de l'Amérique Septentrionale, dite de Canada, Ch. XII.

⁵¹ Nadaillac, *Pre-historic America*, p. 435; Garcilasso de la Vega, *Comentarios Reales*, L. II, C. 7, p. 42.

⁵² *Die Culturländer des Alten Amerika*, B. I, p. 494, n. 2.

⁵³ Cronau, *Amerika*, s. 89.

⁵⁴ Bastian, *Die Culturländer des Alten Amerika*, B. I, p. 476.

deceased continued to eat and to sleep, as they had done on earth.⁵⁵

The immortality of the human soul appears to have been equally recognized by all the Indians of Central America and Mexico;⁵⁶ and further north, in Upper California, the natives generally believed that, though the dead bodies had been cremated, the heart was never consumed, but went to a place destined for it by the Great Spirit. By the heart they evidently meant the soul, for which they had no word in their language.⁵⁷ The Cochimes, in particular, supposed their departed ancestors and parents to inhabit the northern regions, and to pay them an annual visit. The females were obliged to procure for these occasions large quantities of the best fruits and berries of the country. When the anniversary day had arrived, the male portion of the community, assuming that the spirits of their dead were amongst them, assembled and feasted upon the provisions, while the women and children remained at a distance, weeping and lamenting the decease of their relatives and friends.

The Tlascaltecs gave to the Mexican month "Maturity of the fruit," the name of Hueymiccailhuatl, which in their language signified "Great Festival of the Dead." Both in Tlascala and in other parts of the Mexican region the priests and chiefs passed several days in the temple, weeping for their ancestors and singing their heroic deeds. The families of lately deceased persons assembled upon the terraces of their houses, and prayed with their faces turned towards the North, where the dead were supposed to sojourn.⁵⁸

THE DOCTRINE OF PURGATORY.

The Nez-Perces, the Flatheads, and some of the Haidah tribes believed that the wicked, after expiating their crimes by a longer or shorter sojourn in the land of desolation, were

⁵⁵ Maffei, *Historiarum Indicarum Libri XVI*, L. II, p. 75.

⁵⁶ Peschel, *Geschichte des Zeitalters der Entdeckungen*, s. 359; Short, *The North Americans of Antiquity*, p. 463, ref. to Kingsborough's *Mexican Antiquities*, Vol. VI, p. 167.

⁵⁷ Gleeson, *History of the Catholic Church in California*, Vol. I, p. 127.

⁵⁸ Bancroft, *ibid.*, Vol. II, p. 331.

admitted to the abode of bliss. Those who died a natural death were confined in a place with the wicked, closed in by the forests. Here they were to be purified before entering the happy "Keewuck." The Nez-Perces believed in a sort of transmigration, during which men were to atone for their sins; thus they considered beavers to be souls in banishment previous to their resuming the human form.⁵⁹ The Miztecs of Oajaca were in the habit of making orations to the corpses of their departed chiefs, and address them as though they were still living. Like the Aztecs, they believed that the soul wandered about for a number of years before entering into perfect bliss, and revisited its friends on earth once a year.⁶⁰ On the eve of this visit the Indians were in the habit of preparing their houses for the reception of the strange guests. A quantity of choice food was spread upon the table, and the inmates went out with torches in their hands, bidding the spirits enter. On returning, they seated themselves around the festive board, with hands crossed and eyes fixed on the ground; for it was thought that the spirits would be offended if they were gazed upon. In this position all remained until morning, beseeching their unseen visitors to intercede with the gods in their favor. At sunrise they ceased praying, being satisfied that they had observed due respect for the departed. The food, the odor of which the dead were supposed to have inhaled, and which had thus been rendered sacred, was distributed among the poor.⁶¹

From all this it is evident enough that the most intelligent of the American tribes strongly believed in the continuous intercourse between the dead and the living. Nor can it be said that the religious rites practised by the Indians in reference to their dead were merely of a eulogistic character, such as we find it in the hero-worship of all nations. If such a purpose entered into their funeral customs, as we may readily suppose it did, it was certainly not the only or principal one. They sang, indeed, the praises of their deceased heroes and great

⁵⁹ Bancroft, *ibid.*, Vol. III, p. 520.

⁶⁰ Brasseur de Bourbourg, *Histoire des Nations Civilisées du Mexique et de l'Amérique Centrale*, T. III, p. 23.

⁶¹ Bancroft, *ibid.*, Vol. II, p. 622.

men, but we know also that they had a distinct order of priests (in Oajaca), whose duty it was to offer expiatory sacrifices, by which the ghosts of the departed ancestors might be freed from banishment and pain. We find a similar practice among nearly all the Asiatic nations, and certainly among the Jews.⁶²

HEAVEN AND HELL.

Among the Gaspesian Indians of the Northeast we find the belief in a region where the souls of the good lived in a quiet, beautiful country, where were hunting, sports, and plenty. These were separated from the souls of the wicked, who slept on dry fir-branches and fed on the bark of trees.⁶³ Lescarbot maintains that the American aborigines, with scarcely any exception, believed in the immortality of the soul, the good being, after the death of the body, in a place of rest, and the bad suffering in an inextinguishable fire, in a deep, dark pit in the far-off West, which they called *Popogusso*. Such, he says, was the creed of old among the eastern Virginians.⁶⁴

O'Kane Murray⁶⁵ summarizes the belief of most Eastern tribes when he says: "For all there was but one spirit-land, or future state; yet all were not to be equally happy when they reached that bourne whence no traveller returns. Skillful hunters and brave warriors went to the happy hunting-ground; while the slothful, the cowardly, and the weak were doomed to eat serpents and ashes, in dreary regions of mist and darkness. According to some Algonquin traditions, heaven was a scene of endless festivity, the ghosts dancing to the sound of the rattle and drum, and greeting with hospitable welcome the occasional visitor from the

⁶² Kastner, *Analyse des Traditions religieuses des Peuples Indigènes de l'Amérique*, pp. 97-100; Machab., xii, 43, 46: "And making a collection, Judas Machabee sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. . . . It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

⁶³ Leclercq, *ibid.* Lescarbot, *Histoire de la Nouvelle France*, L. VII, Ch. IV, p. 716.

⁶⁴ Cf. Kastner, *ibid.*, p. 100.

⁶⁵ *Popular History of the Catholic Church in the United States*, p. 44.

living world; for the spirit-land was not far off, and roving hunters sometimes passed its confines unawares."

Inquiry among the Indians along the western coast of our continent leads to similar information. They expected to be translated after death to an earthly paradise, where they would enjoy every pleasure and gratification of which man was capable.⁶⁶

No theologian could explain the doctrine of heaven in more orthodox fashion than that held by the Mexicans.⁶⁷ They believed that the companion spirit of their war god, Huitzilopochtli (St. Michael?), would conduct the souls of warriors, who perished in defence of their homes and of religion, to the "house of the sun," the Aztec heaven, where they should enjoy everlasting happiness. "The great, the wise, the valiant, the beautiful, alas! where are they now? They are all mingled with the clod; and that which has befallen them shall happen to us, and to those that come after us. Yet, let us take courage, illustrious nobles and chieftains, true friends and loyal subjects—let us aspire to that heaven, where all is eternal and corruption cannot come." Thus sang the king of Tezcucu in presence of his braves.⁶⁸

But in the Mexican heaven there were various degrees of happiness; and each person received his place, according to his rank and deserts in this life. The high-born warrior, who fell gloriously in battle, did not meet on equal terms the low-born rustic, who died in his bed. The most blissful portion of the "house of the sun" was the abode of the brave; lower heavens possessed a lesser degree of splendor and happiness, which ever decreased until the place of the majority of those who had lived an obscure life and died a natural death was reached.⁶⁹

According to Prescott,⁷⁰ the Mexicans believed in a third

⁶⁶ Gleeson, *ibid.*, I, p. 127.

⁶⁷ Kingsborough, *Mexican Antiquities*, T. VI, p. 163, seq. quoted by Short in *The North Americans of Antiquity*, p. 463.

⁶⁸ *Aspiremos al cielo, que allí todo es eterno y nada se corrompe*; in Prescott's *History of the Conquest of Mexico*, Vol. I, p. 196, and n. 65, *ibid.*

⁶⁹ Bancroft, *The Native Races of the Pacific States of North America*, Vol. III, p. 511.

⁷⁰ *Ibid.*, I, p. 65, ref. to Sahagun and Torquemada.

state of existence in the future life. They thought that people without any merit, who had died of certain diseases (original sin?), were to enjoy a negative and inactive happiness. Heroes who had fallen in battle or died in captivity, defunct princes, and other persons of merit were, in a manner, canonized by the Tlascaltecs. Their statues were placed among the images of the gods, whom, it was believed, they had joined to live in eternal bliss.⁷¹ The wise king of Tezcuco, of whom mention has been made before, simply asserted that the souls of the virtuous went up after death to the one true God; while the souls of the bad went to a most infamous spot of the earth, where they were to endure horrible sufferings.⁷² In Yucatan the souls of the good were supposed to enjoy happiness under the protection of the gigantic Ceiba, while the wicked were to be punished in hell.⁷³

We are told, in the history of Columbus, that the respectful behavior of the Castilians during Holy Mass made a profound impression upon the natives of Hayti. An old cacique afterwards approached Columbus and addressed to him the following words in his own tongue: "You have come to these lands a stranger, and you have caused all our tribes and people to fear and to tremble. But know you that we believe that there are two places to which the souls go when they have left their bodies: one in thick darkness, prepared for those who disturb and maltreat other men; besides this, there is a good and delightful place, where they shall dwell who, during their life on earth, loved the peace and quiet of the tribes. Therefore, if you think that you have to die, and that every one must expect retribution according to what he has done here, you will not do harm to those who have not harmed you. What you have done just now is good; for, as it seems to me, it is a manner of giving thanks to the Great Spirit." It is needless to say that the admiral was astonished at the wisdom of the old Indian.⁷⁴

⁷¹ Bancroft, Vol. II, p. 188; Vol. III, p. 331.

⁷² Bancroft, Vol. III, p. 197.

⁷³ Bastian, *Die Culturländer des Alten Amerika*, B. II, s. 373.

⁷⁴ Herrera, *Historia General de los Hechos de los Castellanos en las Islas i tierra firme del Mar Oceano*, Dec. I, L. II, C. XIV, p. 71; *Coleccion de Documentos Ineditos para la Historia de España*, T. 62; I as Casas, C. 96, p. 61; Irving, T. I, p. 480.

The belief in a just reward or punishment after death stands out with equal prominence among the Indians of the southern half of our hemisphere. Lescarbot⁷⁵ relates that, according to the savage Brazilians, the souls of the wicked went off with "Aignan," the evil spirit that tormented them; whilst the souls of the good passed beyond the mountains, to dance and feast with their ancestors. The Peruvians, says the Inca Garcilasso,⁷⁶ believed that after this there is another life, where the bad will be punished and the good rewarded. They divided the universe into three worlds: the world above, whither, they said, the good ascended, to be recompensed for their virtues; the world where we live; and in its centre, the world into which the wicked were flung. Like the Indians of the North, they accorded divine honors to some of their dead, whom they declared to inhabit the world above, in the company of their gods.⁷⁷

THE RESURRECTION OF THE BODY.

Though Acosta denies⁷⁸ that the Incas believed in a resurrection of the body, the majority of authors on the subject agree in the conclusion that the ancient Peruvians had a definite idea of the Resurrection, whilst their notions of the future life were confused and inconsistent. The Incas, says one of their descendants,⁷⁹ held the doctrine of the Resurrection, not, indeed, as the beginning of a life of glory or of suffering, but of another temporal life on earth. On the decease of an Inca, his houses were abandoned; all his treasures, except such as were employed in his obsequies, his furniture and apparel were suffered to remain as he left them, and his mansions, save one, were closed forever. The new sovereign was to provide himself with everything new for his royal state, as it was popularly believed that the soul of the departed

⁷⁵ *Histoire de la Nouvelle France*, L. VII, Ch. IV, p. 717.

⁷⁶ *Comentarios Reales*, L. II, C. 7, p. 42.

⁷⁷ Cf. Nadaillac, *Pre-historic America*, p. 436; Kastner, *Analyse des Traditions religieuses des Peuples Indigènes de l'Amérique*, p. 104; Prescott, *History of the Conquest of Peru*, Vol. I, p. 89.

⁷⁸ *Ibid.*, Ch. VII.

⁷⁹ Garcilasso de la Vega, *Comentarios Reales*, L. II, C. 7, p. 42.

monarch would return after a time to reanimate his body on earth; and they wished that he should find everything to which he had been used in life prepared for his reception.⁸⁰ The corpse itself of the deceased monarch was skilfully embalmed, removed to the great temple of the Sun at Cuzco, and placed with the bodies of his ancestors. All these, clad in the princely attire which they had been accustomed to wear in life, were placed on chairs of gold, opposite the mummies of their queens, with their dusky heads bowed, their hands crossed in peace over their bosoms, their countenances wearing their natural appearance. They looked like a company of solemn worshippers, wrapt in devotion, so true were the forms and lineaments to life.⁸¹

The natives were careful to keep in a safe place the hair and nails, when they trimmed their heads or fingers. "I have often asked different Indians," says Garcilasso,⁸² "why they did this. They would invariably answer in some such fashion as this: You know that we all who are born have to live once more in the world, and the souls have to rise from their graves, with all that once belonged to their bodies; and in order that our souls should lose no time in searching after their hair and finger-nails—for on that day there will be much confusion and haste—we keep them now together in one place." No wonder that the Peruvians should have been greatly agitated when, seeing the Spaniards enter the caves used for the burial of the dead in order to rob them of the gold and precious stones encased with the bodies, noticed how they threw away the precious packages of hair, tearing the winding-sheets and flinging ruthlessly aside the embalmed corpses. They begged the heartless conquerors, amid tears, to take pity on their beloved dead parents, and not to scatter and mix their bones, for fear that they could never arise to life again.⁸³

⁸⁰ Acosta, *ibid.*, L. 6, C. 12; Garcilasso de la Vega, *Comentarios Reales*, P. I, L. 6, C. 4, ap. Prescott, *Peru*, Vol. I, p. 32.

⁸¹ Prescott, Vol. I, p. 33, ref. to Ondegardo, *Relacio Primera*, Ms., and Garcilasso de la Vega, *Comentarios Reales*, P. I, L. 5, C. 29.

⁸² *Comentarios Reales*, L. II, C. 7, p. 42.

⁸³ Lescarbot, *Histoire de la Nouvelle France*, L. VII, Ch. 4, p. 716; Hornius, *De Originibus Americanis*, L. IV, C. XV, p. 278; Aa. passim.

The Mayas of Yucatan, says Peter Martyr, believed in the resurrection of the body,⁸⁴ and in parts of Mexico, as in Peru, the bones of the dead were so deposited that the soul might easily find and resume them on the day of resurrection. The opinion underlying the various Mexican customs of preserving the remains of the dead, says Brinton,⁸⁵ was that a part of the soul, or one of the souls, remained with the bones; and that these were the seeds which, planted in the earth, or preserved unbroken in safe places, would in time put on once again a garb of flesh, and germinate into living human beings. In fact, there is an Aztec tradition according to which the first parents of the living human race had their origin in the buried bone of a giant, sprinkled with the blood of inferior gods.⁸⁶ Once a month, on the appearance of the new moon, the natives of Upper California assembled and danced as on a festive occasion, singing and shouting at the same time: "As the moon dieth and cometh to life again, so we also, having to die, will live again."⁸⁷ Lescarbot assures us that the belief in the resurrection and a future life was not confined to the more intelligent and civilized tribes of Indians, but that traces of it may be found among the most savage.

The Mexicans had some idea of the end of the world in the Christian sense. They thought that it would happen at the close of one of their cycles of fifty-two years, namely, on the day of "Four Earthquakes."⁸⁸ The Tarascos of Michoacan, according to Herrera,⁸⁹ admitted a future judgment, with an irrevocable sentence of reward in heaven or punishment in hell,⁹⁰ and Hornius⁹¹ states that a similar belief existed in Yucatan.

⁸⁴ Kastner, *Analyse des Traditions religieuses des Peuples Indigènes de l'Amérique*, p. 100.

⁸⁵ *Myths*, p. 257.

⁸⁶ Bancroft, Vol. III, pp. 59, 514; Cf. Kingsborough, *Mexican Antiquities*, T. VI, p. 163, quoted by Short, *The North Americans of Antiquity*, p. 463.

⁸⁷ *Histoire de la Nouvelle France*, L. VII, Ch. IV, p. 716.

⁸⁸ Kastner, p. 101; Bancroft, Vol. III, p. 272.

⁸⁹ *Historia General de los Hechos de los Castellanos en las Islas i tierra firme del Mar Oceano*, Dec. III, L. III, C. X.

⁹⁰ Bancroft, Vol. III, p. 541.

⁹¹ *De Originibus Americanis*, L. I, C. 4, p. 35.

Such are some of the doctrines found among the aboriginal tribes of America, which we must trace to a knowledge, however remote, of Biblical revelation. There are other traces of Christianity preserved in the traditions of our Indians, of which I may have opportunity to speak at another time in the pages of the ECCLESIASTICAL REVIEW.

Centreville, Oregon.

P. DE ROO.

THE SISTERS OF LORETTO.

(FIRST PART.)

Sixth Article of American Foundations of Religious Communities.

THE first convent in the West was built near Hardin's Creek, Marion County, Kentucky, in the summer of 1812, for the then newly-established society of "Friends of Mary at the Foot of the Cross," who now are commonly called the Sisters of Loretto.

The Founder.—One of the two pioneer apostles of Kentucky, the Rev. Charles Nerinckx, was the founder of this thoroughly American institute. He was a Belgian priest, who had exercised the holy ministry in his native Flanders with much edification for nineteen years. Having refused to take the oath imposed on the clergy by the French Revolution, he sought in exile an opportunity to follow his vocation and offered his services to the American mission. Bishop Carroll gladly received him. Father Nerinckx reached Baltimore on November 14, 1804, and spent four months at Georgetown College, the guest of the Jesuit Fathers, for the purpose of acquiring some knowledge of English. After this he was sent to Kentucky.

In that entire State there was at the time only one priest—the Rev. Stephen T. Badin. The nearest clergyman to him then was the Rev. Donatien Olivier, who resided at Prairie du Rocher, in Illinois, about 400 miles away. Besides these two, there was only one other priest—the Rev. Gabriel Richard—in the whole Northwest.

Father Nerinckx was welcomed with open arms by his reverend colleague, who invited him to share his poor log-cabin. Seven years they lived together. While one remained at home, attending the near-by stations, the other went out on missionary expeditions through the different States. The two priests fairly lived in the saddle. Often they slept out in the woods. They went from settlement to settlement, through trackless forests, along wide prairies, across unbridged rivers, suffering almost incredible hardships, from hunger, cold, heat, rain, snow, and the difficulties of the way in the then rude state of the country. They had twenty regular congregations; besides these, numerous missions which were being visited periodically, and many out-of-the-way settlers, groups, and single families of the faithful, who had left word at the missions that they wished to see a priest.

Father Nerinckx, who had a very robust physique, tasked his strength to the utmost for a score of years in this exhausting work of the frontier apostolate. Archbishop Spalding, on the authority of Father Badin, said of him: "Father Nerinckx' courage was unequalled. He feared no difficulties and was appalled by no dangers. Through rain and storms; through snows and ice; over roads rendered almost impassable by the mud; over streams swollen by the rains or frozen by the cold; by day and by night, in winter and summer, he might be seen traversing all parts of Kentucky in the discharge of his laborious duties. Far from shunning, he seemed even to seek, hardships and dangers. He crossed wilderness districts, swam rivers, slept in the woods among the wild beasts, and while undergoing all this, he was in the habit of fasting and of voluntarily mortifying himself in many other ways. His courage and vigor seemed to increase with the labors and privations he had to endure."

So highly did Bishop Carroll esteem Father Nerinckx that he sent his name to Rome in 1808 as one suitable to be made bishop, and had him appointed administrator of New Orleans. Only because of his own persistent refusal of the episcopal dignity was the devoted missionary not consecrated.

He built ten churches and six convents, made two trips

to Europe, and collected about \$20,000 in alms, books, and church goods; brought into Kentucky the first stoves and the first organ ever seen there; spent almost every dollar given to him and intended by the people for his support, as well as many contributions sent to him by friends in Belgium, on charity and the material needs of the churches in his missions. Austere and abstemious and carrying many virtues to a heroic degree, he won in the end the crown of a martyr of charity; for at the last he over-exerted himself in ministering to a small settlement of families in Missouri that had not seen a priest for more than two years, and, stricken with fever, he died on August 12, 1824, in the sixty-third year of his age. His remains were translated to Loretto in December of 1833. Bishop Flaget wrote in his private journal, in 1815: "If the good Mr. Nerinckx had done nothing else but to establish the Sisterhood of Loretto in this country, nothing more would have been necessary to assure him of salvation at the moment of death. But when we add to this the immense labors of his apostolate, it is then we are led to bless Thee, O Lord, for raising up such men in these unhappy times to serve as models to their contemporaries."

Shortly after, the same prelate wrote to Bishop England: "During the last forty years of his life, Mr. Nerinckx had labored for the glory of God and the good of his neighbor, with a constancy, an activity, and a zeal seldom equalled, never perhaps surpassed. His whole life had been one continued voluntary martyrdom and holocaust. He contemned this world and panted only for Heaven; but he ardently wished to go to Paradise with a numerous escort of souls, whom he had been instrumental in rescuing from perdition and leading to salvation."

Father Odin, afterwards Archbishop of New Orleans, expressed this opinion: "The good God has taken away from us a very saintly priest, a great missionary, Mr. Nerinckx, who came out here from Flanders. . . . The labors which he has performed for the extension of the faith are incredible. . . . His holy life was crowned with a no less precious death."

Father Nerinckx was prolific in projects for good. He planned to bring over a body of Flemish priests for the poor missions of Kentucky; a Loretto Brotherhood, to do for the boys what the Friends of Mary did for the girls; a society of Loretto priests for the direction of the Sisterhood and the Brotherhood; a Sisterhood of negresses to work for the welfare of slave girls, for which a beginning was made with three colored novices; and, lastly, a Sisterhood of Indians.

The Foundation.—The spiritually destitute condition of the Catholics in Kentucky, in 1805—scattered, with few church edifices, only two priests, no schools, no charitable institutions, no reading matter with the exception of a few books, suffering here and there from the bigotry of their non-Catholic neighbors—afflicted the heart of Father Nerinckx. He thought of the future of the children who were growing up in ignorance, without instruction in their religion, and exposed to social influences which were most likely to lead them away from the faith. Wherever he went on his missionary tours, his first care was for the little ones, catechising them, drilling them in devotions, investing them with the scapular, enrolling them in the Confraternity of the Rosary, preparing them for the Sacraments, and encouraging them with words of praise, or gifts of holy pictures, and beads and books, to cultivate a warm love of the Church of Christ.

But however much the indefatigable missionary devoted himself to the children, his best efforts fell far short of his ardent desires, and he was sorely troubled in spirit at the prospect around and ahead. As early as 1805, after much consideration, prayer and consultation, he resolved to found a religious community. In September of that year he wrote home to his parents in Belgium: "Twenty young ladies are ready to follow me next spring to my new residence, thirteen miles from here.¹ My intention is to give them a house near the church, if the Bishop consents to it. They will be able to support themselves by spinning, weaving, and sewing. The *Lovers of Mary*, as I intend to call them, would not be bound by solemn vows, and some of them would be intrusted with the instruction of poor children and slaves."

¹ From St. Stephen's to Holy Mary's, on the Rolling Fork.

But the people were too poor and too apathetic to support the project, and for lack of encouragement from them it had to be abandoned.

Still harassed with anxiety for the children, and persuaded that it was his own want of influence with their parents—he being a foreigner, hardly a year in the State—that was the great obstacle to their coöperation, Father Nerinckx implored Father Badin to adopt the enterprise and to make another attempt to carry it out. The latter consented and agreed to provide the building if his assistant would direct the community. An appeal was made to the faithful and some of them responded to his entreaties for assistance. Mr. James Dent offered a farm of 400 acres, and his brother gave another of 100 acres. Other persons promised to contribute produce, labor, logs, and a little money. Joyfully Father Nerinckx wrote home in 1807: “In my last letter I mentioned the impossibility of establishing a religious community of women and a school—institutions which would be very useful here. The project has now been taken up by the Vicar-General,² who urges me ever so much to undertake it. . . . The project will have three special objects in view, and will eventually be a three-fold institution, under the name of *Friends of Mary*. By order of the Very Rev. Vicar-General, I have commenced to frame some rules of life, etc. . . . The result will be some kind of regulations and obligations like those of the Beguines,³ giving the members of the society an opportunity to leave the world and the liberty to return to it. The second object will be to provide from the community teachers for Catholic schools; the third, to help the poor and take care of the sick, irrespective of religious belief. If this plan is carried out, never will anything have been built upon weaker foundations and evince in a greater degree the wonderful Providence of God.”

The foundations for the convent were laid in February, 1808. The building was erected on the acres of Dent farm, about half a mile from St. Stephen's, on the road to Holy

² Father Badin.

³ A religious community in Belgium.

Cross Church. It was seventy feet long. When the half-dozen postulants who were to be the first occupants were about to move into it, a fire broke out in some unknown way, reducing it to ashes. Its two brick chimneys stood for years amid the blackened ruins about them, monuments of the zeal of the Catholic Church for education, even in the midst of the struggle for existence in a frontier wilderness.

The destruction of the convent was a grievous affliction for the two priests, who had contributed to its erection every dollar that they possessed, and who had founded on it great hopes for the good of the Catholics in Kentucky.

Four years passed by. Then Providence itself arranged the foundation of the new institute. In the spring of 1812, Miss Mary Rhodes came with her cousin, Mr. James Dent, from Maryland, and after staying for a few weeks at his house, where her sister Nancy was residing, she went to live with her brother Bennet, at Hardin's Creek, in Washington County, near St. Charles' Church. Educated herself in a convent, and fearing to see her nieces growing up without any schooling, Mary undertook to teach them. So well did she succeed that some of the neighbors entreated her to start a school, in order that their daughters too might have the benefit of her instruction. Before acceding to their request, she asked the advice of Father Nerinckx, who cordially encouraged her to devote herself to the good work. Accordingly, the school was started in a rickety old log-cabin, which had long been abandoned as a dwelling. It was situated on a little piece of rising ground, about half a mile from Mr. Rhodes' residence, on the opposite side of the creek. It had no floor but the ground, and no roof but some rough boards through which the water leaked in times of rain. A couple of rude benches were made, to serve for seats and desks. This humble cabin became practically the first foundation of the Loretto Sisterhood.

Poor as the school was, it began to flourish. The number of pupils increased rapidly. Miss Rhodes felt her task becoming arduous, and with Father Nerinckx' approval she took Miss Christina Stuart, a young lady of the neighborhood, as assistant teacher. Together they boarded at the

house of Mr. Rhodes. After a while they resolved, in order to have more time for self-improvement, to move into a log-cabin near their schoolhouse. They were hardly settled in their new home, when Miss Nancy Havern begged to be permitted to share their labors and their happiness.

At times the three young women discussed their future, and they reached the conclusion that they would like to give themselves to the work of education to the end. They caught glimpses of Father Nerinckx' dream of a religious community, when he visited them, and at last they frankly asked him if they might not aspire to be nuns. He blessed their pious ambition; but he warned them that they would meet with many contradictions, and privations, and temptations, especially as they had no experience of the customs of convents or the drill of a religious life. They besought him, however, to guide them in the way of the evangelical counsels, and, at least, to set them some directions for their immediate needs. So he jotted down on a slip of paper some regulations for the hours of their day, and this was, as it were, the first rule of Loretto.

When Bishop Flaget, who had in 1810 relieved Archbishop Carroll of the care of the newly-erected Diocese of Bardstown, was informed of the desire of the three young ladies to form a Sisterhood, he gave his approbation and appointed Father Nerinckx as their spiritual Father.

Miss Mary Rhodes, having been trained by nuns in a convent in Maryland, and having been the one to start the school, was chosen by her two companions as temporary superior. Father Nerinckx promised them that as soon as they should number five or six he would direct them to proceed to a regular election. They had not long to wait. The next applicants were Miss Eleonora, commonly called Nellie, Morgan, who had a school of her own near Holy Mary's Church, and Miss Nancy Rhodes, the sister of Mary. So when Father Nerinckx again visited St. Charles' Church he was requested to form the Sisterhood, and in the meantime to give the five postulants a superior. He consented to draw up for them a constitution, with suitable regulations, and he directed

them to return to their cabin and select as their superior the one that they judged best qualified to rule over them. They went back jubilant at the promise of a rule, and chose for their mother Miss Nancy Rhodes. Next they sought out Father Nerinckx to tell him of their election. "Why," objected he, "you have chosen the youngest among you." "True, Father," one of the others replied, "but she is the first of us all in virtue."

So Miss Nancy Rhodes, first elected Mother of Loretto, sold her slave for \$450 and bought for \$75 the plot of ground upon which the two huts stood. Then, with their own hands, the Sisters began to enlarge and to improve their premises. They repaired the roof, put boards across the joists to form an attic, which became their dormitory, and added a summer kitchen, which was also their refectory. An unplanned board, nailed to a stump, served as a table, and the rest of the furniture was equally primitive. But in peace of heart they were immensely rich.

Scarcely had these changes been made when Miss Sallie Havern, sister of Nancy, came to the little community. Then, too, boarders began to be received, and soon they were so pressed for room that the beds, which were only straw mattresses, were piled on one another in a corner of the room during the day, and at night were distributed out over the floor.

Father Nerinckx visited the school frequently and gave instructions to the future Sisters. One day he remarked to them that it might be advisable to invite some nuns from Europe to train them in the conventual life. But stoutly protesting against the suggestion, they preferred, they said, to be led by him rather than by strangers from a far country who would not understand them nor appreciate their surroundings. The Bishop agreed with them and urged Father Nerinckx to frame the institute without regard to any foreign foundation, breathing into it his own spirit and way.

Then Father Nerinckx laid before the six postulants the holy purpose that had been with him for years, of a society of "Friends of Mary at the Foot of the Cross," leading a

penitent life in union with the sufferings of Jesus and the sorrows of His Mother, and devoted to works of mercy, especially to the education of girls. They embraced the plan and consented to shape their lives by it. Next he read to them the regulations that he had drawn up for their labors and their devotions, their mortifications, their hours of silence, their dress, their care of their pupils, their zeal for the souls in Purgatory, etc., and these, too, they took for their own from that hour forth.

The growth of the Sisterhood soon made it necessary for Father Nerinckx to move from St. Stephen's, where he had resided with Father Badin for seven years, to St. Charles' Church, which was about half a mile from the school. He lived there in the vestry for several months, until he had built for himself a cabin on the grounds of the community.

On April 25, 1812, three postulants received the white veil—Mary Rhodes, Christina Stuart, and Nancy Havern. The ceremony took place in St. Charles' Church, in the presence of a large congregation. It was the first of the kind in the West. Nancy Rhodes and Sallie Havern obtained the veil on June 29, and Nellie Morgan on August 12 of the same year. On the former occasion Father Nerinckx, as spiritual director, representing the Bishop, paid an official visit to the convent, called for a regular election of a superior, and, himself presiding, witnessed the unanimous choice of Sister Ann Rhodes. He then gave them these directions, which are the essence of the spirit of Loretto and the germ of its permanent rule:

"Whereas, the ever-blessed Virgin Mary is the universal and heavenly *Mother* of this society, the members thereof are called *Sisters*. The superior of the whole society goes by the name of *Dear Mother* (or *Mother Superior*); the superior of each house shall be styled *Mother N*—.

"The dress must be black, and full every way, having nothing of a novel or fashionable appearance. The head-dress will be a black veil, sufficiently large to hide the shape; a simple bonnet is allowed when abroad or in the rain. The Sisters wear a leather girdle, which, with the

scapular, must be blessed on the day of taking the habit. A cloak or choir-cape is allowable for winter use when in the chapel, and elsewhere if necessary, but with the leave of the superior.

“Straw beds to sleep on, with becoming covers.

“*Meals*.—The refectory will be according to the means of the house, within the bounds of poverty, and free from all that flatters sensuality or mere appetite, the Sisters being mindful that a pampered body is one of the greatest enemies of spiritual life.

“*Fasts*.—No fasting days besides the general ones of the whole Church, except the Friday of the Seven Sorrows, in Passion Week, and Good Friday, when the Sisters will fast on bread and water.

“*Vigils*.—Every Thursday night will be a vigil, during which every one has to adore the Sacred Heart of Jesus in the Blessed Sacrament for one hour. It begins after night-prayers with the song ‘Jesus, the Only Thought,’ and ends with the prayers of the next morning.

“*Silence*.—Silence is kept all day and every day of the week, except during the hour of recreation, from after dinner until half-past one. No recreation in Lent, and more complete silence in Holy Week and in the octave before the Assumption; also, on every fasting day of obligation during the year and on days of abstinence. On these days catechism instead of recreation, so as to leave none not fully informed of religious and holy science.

“Although the Sisters are to love silence and retirement, still their countenance and deportment ought to be modestly cheerful and becomingly affable when circumstances require, so that their retirement and silence, speech, countenance, and behavior may be equally edifying, without any mixture of worldly levity. They will be taught the rules of religious politeness, and they are to be strict in keeping them among themselves as well as before strangers. When they meet they should salute each other by a slight inclination of the head, considering in the person of one another the quality of a *Friend of Mary*, and greeting at the same time their Angel Guardian, and in the person of their superior, Jesus and Mary.”

The time had now come for greatly increased accommodations. Father Nerinckx called upon the people for contributions. A few hundred dollars were offered, mostly in produce, and the men consented to hold a bee to cut the logs. On that same day, June 29, 1812, the first trees were felled. Father Nerinckx planned the buildings and staked out the places where they were to be put up. There were two rows of them, placed a little apart from one another. Each row formed a double cabin, sixteen feet square in the clear, with a passageway of eight feet between the two rooms. The school, the convent, the refectory and kitchen were on one side, and Father Nerinckx' residence and a combined work-house, guest-house, and infirmary were in the other row.

Father Nerinckx toiled side by side with the men, lifting timbers, preparing mortar, filling the chinks between the logs with handfuls of clay, etc. The imprint of his fingers on the sun-baked dirt might be seen many years afterwards. He built his own cabin almost entirely by himself, the extra work on "my palace," as he called it, costing him only six dollars and a half.

In October, 1812, he issued a printed circular, in which he said, in his quaint English: "The fact is, a long-desired institute for the education of the female youth is begun by the lately established *Little Society of the Friends of Mary under the Cross of Jesus*, in the congregation of St. Charles (Hardin's Creek) at their place called Loretto. The school is forming fast of every denomination. The scholars are instructed by two Sisters of the society and rules are strictly observed. We will not trouble our readers with praises of the establishment; the testimonies of the scholars, the approbation of parents and thinking judges of other denominations as well as of Catholics, besides the eagerness and the number of those who wait for the moment of their reception, are unexceptionable commendations. Reading, writing, needlework, etc., sound morality and Christian politeness, make up the sum of instruction received from the society. Aiming and sincerely wishing to be useful to all, without any self-seeking, the terms are uncommonly low, to wit: \$5 a year for schooling, of which \$1 in cash; internes,

or boarders, are moreover to find themselves—that is, to provide for bedding, washing, victuals, etc. None to be admitted for less than three months. No distinction is made of religious denominations, if willing to submit to the rules of the school. Needy orphans, as much as possible, will be admitted gratis. One may even become a member of the society gratis, if sufficiently qualified for it. The same society will become, besides, an asylum or shelter for old age, decrepit or useless slaves, and whatever kind of sick or distressed fellow-creatures may call for their assistance, as far as their poor condition will permit.”

There were then between thirty and forty children attending the school.

Dear Mother Ann, who was nearly spent with consumption when she joined the society, died on December 11, 1812. She was interred—the first flower of Loretto—in the newly-enclosed graveyard of the Sisters near the convent. According to the rule, as it was then, she was buried, robed in her religious dress, without a coffin, the clods resting on her, earth to earth and dust to dust, in a spirit of humility and mortification to the very end.

This mode of burial was kept up for a quarter of a century; but in 1837, the Rev. Father Bouillier witnessed the funeral of a Sister in Perry County, Missouri, and was so distressed at the thought of the virginal remains pressed down by a heap of earth that he burst into tears and vowed that, if he could, he would have the custom changed. Accordingly he wrote to the Pope, whom he had personally known when in Italy, and two years later a Brief arrived at Loretto ordering the use of coffins.

Sister Mary Rhodes was chosen Dear Mother in the place of her departed Sister and filled the position for ten years.

The Sisters had at first a hard struggle for a living. The day scholars paid only \$5 a year for tuition, and the boarders, after a regular charge began to be asked, gave only \$32 (a sum which before 1818 was raised to \$50), most of it being paid in produce. Even this small income was reduced by the expense of supporting a number of orphans who were taken in as children of the Lord. So pressing was the penury of

the community that in order to obtain the necessities of life, the Sisters had to do spinning and weaving for some of the neighbors who could afford to pay them for the work. During the first year, breakfast consisted of bread and vegetable soup or rye coffee served in tin cups; supper of bread and milk or sage tea, without meat or butter; dinner was made up of one kind of meat (when any could be had), with bread and vegetables, and for dessert there was pious reading, except when a payment or a present had been made in fruit. Bundles of straw on the floor, without sheets or pillows, were their beds; and, too indigent to buy habits, they dyed their old clothes and used a bonnet or a blackened kerchief for a head-dress. They had no cloaks in their first winter, and had to fell and to split up their own fire-wood. Stockings and shoes were worn only from November 1st to March 25th, and this custom of going barefoot, begun at the entreaty of the Sisters in imitation of the holy anchorites of old, was kept up for some ten years, when it was finally abolished by the founder.

On August 15, 1813—a memorable date for Loretto—the five Sisters appeared in church for the first time in their religious dress, and, in the presence of a concourse of their relatives, pupils, and other friends, pronounced their vows. On that same day Monica Spalding, second cousin of Richard Spalding, father of Martin John Spalding (whom Father Nerinckx had baptized three years before, and who was to become the seventh Archbishop of Baltimore), applied for admission to the convent and was lovingly received.

The next members of the society were Susan Hayden, Mrs. Ryan, Ann Hart, and three fifteen-year-old boarders—Ann Clarke, Esther Grundy, and Ann Wathen. The admission of these three young girls in 1815 nearly caused a tumult, especially among the ignorant and bigoted of the non-Catholics of the vicinity, and threats were made of violence towards Father Nerinckx for, so the saying was, walling up children in a nunnery to pine their young lives away. These hasty critics did not consider that the choice of a convent life was the spontaneous act of the young girls; that they would be

put to a long trial of it before being allowed to make their vows; and that the keys of the doors were always in the locks on the inside for any one to turn who desired to go out. The Bishop thought it well to go to St. Charles' Church and to preach a sermon on religious vocations. His discourse not only allayed all fears, but also made many a mother present regret that the Divine Majesty had not called her daughter to so holy a career. One of the young postulants became Mother Superior of the second branch house of Loretto, and the two others lived to be chosen Dear Mother of the whole society—Sister Isabella (Ann Clarke), indeed, surviving until 1875, sixty years after her entrance into the Sisterhood. She lived to bury all those who had needlessly distressed themselves at her resolution to immure herself in a convent.

(End of First Part.)

ST. MARY'S THEOLOGICAL SEMINARY, CLEVELAND, OHIO.

THE Diocesan Seminary of Cleveland, near Clinton Park, is the oldest institution of its kind in Ohio. Dating back to the pioneer days of the diocese, it attests the zeal of the early laborers who sustained the cause of education throughout the Middle Western States. Scarcely had the brave and saintly "Missionary of the Maumee," Father Amadeus Rappe, been consecrated Bishop of Cleveland, when he set out to found a house where he might train workers for the vast portion of the Lord's vineyard which had been entrusted to his care. Many, indeed, were the difficulties that stood in the way of his project.

When the bishop arrived in Cleveland, towards the end of 1847, the new diocese had not even a home for him, and he was obliged to seek modest accommodations in rented quarters of the city, which was then still primitive and poor. The small group of Catholics had provided a place of worship in the little frame church on "the Flats." It was the only church building then in Cuyahoga County. Poor emigrants for the most part, they had come to settle in this new land,

ready to cultivate, as best they might, the open tracts of country in a district largely infected with malaria. There were in all some twenty priests, secular and regular, who devoted themselves in a missionary way to the needs of the scattered Catholics throughout the vast northern portion of the State of Ohio comprised within the diocese of Cleveland.

Such conditions did not offer an all too cheering prospect for the erection of a seminary. But what priest does not realize that difficulties are the groundwork of all successful spiritual undertakings! Hence our good bishop was nothing daunted. A seminary he would have, let its beginning be ever so humble.

In 1848 he purchased a plot of ground at the southwest corner of the intersection of St. Clair and Bond Streets. On the lot stood several frame buildings and a brick house. The former, which had been used as stables, were later on converted into classrooms. The brick house was fitted up to accommodate the bishop and his first students. At the end of two years we find there a little band of eighteen seminarists with the Rev. Louis de Goesbriand, the present Bishop of Burlington, for their director. Such was the beginning of St. Mary's Seminary, half a century ago, when the modern populous city of Cleveland, with its nearly four hundred thousand inhabitants, was but a village, and the diocese hardly more than a title.

The first ordination of students from the new seminary took place in the old St. Mary's Church on "the Flats," November 19, 1848. During the next four years this, Cleveland's first modest cathedral, was the scene which witnessed the ordinations of our young levites. After that the ceremony took place in St. John's Cathedral, which had in the meantime been completed by Bishop Rappe. On the feast of Christmas, after the opening of the seminary, the first annual collection for its support was taken up in seventeen churches of the diocese, yielding the grand total of \$353, a handsome sum, indeed, considering the circumstances of our people at that time.

In September of 1849 the direction of the institution was

committed to the Very Rev. Alexis Caron, V.G., who had lately come from France. Father Caron, born at Bilquem, near St. Omer, on December 8, 1802, was well fitted for his new duty by reason of his piety and learning. His had, in truth, been a remarkable career. On completing his studies he had joined the society of "Missionaires de France," better known in this country as the "Fathers of Mercy." During the Revolution of 1830 the house of the Society in which P. Caron lived was completely ransacked; the inmates were compelled to take flight in order to save their lives. Father Caron, amid innumerable dangers and difficulties, succeeded, disguised as a peasant, in escaping the vigilance of the revolutionists. When quiet was partly restored he devoted himself to the pastoral care of souls. In the meantime, however, he felt a strong attraction toward the work of the foreign missions, especially America; and in the autumn of 1848 he offered his services to Bishop Rappe. Almost immediately after his arrival he was appointed to succeed the Rev. Louis de Goesbriand in the charge of the young seminary. Father de Goesbriand's failing health made his retirement from active service, at least for a short time, necessary.

SPRING COTTAGE.

The year 1850 is memorable in the history of St. Mary's Seminary. Anxious to secure suitable accommodations for the students, and conscious of the healthful influence of cheerful surroundings on mind and body, the bishop had entered negotiations for the purchase of a fine piece of property on Lake Street, beautifully located on the outskirts of the city, and popularly known at the time as "Spring Cottage." It was a plot of ground, measuring two hundred and fifty-five feet square, covered with shrubbery and fruit trees. At the lower end of the grounds stood "Spring Cottage," a frame structure, three stories high, which had served as a hotel, taking its name from a rich chalybeate spring close by. Unfortunately, this excellent water supply was eventually cut off owing to the rapid growth of the city. The purchase was effected in September, 1850, and the work of remodelling the property was begun

at once. Before November the new seminary, with a modest chapel, class-rooms, and the other requisite apartments for professors and students, was ready for occupancy. Henceforth seminary life, with its incentives to regularity and study, was possible.

In the autumn of 1851, the Rev. John B. Maréchal, a devoted and learned priest, was called to the seminary by Bishop Rappe, to assist Father Caron in the education of the young candidates for the priesthood. He continued in this work until June of 1855, when he returned to France in order to assist the celebrated Abbé Migne in the work of editing the invaluable library of the Greek and Latin Fathers, which has become a standing monument to the zeal and learning of the Catholic clergy of France.

In the autumn of 1853, a brick addition of two stories was made to the west wing of the original building. The old structure is still standing, and, after a lapse of thirty-eight years, serves to accommodate a number of students apart from the main building. Spring Cottage Seminary, with its odd assortment of wooden and brick structures, bore in its outward appearance the traces of its humble beginnings, as of its gradual growth; and it was probably this feature, awakening old reminiscences of toil and economy, which has endeared the place to many a priest and prelate. The bishops who at that time governed the dioceses in the Lake Region have always held St. Mary's in high esteem. They were often seen in its halls and chapel, paying regular visits; and some of the neighboring sees, such as Detroit and Erie, were wont to send their students to Cleveland's Alma Mater to prepare for the sacred ministry.

PETIT SÉMINAIRE.

In 1856 it was found necessary to enlarge the quarters for the students. Heretofore St. Mary's Seminary had filled the double purpose of a theological seminary and a classical college, where the rudiments of Latin grammar and other branches of studies preparatory to the philosophical course were taught. It was now deemed wise to separate the students of the preparatory department from those of the philosophical and theo-

logical schools. Accordingly, a new and somewhat odd-looking building was put up on the southwest corner of the seminary grounds, near Hamilton Street. It was, in fact, part of a mansion which had stood on Euclid Avenue, and had been transferred and fitted up to serve the purpose of a preparatory school. The house was opened in September, 1856, under the name of "St. Mary's College," and assigned to the charge of the Rev. J. F. Salaun, who was assisted by the Rev. Anthony T. Martin as professor in the classical course. There were at first about ten students. In 1860 the college had double that number, which continued steadily to grow.

To liquidate the debt incurred in the purchase and building of the preparatory seminary, and for other needed improvements, Bishop Rappe addressed the following pastoral letter to his diocesans in October, 1856:

"Dearly Beloved Brethren, Clergy and Laity:

"You are aware that it is a few years since we established our theological seminary. In its origin it was but a mustard-seed, but, thanks be to God, it has become a delightful tree, wherein young candidates for the ministry find a shelter and a nursery in which ecclesiastical science and piety are cultivated under the direction of a wise, learned, and devoted superior and professors. Those who have had the happiness of receiving their education in St. Mary's Seminary can amply testify how largely this prosperous institution has contributed to the spiritual wants of our diocese, in preparing a pious and zealous clergy to labor in the vineyard of the Lord.

"Nine years ago, at the creation of the new see, there were only fourteen secular priests and twenty-five churches in our diocese; now we can number fifty priests and eighty churches, besides chapels for our religious institutions. But as the number of our clergy is not sufficient to minister to the spiritual wants of our beloved children, moved with compassion and encouraged by your yearly and generous contributions for the seminary, we have this year enlarged it, and instead of twenty students, which we had last year, thirty are now pursuing their course of instructions. We are satisfied, beloved children, that your Christian charity will grow with your means and our wants; we have already proofs of it. It is our duty to return you our sincere thanks for your liberal subscriptions of last year, and beseech you to assist us in defraying the expenses incurred this year by the enlargement of the

seminary, and to provide decently for the support and education of our young candidates, destined to assist your beloved pastors in the holy ministry, and to replace us, who may in a short time be called by the Sovereign Judge to render an account of our ministration. We hope to have the happiness of seeing our seminary free from debt and providing for the comfort of its inmates.

"Beloved clergy, we know too well your devotion to our seminary to have any doubt regarding the success of our request. Be then kind enough to forward, as soon as possible, the contributions of your respective congregations, with the names of the subscribers and the amount which each person contributed.

"† AMADEUS,

"Bp. of Cleveland.

"Cleveland, on the feast of SS. Simon and Jude,
October 28, 1856."

This appeal was responded to with a generous heart, considering the needs and poverty of our people in those days. The amount collected reached nearly \$2,000.

Father Caron had been ailing, and finally asked to be relieved of the care of the seminary. This was in the summer of 1856. Father J. F. Salaun became his successor in the office, which he retained for eight years.

In a short time the number of the students in the preparatory seminary had risen to thirty-five. The bishop was careful to admit only such as showed distinct signs of a vocation to the priesthood and a disposition to study for the diocese. The students paid, as far as they were able, for their board and tuition; and the income from this source helped, in a measure, to support both college and seminary. The teaching staff of the college was drawn from the faculty of the theological seminary, and some of the more advanced students in philosophy and theology were occasionally pressed into service to assist the regular professors. When the college at Louisville, in Stark County, Ohio, was built, under the direction of the Rev. Louis Hoffer, it was agreed between the latter and Bishop Rappe that the preparatory department of St. Mary's Seminary should be transferred to and made part of the college at Louisville. This arrangement would prove

a mutual help to both institutions, and hence was at once carried into effect. St. Mary's College, on Hamilton Street, ceased therefore to exist, after ten years of successful service. This was towards the end of 1866.

ST. MARY'S SEMINARY REBUILT.

The number of priests and churches in the Diocese of Cleveland had nearly doubled during the first twelve years of its existence. The old Spring Cottage Seminary seemed no longer to satisfy the requirements of the diocese, and the bishop, who felt that it devolved upon him to lay strong foundations for the work of clerical education under his jurisdiction, resolved to erect a substantial brick building. Plans were drawn out, ground was broken near the old structure, and the work was pushed so energetically that the new seminary was completed and ready for the admission of students by September of 1860. The main building, three stories high, covered thirty by seventy feet; the northern wing, two stories high, measured thirty-six by sixty feet. The kitchens, refectory, storerooms, and apartments for domestics were placed in the basement. On the first floor of the main building were the parlors and chapel, the latter occupying an area of twenty-five by fifty-three feet. The rooms for the professors, a sacristy, and a hall occupied the lower floor of the wing. On the second floor were the recitation-rooms for the students of philosophy and theology. On the third floor were sixteen private rooms for students. The cost of erection did not exceed \$12,000, owing not only to the unusually low prices at the time of both labor and material, but also to the fact that the students, in true missionary spirit, lent considerable help to the work by manual labor. At the opening of the scholastic year of 1860, the more advanced students moved into the new building, while the juniors remained in the old quarters until these were finally taken down in 1866.

For twenty-two years the seminarists occupied this building, when, in 1882, Bishop Gilmour added a spacious extension, forty by fifty-four feet, to the main structure. This gave more comfortable apartments for the majority of the students and

professors. Two years later the main part of St. Mary's Seminary was remodelled so as to form a large hall for lecture and library purposes, whilst the chapel was enlarged, taking in the first and second stories of the centre building, with an area of twenty-four by sixty-eight feet. The seminary chapel has since become a gem of rare beauty. The handsome oak trusses supporting the roofed ceiling tastefully decorated, the windows of stained glass shedding their subdued lights from above, the splendidly frescoed walls, the sanctuary with its richly carved oak altar and beautiful statues of the Sacred Heart, St. Joseph, and Mary Immaculate, patroness of the institution, in a niche high above the altar, whilst St. Augustine and St. Dominic guard, as it were, the access to the communion-rail,—all this makes the chapel a congenial place for meditation and prayer.

The total cost of the new wing and reconstruction of the chapel amounted to nearly \$20,000.

DOMESTIC DEPARTMENT.

At first the domestic department of St. Mary's Seminary had been almost exclusively in the hands of lay service. In 1857 Bishop Rappe placed the Ladies of the Sacred Heart of Mary in charge. Later on they were replaced by the Sisters of the Humility of Mary. These continue to superintend the domestic affairs of the house up to the present time.

PROFESSORS.

It would lengthen this paper beyond the limits at our disposal to give a detailed history of the teaching staff of St. Mary's Seminary from its beginning. As a rule, the faculty has been drafted from the ranks of the diocesan clergy. Only at rare intervals has it been found necessary or advisable to engage some members of the Jesuit and Franciscan orders as professors. Since 1866 there have been three rectors. The Rev. John Quinn served for two years, after which he resigned in favor of the Rev. James Stremler, D.D., formerly of Laval University, Quebec. Dr. Stremler held the office until August, 1870, when he was called to labor in the Diocese of Vincennes.

The present director of St. Mary's Seminary is the Very Rev. N. A. Moes, D.D., who has occupied the position for the past twenty-eight years. His solid piety and thorough theological acquirements, the natural simplicity of his manner, and his uniform kindness to those around him, the character of justice which marks his every action as superior, have contributed to render his administration most successful. He not only fulfils the duties of rector, but also teaches Moral Theology and its allied branches, Canon Law, Pastoral and Ascetical Theology. The other members of the faculty are: the Rev. J. A. Te Pas, Ph.D., professor of Dogmatic Theology, Ethics, and Ecclesiastical Chant; the Rev. George F. Murphy, D.D., professor of Mental Philosophy and Church History, and the Rev. P. Farrell, D.D., professor of Scripture and Homiletics.

COURSE OF STUDIES. ORDER OF EXERCISES.

The curriculum followed at St. Mary's covers a period of six years. The first two years are given to the study of scholastic philosophy. The following four years are devoted to the usual disciplines of theology, both as a science and in its practical application.

Candidates for entrance to the seminary are required to furnish sufficient testimony of a good moral character, and pass an examination before the seminary faculty in Latin, Greek, History, and the usual collegiate studies. At present St. Ignatius' College furnishes a yearly quota of excellently trained young men, who enter the seminary with the hope of consecrating their lives to the cause of God and His Church in this portion of Ohio. After admission students are given board and tuition free, but are expected to provide, as far as possible, their books and clothing.

There is but one session in the year, which commences in early September and closes with the usual vacation, beginning towards the end of June. The horarium is as follows:—At 5 A.M. the students rise; assemble in chapel for morning prayers and meditation in common at 5.30; Mass at 6.10; then study until 7.30. Breakfast. At 8.15 the students go to their rooms to prepare for class from 9 to 10. Class over,

study again; followed by second class, from 10.45 to 11.40, when all assemble in the chapel to read a portion of the New Testament and make the particular examen. The Angelus at midday is also the signal for dinner. This is followed by recreation until 1.30 P.M., when students pay a visit to the Blessed Sacrament. Study from 1.45 to 3; from 3 to 4, class; recess for half an hour, and study until 5.30; class from 5.30 to 6.30, after which Rosary in common, and spiritual reading, on which occasion a brief religious instruction is given by the superior of the seminary. Supper at 7, and recreation until 8.30; night prayers. At 9.15 P.M. the students retire to their rooms. Such is the routine of the seminary day, except Sunday, Tuesday, and Thursday afternoons, and "free-days," when somewhat more time is allowed for recreation and games.

Besides the means of personal sanctification already mentioned, seminarists are required by rule to receive the Sacraments of Penance and Communion at least once a week, to make the monthly retreat which is given by the superior on the last Sunday of each month; to perform the spiritual exercises of St. Ignatius during the annual retreat, which is usually conducted in October, by some Father of the Society of Jesus. For the health of the body, besides the weekly walks, suitable exercise is provided for the students by a well-appointed gymnasium and handball alley.

The standing of the seminarists in philosophical and theological studies is determined by written exercises, which comprise a review of the work done within stated times; also by competitive essays in different branches. There are regular oral examinations each half-year, at which the bishop or his vicar-general presides. At these public examinations each student is called in turn before the examining faculty and questioned both in Latin and English for the space of thirty minutes or more. The bishop himself, or any one whom he may select, proposes the subject and questions of this examination. Each of the examiners is required to give his judgment of the student's ability by a percentage of marks, according to the merit of the answers. The average of these marks is

taken to determine the intellectual proficiency of the student. At least eighty per cent. of the highest total attainable is expected, any mark below this being considered unsatisfactory.

Upwards of three hundred priests have been ordained for the Diocese of Cleveland from St. Mary's Seminary since its opening. With few exceptions, the present secular clergy of the diocese, which celebrated, on October 10, 1897, the fiftieth anniversary of its existence, are alumni of the St. Mary's. Of late years death has cut a wide swath into the ranks of our priests. At the same time the number of the faithful, and with it the necessity of founding new parishes, has steadily increased. The demand for well-equipped priests is therefore continually growing, and the fear that the wants of the faithful will be but barely supplied by some forty odd students now preparing in the seminary is no unreasonable exaggeration.

The institution is maintained by an annual assessment on all the congregations of the Diocese, known as the Diocesan Fund. It stands thus a worthy monument of the generosity of the Catholic people of Cleveland, who, besides their many other charities, yearly subscribe upwards of \$12,000 for its continuance and becoming support.

Let us hope that St. Mary's Seminary, under the fostering aegis of the Virgin Immaculate, may continue for long years its sublime mission of educating a learned and holy priesthood, full of zeal and the spirit of their high calling, ever ready in the service of God and of souls.

Cleveland, Ohio.

N. PFEIL.

MY NEW CURATE.

IX.—SEVERELY REPRIMANDED.

IT was quite impossible that these changes or innovations could take place without a certain amount of reclamation, to use the theological expression, amongst the brethren. We are a conservative race, and our conservatism has been eminently successful in that matter of supreme moment—the

preservation of the faith and the purity of our people. It is difficult, therefore, to see the necessity of change, to meet the exigencies of the times, and the higher demands of the nation and the race. Yet we have been forewarned a hundred times that we cannot put new wine into old bottles, and that a spirit is stirring amongst our people that must become unbridled and incontinent if not guided by new methods and new ideas. This is not intuitive wisdom on my part. It is gathered slowly and painfully amongst the thorns of experience.

But I cannot say I was too surprised when, one morning, an old and most valued friend called on me, and revealed his anxiety and perturbation of spirit by some very deep remarks about the weather. We agreed wonderfully on that most harmonious topic, and then I said :

"You have something on your mind?"

"To be candid with you, Father Dan," he replied, assuming a sudden warmth, "I have. But I don't like to be intrusive."

"Oh, never mind," I replied. "I am always open to fraternal correction."

"You know," he continued nervously, "we are old friends, and I have always had the greatest interest in you—"

"For goodness sake, Father James," I said, "spare me all that. That is all *subintellectum*, as the theologians say when they take a good deal for granted."

"Well, then," said he—for this interruption rather nettled him,—"to be very plain with you, your parish is going to the dogs. You are throwing up the sponge and letting this young man do what he likes. Now, I can tell you the people don't like it, the priests don't like it, and when he hears it, as he is sure to hear it, the bishop won't like it either."

"Well, Father James," I said slowly, "passing by the mixed metaphors about the dogs and the sponge, what are exactly the specific charges made against this young man?"

"Everything," he replied vaguely. "We don't want young English mashers coming around here to teach old priests their business. We kept the faith—"

"Spare me that," I said. "And don't say a word about the famine years. That episode, and the grandeur of the Irish priests, is written in Heaven. We want a Manzoni to tell it—that is, if we would not prefer to leave it unrecorded, except in the great book—which is God's memory."

He softened a little at this.

"Now," said I, "you are a wise man. What do you want me to do?"

"I want you to pitch into that young fellow," he said, "to cuff him and make him keep his place."

"Very good. But be particular. Tell me, what am I to say?"

"Say? Tell him you'll stand no innovations in your parish. *Nil innovetur, nisi quod prius traditum est*. Tell him that he must go along with all the other priests of the diocese and conform to the general regulations—*Quod semper, quod ubique, quod ab omnibus*. Tell him that young men must know their place; and then take up the *Selva*, or the Fathers, and prove it to him."

"God bless you!" said I, thankfully and humbly. "You have taken a load off my heart. Now, let me see would this do."

I took down from the dusty shelves a favorite little volume—a kind of Anthology of the early Fathers, and I opened it.

"We'll try the 'sortes Virgilianae,'" I said, and read slowly and with emphasis:

"At nunc, etiam sacerdotes Dei, omissis Evangeliiis et Prophetis, vidimus comoedias legere, amatoria Bucolicorum versuum verba cantare, tenere Virgilium, et id quod in pueris necessitatis est, crimen in se facere voluptatis."

"That's not bad," said my hearer, critically, whilst I held the book open with horror and amazement. "That applies to him, I'm sure. But what's the matter, Father Dan? You are not ill?"

"No," said I, "I'm not; but I'm slightly disconcerted. That anathema strikes me between the two eyes. What else have I been doing for fifty years but thumbing Horace and Virgil?"

"Oh, never mind," he said, airily. "Who wrote that? That's extreme, you know."

"An altogether wise and holy man, called St. Jerome," I said.

"Ah, well, he was a crank. I don't mean that. That sounds disrespectful. But he was a reformer, you know."

"A kind of innovator, like this young man of mine?" I said.

"Ah, well, try some sensible saint. Try now St. Bernard. He was a wise, gentle adviser."

I turned to St. Bernard, and read:

Lingua magniloqua — manus otiosa !

Sermo multus — fructus nullus !

Vultus gravis — actus levis !

Ingens auctoritas — nutans stabilitas !

That hit my friend between the eyes. The auguries were inauspicious. He took up his hat.

"You are not going?" said I, reaching for the bell. "I am just sending for Father Letheby to let you see how I can cuff him—"

"I—I—must be going," he said; "I have a sick call—that is—an engagement—I—er—expect a visitor—will call again—Good-day."

"Stay and have a glass of wine!" I said.

"No, no, many thanks; the mare is young and rather restive. *Au revoir!*"

"*Au revoir!*" I replied, as I took up my hat and gold-headed cane and set out to interview and reprimand my curate. Clearly, something should be done, and done quickly. There was a good deal of talk abroad, and I was supposed to be sinking into a condition of senile incompetence. It is quite true that I could not challenge my curate's conduct in a single particular. He was in all things a perfect exemplar of a Christian priest, and everything he had done in the parish since his arrival contributed to the elevation of the people and the advancement of religion. But it wouldn't do. Everyone said so; and, of course, everyone in these cases is right. And yet

there was some secret misgiving in my mind that I should do violence to my own conscience were I to check or forbid Father Letheby's splendid work; and there came a voice from my own dead past to warn me: "See that you are not opposing the work of the right hand of the Most High."

These were my doubts and apprehensions as I moved slowly along the road that led in a circuitous manner around the village and skirted the path up to the schoolhouse. I woke from my unpleasant reverie to hear the gentle murmur of voices, moving rhythmically as in prayer; and in a short bend of the road I came face to face with the children leaving school. I had been accustomed to seeing these wild, bare-legged mountaineers, breaking loose from school in a state of subdued frenzy, leaping up and down the side ditches, screaming, yelling, panting, with their elf-locks blinding their eyes, and their bare feet flashing amid the green of grasses or the brown of the ditch-mould. They might condescend to drop me a curtsy, and then—anarchy, as before. To-day they moved slowly, with eyes bent modestly on the ground, three by three, and all chanting in a sweet, low tone—the Rosary. The centre girl was the coryphaeus with the "Our Fathers" and "Hail Marys"; the others the chorus. I stood still in amazement and challenged them:

"I am happy to see my little children so well employed. How long since you commenced to say the Rosary thus in common?"

In a twinkling the solemnity vanished and I was surrounded by a chattering group.

"Just a week, Fader; and Fader Letheby, Fader, he tould us of a place where they do be going to work in the morning, Fader, and dey all saying de Rosary togeder, Fader; and den, Fader, we do be saying to ourselves, why shouldn't we, Fader, say de Rosary coming to school, de same as dese Germans, Fader?"

"That's excellent," I said, running my eyes over the excited group; "and have you all got beads?"

"I have, Fader," said one of the coryphaei, "and de oders do be saying it on their fingers."

"I must get beads for every one of you," I said; "and to commence, here, Anstie, is my own."

I gave a little brown-eyed child my own mother-of-pearl beads, mounted in silver, and was glad I had it to give. The children moved away, murmuring the Rosary as before.

Now, here clearly was an innovation. Wasn't this intolerable? Who ever heard the like? Where would all this stop? Why, the parish is already going to the dogs! He has played right into my hands. Yes? Stop the Rosary? Prevent the little children from singing the praises of their Mother and Queen? I thought I saw the face of the Queen-Mother looking at me from the skies; and I heard a voice saying, prophetically: "*Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ultorem.*" Clearly, the fates are against me.

"Father Letheby was not at home, but would be back presently. Would I take a chair and wait for a few moments?"

I sat down in a comfortable arm-chair lined with the soft rug that first elicited my housekeeper's admiration. I looked around. Books were strewn here and there, but there was no slovenliness or untidiness; and, ha! there were the first signs of work on the white sheets of manuscript paper. I wonder what is he writing about. It is not quite honorable, but as I am on the warpath, perhaps I could get here a pretext for scalping him. Notes!

November 1. Dipped into several numbers of *Cornhill Magazine*. Specially pleased with an article on "Wordsworth's Ethics," in the August number, 1876.

November 2. Read over Sir J. Taylor's poems, principally "Philip van Artevelde," "Isaac Comnenus," "Edwin the Fair," the "Eve of the Conquest."

Comnenus.—Not much the doubt

Comnenus would stand well with times to come,
Were there the hand to write his threnody,
Yet is he in sad truth a faulty man.

But be it said he had this honesty

That, undesirous of a false renown,
 He ever wished to pass for what he was,
 One that swerved much, and oft, but being still
 Deliberately bent upon the right,
 Had kept it in the main; one that much loved
 Whate'er in man is worthy high respect,
 And in his soul devoutly did aspire
 To be it all: yet felt from time to time
 The littleness that clings to what is human,
 And suffered from the shame of having felt it.

"Humph! This is advanced," I thought. "I wonder does he feel like Comnenus? It is a noble portrait, and well worthy imitation."

Just then he came in. After the usual greetings he exclaimed, in a tone of high delight:

"Look here, Father, here's a delicious tit-bit. Confess you never read such a piece of sublime self-conceit before."

He took up a review that was lying open on the desk, and read this:

As for claims, these are my opinions. If Lord Liverpool takes simply the claims of the scholar, Copleston's are fully equal to mine. So, too, in general knowledge, the world would give it in favor of him. If Lord Liverpool looks to professional merits, mine are to Copleston's as *the Andes to a molehill*. There is no comparison between us; Copleston is no theologian; I am. If, again, Lord Liverpool looks to weight and influence in the University, I will give Copleston a month's start and beat him easily in any question that comes before us. As to popularity in the appointment, mine will be popular through the whole profession; Copleston's the contrary. . . . I thought, as I tell you, honestly, I should be able to make myself a bishop in due time. . . . I will conclude by telling you my own real wishes about myself. My anxious desire is to make myself a great divine, and to be accounted the best in England. My second wish is to become the founder of a school of theology at Oxford. Now, no bishopric will enable me to do this but the See of Oxford. I have now told you my most secret thoughts. What I desire is, after a few years, to be sure of a retirement, with good provision in some easy bishopric, or Van Mildert deanery. I

want neither London nor Canterbury: they will never suit me. But I want money, because I am poor and have children; and I desire character, because I cannot live without it.

"Isn't that simply delicious?" said Father Letheby, laying down the review, and challenging my admiration.

"Poor fellow," I could not help saying; "the last little bit of pathos about his children gilds the wretched picture. Who was he?"

"No less a person than Dr. Lloyd, Regius Professor of Divinity in Oxford, and *the* originator of the Tractarian Movement. But can you conceive a Catholic priest writing such a letter?"

"No," I replied slowly, "I cannot. But I can conceive a Catholic priest thinking it. I am not so much unlike the rest of mankind; and I remember when I came out on the mission, and had time to look around me, like a chicken just out of its shell, two things gave me a shock of intense surprise. First, I could not conceive how the Catholic Church had got on for eighteen hundred years without my coöperation and ability; and, secondly, I could not understand what fatuity possessed the bishop to appoint as his vicar-general a feeble old man of seventy, who preached with hesitation, and, it was whispered, believed the world was flat, and that people were only joking when they spoke of it as a globe; and pass over such a paragon of perfection, an epitome of all the talents, like myself. It took me many years to recover from that surprise; and, alas! a little trace of it lingers yet. Believe me, my dear young friend, a good many of us are as alien in spirit to the *Imitation* as Dr. Lloyd, but we must not say it."

"By Jove!" he said, "I thought there was but one other Dr. Lloyd in the world, and that was Father James ——," mentioning the name of my morning visitor.

It was the first chink I had seen in the armor of my young Goliath, and I put in my rapier.

"You are not very busy?" I said.

"No, Father," he replied, surprised.

"Would you have time to listen to a little story?"

"Certainly," he said, settling back in his chair, his head on his hands.

"Well," I said slowly, "in the first years of my mission I had a fellow-curate, a good many years younger than myself. I, consequently, looked down on him, especially as he was slightly pompous in his manner and too much addicted to Latin and French quotations. In fact, he looked quite a hollow fellow, and apparently a selfish and self-contented one. I changed my opinion later on. He was particularly fond of horses, though he never rode. He was a kind of specialist in horseflesh. His opinion was regarded as infallible. He never kept any but the highest breed of animal. He had a particularly handsome little mare, which he called 'Winnie,' because he thought he saw in her some intelligence, like what he read of in the famous mare of a famous Robin Hood. She knew him, and followed him like a dog. He allowed no one to feed her, or even to groom her, but himself. He never touched her with a whip. He simply spoke to her, or whistled, and she did all he desired. He had refused one hundred and fifty pounds for her at a southern fair a few days before the occurrence which I am about to relate. One day he had been at conference, or rather we were both there, for he drove me to the conference and back. It was thirteen miles going and the same returning. The little mare came back somewhat fagged. He was no light-weight, nor was I.

"'I shall not drive her there again,' he said; 'I'll get an old hack for these journeys.'

"Before he sat down to dinner he fed and groomed her and threw her rug over her for the night. She whinnied with pleasure at reaching her own stable. Just as he sat down to dinner a sick-call was announced. It was declared 'urgent.' After a while you won't be too much alarmed at these 'urgent' calls, for they generally mean but little; but on this occasion a short note was put into the priest's hand. It was from the doctor. It ran: 'Come as quickly as possible. It is a most critical case.'

"There was no choice there.

"'Have you brought a horse?' the priest cried.

"'No, your reverence,' said the messenger. 'I crossed down the mountain by the goat-path. There was no time.'

"The priest went straight to the stable and unlocked it. The mare whinnied, for she knew his footstep. He flashed the light upon her as she turned her big eyes towards him.

"'Come, little woman,' he said, 'we must be on the road again.'

"She understood him, and moaned.

"He led her out and put her to his trap. Then, without a word, he gave her the rein, and they pushed on in the darkness. The road for five miles was as level as that table, and she went rapidly forward. Then a steep hill rose before them for about two miles, and he relaxed a little, not wishing to drive her against the hill. Just then, on the brow he saw lights flashing and waving to and fro in the night. He knew the significance of it, and shook out the reins. The poor little animal was so tired she could not breast the hill. He urged her forward. She refused. Then, for the first time in his life, he took out his whip. He did not strike her, and to this day he thanks God for it. But he merely shook it over her head. Stung by the indignity, she drew herself together and sprang against the hill. She went up and up, like a deer, whilst the trap jolted and swung from side to side. Just as they reached the crest of the hill and heard the shouts: 'Hurry, your reverence, you'll never overtake her,' the little mare plunged forward and fell heavily. The priest was flung against a boulder and struck insensible. When he came to, the first word he heard was: 'She's dead, I fear, your reverence.' 'Who?' said the priest; 'the woman?' 'No, your reverence, but the mare!' 'Thank God,' said the priest; and he meant it. Dazed, stupefied, bleeding, he stumbled across rocks of red sandstone, heather, gorse; he slipped over some rude stepping-stones that crossed a mountain torrent; and, at last, made his way to the rude cabin in the rough gorges of the mountain. The doctor was washing his instruments as the priest entered.

"'It's all right, Father James,' he said cheerily. 'The neatest case I ever had. But it was touch and go. Hello! you're bleeding on the temple. What's up?'

"'Oh, nothing,' said the priest. 'The mare stumbled and threw me. I may go in?'

"‘Certainly,’ said the doctor; ‘but just allow me to wash that ugly wound.’

"‘Wound? ’Tis only a scratch.’

"The priest went in and went through his ordinary ministrations. Then he came out, and still dazed and not knowing what to think, he stumbled back to the crest of the mountain road. There were men grouped around the fallen animal and the broken trap. They made way for him. He knelt down by the poor beast and rubbed her ears, as he was in the habit of doing, and whispered, ‘Winnie!’ The poor animal opened her eyes full upon him, then trembled convulsively, and died.

"‘You will bury her, boys,’ said the priest, ‘over there under that cairn of stones, and bring me down the trap and harness in the morning.’

"What his feelings were, as he walked home, I leave you to realize. We did not hear of it for some days; but that ‘Thank God’ changed all my opinions of him. I looked up to him ever since, and see under all his pomposity and dignity a good deal of the grit that makes a man a hero or a saint."

"I retract my remark unreservedly," said my curate; "it was unjust and unfair. It is curious that I have never yet made an unkind remark but I met with prompt punishment."

"You may not be a great theologian nor a deep thinker," said I, "but no man ever uttered a more profound saying. God may ignore our petty rebellions against Himself; but when we, little mites, sit in contemptuous judgment on one another, He cannot keep His hands from us! And so, *festina lente! festina lente!* It is wholesome advice, given in many languages."

"Is the accent on the *festina* or the *lente*, Father?" he said demurely.

I looked at him.

"Because," he said, "I have been doing things lately that sometimes seem inopportune—that concert, for example, and—"

"They are all right," I said, "but *lente! lente!*!"

"And that little interview with the chapel-woman,—I felt I could have done better—?"

"It is all right," I repeated, "but *lente ! lente ! !*"

"And I think we must stop those little children from saying the Rosary—"

This time I looked at him quite steadily. He was imperturbable and sphinx-like.

"Good evening," I said. "Come up after dinner and let us have a chat about that line in the 'Odes' we were speaking about."

I went homewards slowly, and, as I went, the thought would obtrude itself—how far I had recovered my lost authority, and succeeded in satisfying that insatiable monster called Public Opinion. For my curate had been reading for me a story, by some American author, in which the narrative ended in a problem whether a lady or a tiger would emerge from a cage under certain circumstances—and hence, a conundrum was puzzling the world—the tiger or the lady—which? And my conundrum was: Had I lectured my curate, or had my curate lectured me? I am trying to solve the problem to this day.



Analecta.

LETTER OF OUR HOLY FATHER BY DIVINE PROVIDENCE POPE LEO XIII., TO THE BISHOPS OF SCOTLAND.

[AUTHORIZED ENGLISH VERSION.]

TO OUR VENERABLE BRETHREN
THE ARCHBISHOPS AND BISHOPS OF SCOTLAND.

LEO XIII.

Venerable Brethren, Health and Apostolic Blessing.

The ardent charity which renders Us solicitous of our separated brethren, in no wise permits Us to cease from striving to bring back to the embrace of the Good Shepherd those whom manifold error causes to stand aloof from the one Fold of Christ. Day after day We deplore more deeply the unhappy lot of those who are deprived of the fulness of the Christian Faith. Wherefore moved by the sense of the responsibility which Our most sacred office entails, and by the spirit and grace of the most loving Saviour of men, whom We unworthily represent, We are constantly imploring them to

agree at last to restore together with Us the communion of the one and the same faith. A momentous work, and of all human works the most difficult to be accomplished; one which God's almighty power alone can effect. But for this very reason We do not lose heart, nor are We deterred from Our purpose by the magnitude of the difficulties which cannot be overcome by human power alone. "We preach Christ crucified . . . and the weakness of God is stronger than men" (1 Cor. i, 23-25). In the midst of so many errors and of so many evils with which We are afflicted or threatened, We continue to point out whence salvation should be sought, exhorting and admonishing all nations to lift up "their eyes to the mountains whence help shall come" (Ps. cxx.). For indeed that which Isaias spoke in prophecy has been fulfilled, and the Church of God stands forth so conspicuously by its Divine origin and authority that it can be distinguished by all beholders: "And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and shall be exalted above the hills" (Is. ii, 2).

SCOTLAND'S RESTORED HIERARCHY.

Scotland, so dear to the Holy See, and in a special manner to Us, has its place in Our care and solicitude. We love to recall the fact that over twenty years ago the first act of Our Apostolic Ministry was performed in favor of Scotland, for on the second day of Our Pontificate we gave back to the Scottish people their Ecclesiastical Hierarchy. From that day forward, with your efficient coöperation, Venerable Brethren, and that of your clergy, We have constantly sought to promote the welfare of your nation, which is naturally inclined to embrace the truth. And now that We are so far advanced in years that the end cannot be delayed much longer, We have thought it meet to address you, Venerable Brethren, and thus give your nation a further proof of Our Apostolic affection.

THE CATHOLIC ANCESTRY OF SCOTLAND.

The terrible storm which swept over the Church in the sixteenth century, deprived the vast majority of the Scottish people,

as well as many other peoples of Europe, of that Catholic Faith which they had gloriously held for over one thousand years. It is most pleasing to Us to revert to the great achievements of your forefathers on behalf of Catholicism, and also to allude to some of those, and they are many, to whose virtue and illustrious deeds Scotland owes so much of her renown. Surely your fellow-countrymen will not take it ill that We should again remind them of what they owe to the Catholic Church and to the Apostolic See. We speak of what you already know. As your ancient Annals relate, St. Ninian, a countryman of yours, was so inflamed with the desire of greater spiritual progress by the reading of Holy Writ, that he exclaimed: "I shall rise and go over sea and land, seeking that truth which my soul loveth. But is so much trouble needful? Was it not said to Peter: 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it?' Therefore, in the faith of Peter there is nothing wanting, nothing obscure, nothing imperfect, nothing against which evil doctrines and pernicious views can prevail, after the manner of the gates of hell. And where is the faith of Peter, but in the See of Peter? Thither, thither I must repair, that going forth from my country, from my kindred, and from my father's house, I may see in the land of the Vision the will of the Lord and be protected by His Temple." (*Ex Hist. Vitae S. Niniani a S. Aelredo Ab. cons.*) Hence, full of reverence he hastened to Rome, and when at the Tomb of the Apostles he had imbibed in abundance Catholic truth at its very source and fountainhead, by command of the Supreme Pontiff he returned home, preached the true Roman faith to his fellow-countrymen, and founded the Church of Galloway about two hundred years before St. Augustine landed in England. This was the faith of St. Columba; this was the faith kept so religiously and preached so zealously by the monks of old, whose chief centre, Iona, was rendered famous by their eminent virtues. Need We mention Queen Margaret, a light and ornament not only of Scotland, but of the whole of Christendom, who, though she occupied the most exalted position in point of worldly dignity,

sought only in her whole life things eternal and divine, and thus spread throughout the Church the fame of her virtues? There can be no doubt she owed this her eminent sanctity to the influence and guidance of the Catholic Faith. And did not the power and constancy of the Catholic Faith give to Wallace and Bruce, the two great heroes of your race, their indomitable courage in defence of their country? We say nothing of the immense number of those who achieved so much for the commonwealth, and who belong to that progeny which the Catholic Church has never ceased to bring forth. We say nothing of the advantages which your nation has derived from her influence. It is undeniable that it was through her wisdom and authority that those famous seats of learning were opened at St. Andrews, Glasgow, and Aberdeen, and that your judicial system was drawn up and adopted. Hence We can well understand why Scotland has been honored by the title of "Special Daughter of the Holy See."

SIGNS OF REVIVAL.

But since then a great change has come to pass, the ancient faith having been extinguished in the minds of the vast majority of your countrymen. Are We to suppose that it will never be restored? There are indeed some signs which lead Us to hope that, by the grace of God a brighter religious future awaits the Scotch people. We see that Catholics are more liberally and kindly dealt with as time goes on, that Catholic doctrines are no longer publicly held up to scorn, as perhaps was formerly the case, but on the contrary are favorably considered by many, and accepted by not a few. We also perceive that false views and opinions, which effectively prevent the perception of truth, are gradually disappearing. May the search after truth spread more, for there is no doubt that an accurate knowledge of the Catholic Religion, drawn from its own, and not from extraneous, sources, will clear away many prejudices.

SCOTTISH REVERENCE FOR THE SCRIPTURES.

Great praise is due to the Scottish nation as a whole, that they have always shown reverence and love for the Inspired Writings. They cannot therefore be unwilling to listen to a few words which in Our affection We would address to them on this subject with a view to their eternal welfare; since We find that in revering the Sacred Scriptures, they are in agreement with the Catholic Church. Why then should this not be the starting-point for a return to unity? We beg them to remember that they have the Books of the Old Covenant and of the New from the Catholic Church and from the Catholic Church alone. If these Inspired Writings have passed unscathed through the many and dangerous vicissitudes of centuries, such a blessing is to be attributed to her never-failing vigilance and unceasing care. History attests that in the early ages of the Church the integrity of the Scriptures was preserved by the ever-memorable efforts of the Third Synod of Carthage and of Innocent I., the Roman Pontiff. At a later time no less watchfulness was shown, as we know, by Eugenius IV. and by the Council of Trent. We Ourselves, not unmindful of the necessities of the present day, published a short while ago an Encyclical Letter in which We gravely addressed the Bishops of the Catholic world and diligently admonished them as to the means to be adopted in order to safeguard the integrity and the Divine authority of the Sacred Writings. For, owing to the restlessness of modern thought, there are many whom the inordinate desire of superciliously inquiring into everything, and contempt for antiquity, pervert to such a degree, that they either refuse all authority to Holy Writ, or at least seriously curtail and minimize it. These men, puffed up by an exaggerated estimate of their own knowledge, and having an overweening trust in their own judgment, fail to perceive how rash and monstrous it is to try to measure the works of God by our own puny intelligence; nor do they sufficiently heed St. Augustine's warning: "Honor God's Scripture, honor God's Word though not understood, reverently wait in order to understand" (in Ps.

146, n. 12). "Those who study the Venerable Scriptures ought to be admonished . . . that they must pray in order to comprehend." (Doct. Chr. lib. iii., c. 37, n. 56.) "Lest anything unknown be rashly asserted as known . . . let nothing be rashly asserted, but all things cautiously and modestly examined" (in Gen. Op. Imp.).

NECESSITY OF AN AUTHORIZED INTERPRETER.

But as the Church was to last to the end of time, something more was required besides the bestowal of the Sacred Scriptures. It was obviously necessary that the Divine Founder should take every precaution, lest the treasure of heavenly-given truths, possessed by the Church, should ever be destroyed, which would assuredly have happened, had He left those doctrines to each one's private judgment. It stands to reason, therefore, that a living, perpetual "magisterium" was necessary in the Church from the beginning, which, by the command of Christ Himself, should besides teaching other wholesome doctrines, give an authoritative explanation of Holy Writ, and which being directed and safeguarded by Christ Himself, could by no means commit itself to erroneous teaching. God has provided for these needs most wisely and effectively through His only-begotten Son Jesus Christ, who placed the true sense of the Scriptures in safety, when He laid upon His Apostles as His primary and most momentous injunction, not to devote themselves to writing, nor to spreading the volumes of the Old Testament indiscriminately and unguardedly among the multitude, but to teach all nations with the living voice, and to lead them by speech to the knowledge and profession of His heavenly doctrine: "Going into the whole world, preach the Gospel to every creature" (Mark xvi, 15). But the supreme teaching authority was committed to one, on whom, as on its foundation, the Church must rest. For Christ, when He gave the keys to Peter, gave him at the same time the power to govern those who were charged with the "ministry of the word:" "Confirm thy Brethren" (Luke xxii, 32). And since the faithful must learn from the "magisterium" of the Church whatever pertains to the salvation of

their souls, it follows that they must also learn from it the true meaning of Scripture.

OTHERWISE UNION OF RELIGIOUS SENTIMENT IMPOSSIBLE.

It is easy to perceive how unsafe, how inadequate, and how useless is the method propounded by those who think that the only way to interpret Scripture is by the help of Scripture itself. For on that principle the ultimate law of interpretation would rest with the individual judgment. But, as We have already stated, each one will undertake the reading of Scripture with entirely different feelings, views, and prepossessions, and will interpret God's written Word accordingly. The result will be that those divergent interpretations will necessarily produce discussions and disputes, and thus turn what was intended as a source of union and peace into a source of contention and strife.

The truth of what We have just stated is proven by what has actually taken place, since, of all the sects, deprived as they are of the Catholic Faith and disagreeing among themselves on religious matters, each one claims that its own teaching and practices are in accord with Holy Writ. There is no gift of God so sacred, that man cannot abuse it to his own detriment; since, according to the stern warning of Blessed Peter, "the unlearned and unstable wrest" the very Scriptures "to their own destruction" (2 Peter iii, 16). Hence Irenaeus, who lived shortly after the Apostolic age, and who is a faithful interpreter of Apostolic doctrine, always taught that a knowledge of the truth could only be had from the living voice of the Church: "Where the Church is, there is the Spirit of God, and where the spirit of God is found, there is the Church and all grace, and the Spirit is truth"—(Adv. Haer. lib. iii.). "Where, therefore, the gifts of God are placed, it is necessary to learn the truth from those who have in the Church the Apostolic Succession"—(Adv. Haer. lib. iv.). And if Catholics, who may differ on all other matters, are found united in marvellous concord in the faith, there can be no doubt that this is chiefly owing to the authority and power of the "magisterium."

We know that many of the Scottish people, who do not agree with us in faith, sincerely love the name of Christ, and strive to ascertain His doctrine and to imitate His most holy example. But how can they obtain what they are striving for, if they do not allow themselves to be taught heavenly things in the way prescribed by Jesus Christ Himself; if they do not give heed to the Church whose precepts they are commanded to obey by the Author of faith as if they were His own: "He who heareth you heareth me; he who despiseth you despiseth me;" if they do not seek the nourishment of their souls, and the sustenance of all virtue, from him whom the Supreme Pastor of souls made his vicegerent, to whom He confided the care of the universal Church? In the meantime We are resolved not to fail in doing our share, and especially to be constant in fervent prayer, that God may move their minds to what is good, and vouchsafe to impart to them the most powerful impulses of His grace. May the Divine clemency, thus earnestly implored by Us, grant to the Church that supreme consolation of speedily embracing the whole Scottish people, restored to the faith of their forefathers "in spirit and in truth."

THE LEGACY OF CHRIST—THE HOLY SACRIFICE—FORGOTTEN.

What incalculable blessings would not accrue to them, if they were once more united to us? Perfect and absolute truth would everywhere shine forth, together with the inestimable gifts which were forfeited by separation. There is one amongst all others, the loss of which is more deplorable than words can express; We allude to the most holy Sacrifice, in which Jesus Christ, both Priest and Victim, daily offers Himself to His Father, through the ministry of His priests on earth. By virtue of this Sacrifice the infinite merits of Christ, gained by His Precious Blood shed once upon the Cross for the salvation of men, are applied to our souls. This belief prevailed among the Scottish people in St. Columba's day and in subsequent ages, when your grand and majestic cathedrals were raised throughout the land, which still testify to the art and piety of your ancestors.

THIS THE ESSENTIAL BOND.

Now the very essence of Religion implies Sacrifice. For the perfection of Divine Worship is found in the submissive and reverent acknowledgment that God is the Supreme Lord of all things, by whose power we and all our belongings exist. This constitutes the very nature of Sacrifice, which, on this account, is emphatically called a "thing Divine." If Sacrifices are abolished, Religion can neither exist nor be conceived. The Evangelical Law is not inferior, but superior to the Old Law. It brings to perfection what the Old Law had merely begun. But the Sacrifice of the Cross was prefigured by the sacrifices of the Old Covenant long before the Birth of Jesus Christ; and after His Ascension, the same Sacrifice is continued by the Eucharistic Sacrifice. They greatly err, therefore, who reject this doctrine, as if it diminished the reality and efficacy of the Sacrifice which Christ offered on the Cross. He "was offered once to exhaust the sins of many"—(Heb. ix, 28). That atonement for the sins of men was absolutely complete: nor is there any other atonement besides that of the Cross in the Eucharistic Sacrifice. As Religion must ever be accompanied by a sacrificial rite, it was the Divine counsel of the Redeemer that the Sacrifice of the Cross should be perpetuated. This perpetuity is in the most Holy Eucharist, which is not an empty similitude or a mere commemoration, but the very Sacrifice itself under a different appearance, and therefore the whole power of impetration and expiation in the Sacrifice flows from the death of Christ: "For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles" (Mal. i, 2).

EXHORTATION TO MUTUAL COOPERATION.

It remains for Us now to address the Catholics in a more special manner, and We do so in order that they should cooperate with Us in realizing what We have at heart. Christian charity bids each one labor, according to his opportuni-

ties, for the salvation of his fellow-men. We therefore call upon them first of all constantly to offer prayers and supplications to God, who alone can give the necessary light to the minds of men, and dispose their wills as He pleases. And furthermore, as example is most powerful, let them show themselves worthy of the truth which through Divine mercy they possess, and let them recommend the faith which they hold by edifying and stainless lives. "So let your light shine before men, that they may see your good works" (Matth. v, 16). Let them at the same time distinguish themselves by the practice of virtue in public life, so that it should be more and more clearly shown that Catholicism cannot be said without calumny, to run counter to the interests of the State; but that, on the contrary, nothing else contributes so much to the honorable and successful discharge of social duties.

IN THE WORK OF EDUCATION.

It is likewise of vital importance to defend most strenuously, to establish more firmly, and to surround with every safeguard, the Catholic education of youth. We are not unmindful of the fact that in Scotland thoroughly efficient schools exist, in which the best method of teaching is to be found. But every effort must be put forth, and every sacrifice must be made, so that Catholic schools should be second to none in point of efficiency. We must not allow our youth to be inferior to others in literary attainments, or in learning, which the Christian faith demands as its honorable accompaniments with a view to its defence and adornment. The love of Religion and country requires that whatever institutions Catholics already possess for the purposes of primary, intermediate, or higher education, should, by the due and proportionate coöperation of all, be consolidated and extended.

ESPECIALLY OF THE CLERGY.

Justice similarly demands that the education and training of the clergy should be most zealously promoted, as they cannot now-a-days occupy worthily and usefully their position, unless they have the prestige of wide erudition and solid

learning. In this connection, We can find no institution more worthy of being recommended than Blairs College. An excellent and noble work, begun with exceptional zeal and generosity by one devoted Catholic, this institution should not be allowed to decline and disappear by neglect, but should be sustained by a similar charity, and completed as soon as possible. This will be tantamount to making provision that for nearly the whole of Scotland, priests will be trained and educated according to the needs of the present time.

CONCLUDING BLESSING.

All these things, Venerable Brethren, which Our affection for the Scottish people has suggested to Us, We commend to your thoughtfulness and charity. Continue to exercise that zeal of which you have given Us such abundant proof, so that everything may be effected which may conduce to the realization of what we have in view. The matter in hand is extremely difficult, and one the accomplishment of which, as We have repeatedly stated, surpasses all human efforts; but it is most holy and desirable, and in perfect harmony with the counsels of Divine Goodness. Wherefore, We are not so much deterred by the difficulties, as We are encouraged by the conviction that the Divine help will not fail, if you devote yourselves to the fulfilment of these Our wishes and behests.

As a pledge of Divine grace, and as a token of Our fatherly affection, We lovingly impart to you, in the Lord, Venerable Brethren, to your clergy and people Our Apostolic Blessing.

Given at St. Peter's, Rome, the 25th day of July, in the year 1898, and the twenty-first of Our Pontificate.

LEO XIII., POPE.

E S. CONGREGATIONE STUDIORUM.

EPISTOLA EMINENTISSIMI CARDINALIS PRAEFECTI S. CONGREGATIONIS STUDIORUM AD PRAESULES HISPANOS, IN
QUORUM DIOECESIBUS ERECTA NOVITER
SUNT PONTIFICIA INSTITUTA.

Eminentissime ac Reverendissime Domine :

Quum jam favente Deo, haud levibus superatis difficultatibus et nullis omissis curis et studiis, per hanc Sacram Studiorum Congregationem decem jam sint erecta Pontificia Instituta, juxta diversas Hispaniae regiones, mei muneris est, antequam novi scholaris anni sub statutorum regimine instaurentur cursus, nonnulla ex Summi Pontificis mandato, Amplitudini Tuae communicare, ut clarius Sacrae Congregationis mens innotescat, et nobilissimi plenius attingantur fines, quos eadem Sanctitas Sua Sibi proposuit in ipsis erigendis Institutis.

I. Mox adveniente mense octobri ad normam Instructionis sub die 30 junii 1896 ab hac sacra Studiorum Congregatione datae, antiqua cessat studiorum ratio penes Instituta, Auctoritate Pontificia erecta, ac in suum transeunt plenum vigorem Statuta ab eadem Sacra Congregatione pro singulis Institutis approbata una cum recenti studiorum ratione in eisdem Statutis praescripta.

Firma Summi Pontificis voluntas est ut pro Theologia "Dogmatico-scholastica" *Summa Divi Thomae* ceu textus adhibeatur: pro Theologia vero Dogmatico-positiva illi praeferri debeant magnae notae auctores, qui Bellarmini more quaestiones ampla ac profunda ratione pertractent.

Hinc vetantur omnino compendia vel summulae theologiae, prouti Instituta decet more universitario erecta.

Plena item et ampla commendatur Sacrae Scripturae expositio, ita ut Professores super recentioribus melioris notae auctoribus (ex. gr. *Patrizi*, *Cornely* et *Vigouroux*) in duas partes studium Sacrae Scripturae dividant: 1. SS. Bibliorum amplectatur Criticam Hermeneuticam et Exegesim; 2. Introductionem ad universam Scripturam ac de nonnullis S. Scripturae libris commentaria.

Pro *Juris Canonici* facultate compendia item vetantur: sed jus

canonicum *in ipsis fontibus ample est exponendum*, hoc est in *Decretalium libris* et subsequentibus Constitutionibus vel Conciliorum Decretis, quin praetermittantur praecipuae juris civilis quaestiones, alumni pro opportunitate exponendae: hinc valde commendandum ut alumni secundi et tertii anni, quum ipsis tempus non desit, imo satis suppetat, praeter duas per diem praelectiones textus canonici alterna bis saltem in hebdomada habeatur lectio de jure romano ac patrio, et de historia et de philosophia juris.

Quod Philosophiam Scholasticam respicit, melioris notae auctores exponendi sunt, qui scholasticorum systemata et doctrinas D. Thomae proprius sequantur ac plene philosophicas quaestiones exponant. Hinc saltem semel in hebdomada a Professoribus lectio fiat super *Summa Philosophica* vel super *Quaestionibus Disputatis Angelici Doctoris*. Solida est etiam alumni comparanda institutio in affinibus disciplinis Philosophiae rationalis, cui potiores partes, ut clericos decet, dari debent.

II. Prae oculis interim habeant Institutorum Moderatores et Magistri, praescriptam studiorum rationem ita cum privilegio conferendi gradus intime connecti, ut nisi fideliter servetur et amussim in executionem deducatur, una cum omnibus quae in Statutis praescribuntur, privilegium ipsum, ut patet, suspensum censeatur, gradusque collati prorsus nulli sint habendi.

III. Dispositiones, quas hucusque Sacra Congregatio concessit clericis, qui penes Instituta studia non compleverint, novo adveniente scholari anno cessabunt omnino, ita ut biennii lex pluries ab hac Studiorum Congregatione decreta et a Summo Pontifice semper confirmata, nedum pro Hispania, sed pro Catholicis omnibus Universitatibus per orbem erectis, strictim servanda sit, rarissimis et extraordinariis, exceptis casibus, in quibus a Sacra Congregatione tantum dabitur dispensatio.

Verum hac prima erectionis periodo transitoria, hoc est a mense octobri hujus labentis anni 1897 usque ad totum mensem septembris 1898, ne alumni eorumque familiis damnum afferatur, facultas fit Magnis Cancellariis eos ad examina pro licentia admittendi alumnos, qui S. Theologiae cursus in omnibus Hispaniae Seminariis rite expleverint. S. Theologiae inquam tan-

tummodo, non vero Philosophiae vel Juris Canonici; in duabus enim istis disciplinis haud constat fuisse alumnos juxta antiquam studiorum rationem sufficienter instructos, prouti jure suspicari fas est in S. Theologia, cujus studio solidos septem annos eadem Studiorum ratio in Seminariis adhuc vicens praescribit.

IV. Pro gradibus in novem Pontificiis Institutis rite collatis, reciproca et mutua admittenda est validitas et recognitio, ita ut gradus in uno adepti, ab aliis validi habendi sint Institutis.

Quin immo firma voluntas Summi Pontificis est, a qua nullo modo recedendum esse mandavit, ut gradus quos heic Romae vel alibi penes Catholicas Universitates vel Pontificia Instituta clerici hispani adepti fuerint, omnino validi in Hispania censendi sint, quin nova ad effectus canonicos egeant revalidatione vel confirmatione, nec ad eorum validitatem novae sint expensae vel taxae exigendae.

Hujusmodi gradus revalidandi abusum, quem in nonnullis Seminariis, vulgo dictis Centralibus, inventum fuisse refertur, Sanctitas Sua omnino reprobatur et damnatur, pro alumniis praesertim qui in spem Ecclesiae heic Romae succrescunt penes Hispanicum Collegium, cui in ipsis initiis mortale vulnus inferetur ab iis, quorum potissimum curis, studiis et expensis Collegium ipsum, juvenibus ingenio, diligentia et pietate praestantibus florescere in dies sub ipsius S. Pontificis auspiciis, vehementer Urbs tota laetatur.

V. Mens hujus Sacrae Congregationis est, ut nova Pontificia Instituta non opus tantum censenda sint Archidioecesium, in quibus erecta sunt, sed potius totius Provinciae ecclesiasticae et Dioecesium Suffraganeorum commune negotium et opus, in commodum nempe clericorum, quibus penes singulas diversas et inter se dissitas regiones centrum praesto est ad altiora studia excolenda. Hinc Sanctitas Sua Archiepiscopos et Episcopos enixe commendandos per Sacram hanc Congregationem voluit, ut in conventibus, qui pro negotiis dioecesanis exsolvendis quotannis habentur, negotium non praetermittantur praestantissimum studiorum: et ardens Pontificis votum est, ut, collatis inter se consiliis, Antistites curas omnes impendere satagent ad promovendum, opportunis provisionibus, Institutorum decus et incrementum.

Faxit Deus, et Immaculata Verbi Mater, nec non Patroni omnes, quibus Instituta dicata sunt, validis precibus hoc impetrent ab Ipso Sapientiae ac Veritatis Fonte, ut nempe quos consociata Archiepiscoporum actione haec Sacra Congregatio subivit et adhuc subitura est labores, felix coronet exitus, jactaque semina uberibus ac solidis cumulentur fructibus.

Hac firma nixus fiducia et spe peculiaris aestimationis meae sensus ex corde Amplitudini Tuae pandere pergratum habeo, cui omnia fausta et felicia adprecor a Domino.

Datum Romae die 15 septembris 1897.

F. Card. SATOLLI, *Praefectus*.

L. † S.

JOSEPHUS MAGNUS, *Secretarius*.

E S. R. UNIV. INQUISITIONE.

I.

BREVIS INTERRUPTIO IN PROLATIONE FORMAE NON OBSTAT
VALIDITATI ORDINATIONIS.

Beatissime Pater :

Cum sacerdos N. N. ad ordinem presbyteratus promoveretur, Episcopus ordinans formulam in porrectione instrumentorum paulum interrupit. Namque cum iam dixisset: *Accipe potestatem offerendi*, mox ad sacerdotem ministrantem conversus, formam interrupit interrogans: "Num adest aliquis defectus?" Et sacerdos ministrans respondit: "Non;" — porro statimque Episcopus perrexit: *sacrificium Deo missasque celebrandi, tam pro vivis, quam pro defunctis, in nomine Domini. R. Amen.* Idem vero sacerdos ad pedes Sanctitatis Vestrae provolutus, humiliter petit interrogatque pro sua quiete num haec interruptio valori ordinationis noceat, atque quid in hoc casu sit faciendum.

Fer. IV, die 20 Aprilis 1898.

In Congregatione Generali S. R. et U. Inquisitionis habita ab EE.mis et RR.mis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE.mi ac RR.mi Patres rescribendum mandarunt:

Ordinationem in casu fuisse validam; ideoque acquiescat.

Feria vero VI die 22 eiusdem mensis et anni, in solita audientia R. P. D. Adessori S. O. impertita, facta de his omnibus SS.mo D. N. Leoni Div. Prov. Pp. XIII relatione, SS.mus resolutionem EE.morum Patrum adprobavit.

I. C. MANCINI, S. R. et U. Inquis. Not.

II.

S. SEDES IMPOSTERUM CONCEDET QUASLIBET FACULTATES HABITUALES ORDINARIIS LOCORUM. QUINAM SINT?

Feria IV, die 20 Aprilis 1898.

Postquam per Decretum huius Supremae Sacrae Congregationis in Fer. IV die 24 Novembris 1897 declaratum fuit facultates omnes speciales habitualiter a S. Sede Episcopis aliisque locorum Ordinariis concessas non suspendi eorum morte vel cessatione a munere, sed ad successores Ordinarios extendi, ad formam Decreti S. Officii Fer. IV diei 20 Februarii 1888 pro dispensationibus matrimonialibus; propositum fuit eidem huic S. Congregationi dubium utrum expediat in posterum eliminare facultates *durante munere*, quae ut plurimum Vicariis Capitularibus conceduntur.

Porro in Congregatione Generali S. R. et U. Inquisitionis habita ab EE.mis et RR.mis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, praefato dubio diligenter expenso, praehabitoque RR. DD. Consultorum voto, iidem EE.mi ac RR.mi Patres rescribendum mandarunt:

Clausulam DURANTE MUNERE, esse supprimendam, et in ceteris standum formae Decreti iam lati die 20 Februarii 1888 num. 1.º et 2.º, at iuxta modum, idest:

“1. Facultates omnes habituales in posterum committendas “esse Ordinariis Locorum.

“2. Appellatione *Ordinariorum* venire Episcopos, Administratores seu Vicarios Apostolicos, Praelatos seu Praefectos “habentes iurisdictionem cum territorio separato, eorumque “Officiales seu Vicarios in spiritualibus generales, et sede vacante Vicarium Capitularem vel legitimum Administratorem.”

Subsequenti vero Feria IV, die 22 eiusdem mensis Aprilis 1898, in solita audientia R. P. D. Adessori impertita, facta de his omnibus SS.mo D. N. Leoni Div. Prov. Pp. XIII relatione, SS.mus resolutionem EE.morum Patrum adprobavit, contrariis non obstantibus quibuscumque.

I. C. MANCINI, S. R. et U. Inquis. Not.

III.

DUBIA QUOAD ACCELERATIONEM PARTUS.

Beatissime Pater:

Episcopus Sinaloen, ad pedes S. V. provolutus, humiliter petit resolutionem insequentium dubiorum:

1. Eritne licita partus acceleratio quoties ex mulieris arctitudine impossibilis evaderet foetus egressio suo naturali tempore?

2. Et si mulieris arctitudo talis sit, ut neque partus praematurus possibilis censeatur, licebitne abortum provocare aut caesaream suo tempore perficere operationem?

3. Estne licita laparatomia quando agitur de praegnatione extra-uterina, seu de ectopicis conceptibus?

Feria iv. die 4 Maii 1898, in Congregatione Generali habita ab EE.mis et RR.mis DD. Cardinalibus contra haereticam pravitatem Generalibus Inquisitoribus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE.mi ac RR.mi Patres rescribendum censuerunt:

Ad 1. Partus accelerationem per se illicitam non esse, dummodo perficiatur justis de causis et eo tempore ac modis, quibus ex ordinariis contingentibus matris et foetus vitae consulatur.

Ad 2. Quoad primam partem, *negative*, juxta decretum feria iv. 24 Julii 1895, de abortus illicite. Ad secundam vero quod spectat: nihil obstare quominus mulier de qua agitur, caesareae operationi suo tempore subjiciatur.

Ad 3. Necessitate cogente, licitam esse laparatomiam ad extrahendos e sinu matris ectopicos conceptus, dummodo et foetus et matris vitae, quantum fieri potest, serio et opportune provideatur.

In sequenti feria vi. die 6 ejusdem mensis et anni, in solita audientia R. P. D. Assessori S. O. impertita, facta de omnibus SS. D. N. Leoni Div. Prov. Papae XIII relatione, SS. mus responsiones EE. ac RR. Patrum approbavit.

I. *Can.* MANCINI, *S. R. et U. I. Not.*

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

Decretum. — Ordinis Praedicatorum.

PROBATUR INSTITUTUM SORORUM TERTII ORDINIS S. DOMINICI
A BEATA VIRGINE SS. ROSARII NUNCUPATUM,
DE DIOECESI RUTHENENSI.

Inde ab anno 1891 Sacra haec Congregatio Episcoporum et Regularium amplissimo laudis testimonio cohonestandum censuit Institutum Sororum Tertii Ordinis S. Dominici a Beata Virgine Sacratissimi Rosarii nuncupatum, quod septem et quadraginta ab hinc annis ortum duxit in Dioecesi Ruthenensi, opera et zelo Rev. Presbyteri Petri Gadalda, eiusque neptis Alexandrinae Conduché. Porro fructus sane uberes quos superna favente gratia, ad Dei gloriam ac animarum salutem iugiter tulere enunciatae Sorores, visi sunt multo uberiores post huiusmodi laudis testimonium ex benignitate S. Sedis impertitum. Institutum item haud modicum exinde accepit incrementum, et in praesentiarum enumerat Sorores fere tercentas, domusque possidet ad tres supra quadraginta sitas non solum in pluribus Galliarum Dioecesibus, sed etiam in Brasilia.

Cum autem nuper Moderatrix Generalis ac ceterae Sorores Generale Consilium constituentes humillime supplicaverint SSmo Dno Nostro Leoni PP. XIII ut benigne dignaretur ipsum Institutum eiusque Constitutiones Apostolica Auctoritate approbare, Ordinarii locorum in quibus praeaudatae Sorores commorantur, nec non alii praestantissimi viri, datis ultro literis, unanimiter et summopere earum preces commendare non dubitarunt.

Itaque Sanctitas Sua, re mature perpensa, attentisque praesertim commendatitiis litteris praefatorum Antistitum, in

Audientia habita ab infrascripto Cardinali S. Congregationis Episcoporum et Regularium Praefecto die 6 huius mensis, praelaudatum Institutum uti Congregationem votorum simplicium sub regimine Moderatricis Generalis, salva Ordinariorum iurisdictione, ad formam SS. Canonum et Apostolicarum Constitutionum approbavit et confirmavit, prout praesentis Decreti tenore approbat et confirmat, dilata ad opportunius tempus approbatione Constitutionum, circa quas interim nonnullas animadversiones communicari mandavit.

Datum Romae ex Secretaria S. Congregationis Episcoporum et Regularium die 18 decembris 1897.

S. Card. VANNUTELLI, *Praef.*

A. TROMBETTA, *Secr.*

E SACRA CONGREGATIONE RITUUM.

Addenda—ad Martyrologium Romanum.

Die 7 Septembris.

(SEPTIMO IDUS SEPTEMBRIS.)

Nonantulae, in Aemilia, S. Hadriani Papae III, studio conciliandi Ecclesiae Romanae Orientales insignis. Sanctissime obiit Spini Lamberti ac miraculis claruit.

Die 16 Octobris.

(DECIMO SEPTIMO CALENDAS NOVEMBRIS.)

Cassini, B. Victoris Papae III, qui Gregorii VII successor, Apostolicam Sedem novo splendore collustravit, insignem de Saracenis triumphum divina ope consecutus. Cultum ab immemorabili tempore eidem exhibitum Leo XIII P. M. ratum habuit et confirmavit.

Die 8 Iulii.

(OCTAVO IDUS IULII.)

Romae, B. Eugenii Papae III, qui postquam Coenobium Ss. Vincentii et Anastasii ad Aquas Salvias magna sanctimoniae ac prudentiae laude rexisset, Pontifex Maximus renun-

tatus, Ecclesiam universam sanctissime gubernavit. Pius IX P. M. cultum ei exhibitum ratum habuit et confirmavit.

Die 19 Augusti.

(QUARTODECIMO CALENDAS SEPTEMBRIS.)

Romae, B. Urbani Papae II, qui Sancti Gregorii VII vestigia sequutus, doctrinae et religionis studio enituit, et fideles cruce signatos ad Sacra Palaestinae loca ab infidelium potestate redimenda excitavit. Cultum ab immemorabili tempore eidem exhibitum Leo XIII P. M. ratum habuit et confirmavit.

Die 22 Iunii.

(DECIMO CALENDAS IULII.)

Romae, B. Innocentii Papae V, qui ad tuendam Ecclesiae libertatem et Christianorum concordiam suavi prudentia adlaboravit. Cultum ei exhibitum Leo XIII P. M. ratum habuit et confirmavit.

Die 19 Decembris.

(QUARTODECIMO CALENDAS IANUARIII.)

Avenione, B. Urbani Papae V, qui, sede Apostolica Romae restituta, Graecorum cum Latinis coniunctione perfecta, infidelibus coërcitis, de Ecclesia optime meritus est. Eius cultum pervetustum Pius IX P. M. ratum habuit et confirmavit.

Decretum—Orbis.

Instantibus Rmis PP. Hildebrando de Hemptinne, Abbate Primate Ordinis S. Benedicti, Sebastiano Wyart, Abbate Septem Fontium, Generali Ordinis Cisterciensium Reformatorum, et Andrea Frühwirth, Magistro Generali Ordinis Praedicatorum, Sanctissimus Dominus noster Leo Papa XIII, ex Sacrorum Rituum Congregationis consulto, et referente infrascripto Cardinali Praefecto Elogia Summorum Pontificum S. Hadriani III, et Beatorum Victoris III, Eugenii III, Urbani II, Innocentii V, et Urbani V, ab ipsa sacra Congregatione revisa et correctâ, prout in superiori extant exemplari, probavit atque

ea in Martyrologio Romano inseri, de speciali gratia, concessit et iussit; non obstante Decreto sa. me. Clementis Papae XII, edito die 6 Martii anno 1734, atque aliis quibuscumque in contrarium facientibus. Die 29 Aprilis 1898.

C. Ep. Praen. Card. MAZZELLA, S. R. C. *Praef.*

L. + S.

D. PANICI, *Secret.*

E SACRA CONGREGATIONE INDICIS.

VARIA SOLVUNTUR DUBIA CIRCA CONSTIT. *Officiorum.*

Cum circa Constitutionem *Officiorum ac munerum* huic Sacrae Indicis Congregationi sequentia dubia proposita fuerint, videlicet:

1. Utrum haec verba articuli 5 "*qui studiis theologicis aut biblicis dant operam*" intelligenda *tantum* sint de doctis viris, iis scientiis deditis, aut extendi valeant ad universos S. Theologiae Tyrones?

2. An opera (quae permulta sunt) erroribus infecta a Sylabo damnatis, verbis art. 14 prohibita censeantur quatenus errores ab Apostolica Sede proscriptos continentia?

3. Utrum excerpta e periodicis capita seorsim edita (*vulgo, tirages à part*) censeri debeant "*novae editiones*," atque proinde nova approbatione indigeant, prout art. 44 requiritur?

4. Utrum dicta Constitutio vim obligatoriam habeat etiam pro regionibus britannici idiomatis quas tacita dispensatione frui quidam arbitrantur?

Sacra Congregatio omnibus mature perpensis, sub die 19 Maii 1898 respondere mandavit:

Ad 1^{um} *Negative* ad 1^{am} partem; *Affirmative* ad 2^{am}.

Ad 2^{um} *Affirmative*: si hos errores tueantur seu propugnent.

Ad 3^{um} *Negative*.

Ad 4^{um} *Affirmative*.

Datum Romae ex Secretaria eiusdem Sacrae Cong. Indicis die 23 Maii 1898.

A. CARD. STEINHUBER, *Praef.*

L. + S.

Fr. M. CICOGNANI, *O. P. Secret.*

E VICARIATU URBIS.

DISPOSITIONES CIRCA CONFESSARIAS SEDES TUM IN ECCLESIIS
PUBLICIS, TUM IN ECCLESIIS INSTITUTORUM

PIARUM FEMINARUM.

*Ai RR. Rettori delle Chiese ed ai Superiori di Monasteri e
Case Religiose in Roma.*

E a notizia di questa Curia Ecclesiastica che, in alcune chiese di questa Dominante, e presso alcuni Istituti Religiosi, segnatamente di donne, i confessionali non si trovano nelle debite condizioni.

A togliere tale abuso, che può dar luogo a gravissimi inconvenienti, si rammenta ai Rettori di chiese che i confessionali per le donne devono esser posti in chiesa, in luogo aperto, muniti di fitta grata inamovibile (vivamente raccomandiamo che sia coperta all'interno di velo fisso) ed in tal guisa costruiti, che il confessore rimanga totalmente separato dalla penitente.

Sono pertanto da considerarsi come irregolari i confessionali per donne situati nelle sagrestie, o senza fitta grata, quelli che sono posti in chiesa, ma in luogo appartato, oscuro e pressochè nascosti agli occhi del pubblico, e quelli consistenti in una semplice tavola con grata, detti mezzi confessionali.

Sono altresì irregolari i confessionali dei monasteri e case religiose femminili che, oltre di fitta grata, non sono muniti di velo fisso da rendere invisibile il sacerdote, e nei quali il confessore non rimanga in ambiente diverso da quello della penitente.

Tutte queste, ed altre simili e difettose specie di confessionali, devono essere abolite o corrette entro un mese dalla data della presente e, per ordine superiore, lo scrivente fa di ciò formale precetto a chi di ragione, avvisando che, trascorso il detto termine, non mancherà d'inviare ecclesiastiche persone a verificare se i presenti ordini siano stati debitamente eseguiti.

In questa occasione si rammenta pure che le confessioni delle donne, anche in chiesa ed in confessionali regolari, non possono ascoltarsi, senza specialissimo privilegio, oltre mezz'ora dopo l' *Ave Maria* vespertina.

Dalla Segreteria del Vicariato, li 9 Febbraio 1898.

LUCIDO M.^a Card. Vicario,

PIETRO Can. CHECCHI, Segretario.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman decrees for the month are :

I.—APOSTOLIC LETTER addressed to the Hierarchy of Scotland.

II.—S. CONGREGATION OF STUDIES: Cardinal Satolli (Letter to the Spanish Hierarchy) urges the more thorough study of theology, and outlines a plan of studies for the Pontifical Seminaries in the Spanish dominion, to take effect in October of the present year.

III.—S. CONGREGATION OF THE UNIV. INQUISITION :

1. Decision regarding the validity of a priest's ordination in which the ordaining bishop interrupted the form to ask a question concerning the regularity of the candidate.
2. In the formula of faculties granted to the Ordinaries of dioceses the expression *durante munere* is to be suppressed. Under the name of Ordinaries are comprised bishops, vicars apostolic, administrators, prelates having jurisdiction in specified territories, together with their vicars-general or officials, and vicars-capitular or legitimate administrators, *sede vacante*. The declaration is practically a repetition of a former document addressed to Ordinaries in reference to matrimonial dispensations. (S. R. et Univ. Inqu. 20 Febr. 1888.)
3. Solution of doubts—(a) de liceitate accelerandi partum ;
(b) provocandi abortum ;
(c) use of cesarean section and laparotomy.

IV.—S. CONGREGATION OF BISHOPS AND REGULARS approves the Institute of the Third Order of St. Dominic a B. V. SS. Rosarii. (Ruthenian.)

V.—S. CONGREGATION OF RITES ordains the insertion of several feasts in the Roman Martyrology.

VI.—S. CONGREGATION OF THE INDEX—(a) interprets certain portions of Apostolic Constitution "*Officiorum*," regarding the Index of forbidden books; (b) states that the Index is obligatory in England and English-speaking countries.

VII.—THE ROMAN VICARIATE calls attention to the neglect of the canonical requirements in the construction and the placing of confessionals. The Cardinal Vicar ordains that within the city of Rome all existing defects in this respect are to be corrected before the expiration of one month from the date of the letter. The order is addressed to the city pastors and heads of religious communities within the Roman Vicariate.

REMOVING THE COVER FROM THE SEPULCHRUM OF THE ALTAR STONE.

Qu. Having been delegated by the Ordinary, I consecrated several altar stones. Shortly afterwards I found that, owing evidently to the inconsistency of the cement used for the fastening, the slabs closing the sepulchrum were loose. Can I remove the slabs, and relay them with good cement, without having to reconsecrate the stones? Of course I mean to do this without removing or interfering with the relics in the sepulchrum.

Resp. The loose covers could perhaps be fastened by the addition of fresh cement (removing as much as possible of the old), but *without lifting the slabs*. (S. R. C., 25 Sept., 1875.) If, however, the cover of the sepulchrum has been removed or even lifted up after the consecration of the altar, the latter must invariably be reconsecrated.

The following is a case and decision of the S. Congreg. of Rites to the point:

S. C. SS. Rit. 14 Mart. 1891. (Newporten.) Collectan. Mission. (Edit. Propag.) n. 833.

Dum innotuit Rmo Episcopo Newport. quod in quodam altari fixo

suæ diocesis, lapis pro sigillo sepulchri Reliquiarum inserviens, ob defectum calcis qua conglutinabatur, amplius sepulchro non haerebat, ipse, ut rem melius exploraret, lapidem ipsum manu sua movit, et cum reipsa solutus esset, de situ sublevavit, Reliquias tamen nullo modo tetigit vel dimovit, deinde lapidem reposuit. Quibus expositis, a S. Sede declarari humillime postulavit :

1. An altare de quo supra, consecrationem amiserit ?
2. An debeat denuo consecrari, vel sufficiat sigillum denuo conglutinare et claudere ?
3. In casu quo sigillum tantum debeat iterum reponi an calx qua conglutinatur, debeat benedici prout in consecratione altaris ?

Resp. Altare de quo in precibus, nova consecratione indigere.

THE MISSA "IN DIE OBITUS."

Qu. If a person who has died on Friday is to be buried on Sunday afternoon, because the extreme heat makes it impossible to keep the corpse until Monday, should the *missa cantata*, for the departed, which is celebrated on Monday, be the one assigned in the Missal "pro die tertio," or is it the *missa quotidiana* ?

Resp. Neither the one nor the other; but the *missa in die obitus*. The Mass *in die tertio* is said on the third day *after burial* (depositionis); only anniversary masses are counted from the day of death. In the present case the decree "Aucto" (8. Junii 1896) may be applied, the pertinent clause of which reads: "missas . . . de Requite, presente, insepulto, vel etiam sepulto *non ultra biduum* cadavere, fieri posse die vel *pro die obitus aut depositionis*." This decree permits moreover a *missa privata* on double feasts, etc., excepting doubles of the first and second class and holydays of obligation.

CONFESSIONAL INSCRIPTIONS—A SUGGESTION.

(COMMUNICATED.)

In some of our churches the baptistry has become a prominent feature. It occupies a place railed off from the rest of the church; the font is frequently of marble, beautifully carved with symbolic figures suggestive of the dignity of the

Sacrament; whilst on the walls round about we see inscriptions illustrating the institution and efficacy of Baptism, in citations from the S. Text, accompanied by appropriate symbols, and scenes from the life of the Baptist in mosaic, painting or sculpture. (See, for example, Father Prendergast's *Notes on the Baptistry*.) But the confessional, the place of the administration of the other "Sacrament of the Dead," the Gospel Door of Mercy, the great medium of Peace and Reconciliation, appears to have been overlooked from the point of view which ecclesiastical architecture and Christian symbolism might suggest. It is true that some of our confessionals have artistic merit; but their beauty is rather geometrical than symbolic and dogmatical. The two or three doors of the confessional are often highly ornamented and tasteful enough in design; but there is nothing in them to remind us of the special purpose of the confessional; they hardly differ in general aspect from the doors leading to the sacristy or to the street.

I take the liberty of suggesting something in this line. Possibly some of your readers well versed in ecclesiastical art may be induced to improve on it. In the confessional, of which I submit a design, there are three compartments, the one in the middle for the confessor, those on each side for the penitents. Above the three doors are symbols and inscriptions. Immediately under the cross which tops the central and highest part of the confessional, in a little medallion-shaped panel, are the familiar gilt *Keys*, crossed; above, and inscribed between the bows of the keys is the reference—Matt. xvi: 19, to indicate the text in which the keys are spoken of, and the divine power symbolized by them. Below, and between the bits of the keys, in smaller lettering, I should put—Is. xxii: 22; Apoc. iii: 7. The three inscriptions are engraved on three plates or silver-plated strips of brass (nickel, or bronze, etc.). These strips each measure two feet four inches by three inches, with a thin red border running round them, close to the edge. The letters are plain, bold black capitals, and can be seen and read from a distance. Placed centrally, about six inches below the gilt keys, is the inscription:

<p>WHATSOEVER YOU SHALL LOOSE UPON EARTH, SHALL BE LOOSED ALSO IN HEAVEN.—Matt. xviii: 18.</p>
--

Over the door on the right is the following:

<p>WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM.—Jo. xx: 23.</p>
--

Over the left door are the words:

<p>AS THE FATHER HAS SENT ME, I ALSO SEND YOU.—Jo. xx: 21.</p>
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These texts, visible and legible from nearly all parts of the church, are ever-present and striking dogmatic sermons to all who enter, whether Catholics or Protestants, and a constant reminder that it is the place where the priest, by God's appointment, administers the Sacrament of Penance, acting in Christ's name, and applying the merits of His Precious Blood to wash away our sins.

J. F. S.

THE OBLIGATION OF THE NUPTIAL BLESSING.

Qu. In a recent number of the *Irish Ecclesiastical Record*,¹ I find an answer to a practical question proposed by a correspondent, which seems to me very wide of the mark. A priest on the English mission asked: "Can I give the nuptial blessing—privately, of course—to a

¹March, 1898, p. 254.

Catholic couple who were married in the Registrar's office or in a Protestant church?"

The writer in the *I. E. Record* answers: "Outside a case of necessity Catholics contracting marriage are bound, under pain of mortal sin, to receive the blessing of the Ritual, and that even where the law of Trent has not been promulgated (Conf. Lehmkuhl, II, n. 693). Nor does this obligation cease when a marriage has been lawfully (in case of necessity), or unlawfully though validly, contracted without the presence and blessing of a priest."

1. Is this sound theology? If so, I fear that many priests are short in their duty in not requiring each couple to present themselves before their pastor to receive the nuptial blessing of the Church.

2. And should this course, above all, be advised in case one of the parties were not a Catholic, but willing to go before the priest? Under these circumstances the question arises whether the "agreement" should be signed or not, and an application be made for a dispensation from the impediment of *mixtæ religionis*.

But I am under the impression that bishops have in certain cases forbidden priests to require the parties to seek the nuptial blessing, when the validity of the marriage was unquestioned.

Another question occurs in this connection. In December, 1896, you published a letter of the Apostolic Delegate anent certain secret societies, of which permission is sometimes given to remain associate members. In that letter His Excellency interprets the decree of the Holy Office (August 20, 1894) to mean that permission must be *explicitly* asked in every case, except at the hour of death, before absolution may be given. What is to be done in case of a marriage when one of the parties is *morally certain* of obtaining the required permission, but the ceremony cannot be delayed until the answer has been received from the Apostolic Delegate? Must the penitent be refused absolution? And if so, can he be allowed to receive the Sacrament of Matrimony?

Again, will the permission be granted when the four conditions are fully verified *on the part of the penitent*, but in spite of his orders to the contrary there is well-founded fear for the belief that heretical rites will be observed at his funeral? In this case must the penitent be refused absolution? Or, if he is in good faith, is there hope of receiving the required permission?

Resp. Probably the writer in the *Irish Ecclesiastical Record* simply intended to state what Lehmkuhl says in the

passage referred to (II, n. 693), about secret marriages, which the Church, in the words of the Tridentine decree "semper detestatam esse dicitur." However, an obligation *in se gravis* does not always imply that the omission or neglect (outside necessity) of it is a mortal sin. It is so when the neglect proceeds from contempt. Hence St. Alphonsus and indeed the greater number of leading theologians teach, to quote Aertnys:² "*Omissio (benedictionis nuptialis) secluso contemptu culpam venialem non excedit; quia non censetur res gravis, neque Ecclesia utitur verbis gravem obligationem significantibus. Ita communiter.*" This lenient view applies with more force to non-Catholics who afterwards enter the Church, than to Catholics who know that matrimony is a Sacrament. When two persons, married as infidels, become Catholics, they may receive the nuptial blessing, but they are certainly not obliged to do so. (S. Offic., June 20, 1860.)

But it seems to us that the true gist of the question proposed by the English priest has been misapprehended not only by the writer in the *I. E. Record*, but likewise by our correspondent. The question was: "Can a priest give the nuptial blessing—privately of course—to a Catholic couple who were married in the Registrar's office, or in a Protestant church?" Of course he can, if they come to him as penitents who deliberately neglected their duty, but wish to make amends. There can be no question of this.

But what if a couple (nominally Catholics) urged by human respect, motives of social preference or other temporal interests, etc., were to have the marriage ceremony performed in the Registrar's office or in a "respectable" Protestant church, and then (to satisfy the demands of conscience and religion) came to the Catholic church to have the priest confirm the bond—could he lend his ministration by giving them privately the nuptial blessing under the plea that they are really Catholics? This, it appears, was the difficulty which the English priest had in mind, and hence he used the words—"privately of course." That in such a case he cannot give the nuptial blessing, either privately or publicly, unless the parties come repentant

² *Theol. Mor. S. Alph.*, tom. II, n. 474.

and absolved, has been decided by the S. Congregation,³ because it would manifestly bring the Sacrament into contempt.

2. In reference to the second query proposed by our correspondent, it is to be noted that if *one* of two infidels married becomes a Catholic, the nuptial blessing is *not* to be supplied even if the infidel party were willing to receive it from the priest.⁴ Hence any bishop would be justified in preventing his priests from giving it. For the rest, the ordinary rules regarding the "agreement" and the necessary dispensation remain in force.

3. To the question: "What is to be done in case of a marriage when one of the parties is *morally certain* of obtaining the required permission, but the ceremony cannot be delayed until the answer has been received from the Apostolic Delegate? Must the penitent be refused absolution? And if so, can he be allowed to receive the Sacrament of Matrimony?" there is but one answer. The marriage is not affected by the passive membership of a Catholic in a condemned secret society. If rightly disposed he must be assumed to be willing to abide by the decision of his Church, that is to say, her representative in this matter—the Apostolic Delegate; in such case he is entitled to absolution; and if he is not so disposed, then absolution is denied. But the disposition is still *in foro conscientiae*, and hence in neither case is there sufficient reason to refuse to perform the marriage service; for the supposition that such a marriage contracted in the church might produce grave public scandal can hardly be entertained, if as the case states, the party is "morally certain" of obtaining the required permission; and the unworthiness (in conscience) of one of the parties does not vitiate the character of the Sacrament, although its special grace is suspended. If the penitent were to say: "I mean to leave the society *on condition* that the Apostolic Delegate grants the

³ S. C. S. Officii *Instr.*, 17 Febr., 1864. *Collectan.* 1530. "Si consensus coram parcho velit renovari, postquam praestitutus jam fuerit coram ministro haeretico, idque publice notum sit, vel ab ipsis sponis parcho notificetur—parochus huic matrimonio non intererit, nisi servatis, uti supponitur, ceteroquin servandis, pars Catholica facti poenitens, praevis salutaribus poenitentis, absolutionem a contractis censuris rite prius obtinuerit."

⁴ S. C. Officii in *Collectanea*, n. 1557.

petition," he could not be absolved, inasmuch as he lacks the supernatural motive of contrition for sin. The confessor in order to give unconditional absolution must require a disposition on the part of his penitent to withdraw from the forbidden society, though the determination so to withdraw may be facilitated by the hope of retaining the temporal advantages of his former active membership.

Whether or not the permission will be granted in cases where there is "a well-grounded fear that heretical rites will be observed at the funeral," is a question which can only be answered by the Apostolic Delegate, who is apt to weigh the circumstances of each individual case. Good faith on the part of the penitent is supposed in *every* case.

THE LATEST ENCYCLICAL ON THE ITALIAN QUESTION.

JUST as we are going to press, the text of an Encyclical Letter addressed "to the Bishops, Clergy, and People of Italy," reaches us. We must defer to our next issue the publication of this Pontifical document, which is of exceptional importance, inasmuch as it defines the present attitude of Leo XIII. to the Piedmontese government and the question of the Temporal Power, and thus points out what the mind of loyal Catholics throughout the world should be on the last-mentioned subject.

The recent high-handed suppression by the Italian government of Catholic institutions throughout the peninsula gives the Venerable Pontiff occasion for reviewing the action of the usurpers of the civil power. Systematic efforts have been made during a quarter of a century, and more, to eliminate every evidence of Christian influence from public institutions. The consequence is that the new generation is imbued with the spirit of atheism and immorality. Against these evils, which could readily be foreseen, as a consequence of the new regime, Catholics on their part, possessing a true estimate of their religion, set to work to prepare a noble defence. They emphasized their loyalty to the ancient faith and discipline, they protested against the iniquitous usurpation and coercion

on the part of the new government, they organized guilds and meetings and concerted action by means of the press and other legal methods; and now there is ready in Italy an army of staunch defenders of the Papacy on whom the words of the Pontiff are not lost, and who are prepared to carry out, whenever the proper opportunity and a just way present themselves, the principles which Leo XIII. expresses in this appeal. As to the Temporal Power, the Pontiff leaves us in no doubt regarding his claims as the rightful representative of Christ on earth. The independence of the Supreme Head of the Church, and full and effective freedom from the encroachments and dominion of civil governments which might limit that freedom, are indispensable conditions of the liberty and independence of the Catholic Church. For this boon, as intimately connected with the guardianship of purity in doctrine and of right discipline, the Venerable Pontiff would have all of us strive.

NOT IN THIS DEPARTMENT.

AMONG the numerous requests for information sent to the editor of the REVIEW, are found occasionally such as the following:

Do you know of a Catholic physician, well up in his profession and alive, who would be willing to settle in a prosperous and growing country town of N—State? We have several doctors, but if a conscientious Catholic of experience were to open an office here, he would almost monopolize the practice of the place, as I would do all in my power to recommend a good man.

Can you recommend to me a good sexton, one who knows bookkeeping, and has had some experience?

Your acquaintance and correspondence with priests throughout the States would enable you to let me know where there is a vacancy as organist. I have had nine years' experience. . . .

What kind of wood do you think is best for a school-room flooring?

I am a Canadian; speak French and English. . . . Could you give me something to do in your office? I could print. I want to study for the Church; but am too poor to pay my way through college. Could you help me to find a place with a priest who would teach me in return for working in his house? I am twenty-two years old and strong.

Some years ago a writer in the REVIEW suggested a training-school for housekeepers. Did such an enterprise ever materialize? I would like to have a well-trained and respectable housekeeper, who speaks German as well as English.

One of your readers offered for sale, last year, a Parma edition of St. Thomas. Do you know whether the same was sold? I should like to have it if still in the market; also a copy of Cajetan's *Opuscula*, complete, etc., etc.

Now these queries are beyond the editor's capacity. They might be answered in a "Want" column of the Advertising Department; and the manager of the REVIEW has consented to open a column for the use of persons desirous of such information.

ECCLESIASTICAL AUTHORITY ON THE SUBJECT OF SPANISH BULLFIGHTS.

Qu. I mail you a copy of the *Tidings*, in which an article appears on Catholicity in Spain, by the Archbishop of Oregon. His Grace states among other things that the Popes have always strenuously condemned the practice of bull-fighting. Let me ask the REVIEW whether any of the Popes have ever *expressly* interdicted the popular bullfights, and if so, why were they not stopped?

Resp. The Question is treated in the AM. ECCL. REVIEW (July, 1894), to which we must refer our reverend inquirer. We may here repeat that the Canon Law of Spain, the Pontifical Letters of Pius V, of Gregory XIII, of Clement VIII, and indeed a very recent decision of the S. Congregation condemn bull-fighting in most explicit terms. If the ecclesiastical ordinances did not meet with continuous and universal obedience, it was because the civil government at times and for various reasons encouraged them. (See *The History of Joseph Bonaparte*, etc.)

Book Review.

A MANUAL OF DOGMATIC THEOLOGY Based on Scheeben's "*Dogmatik*." By Joseph Wilhelm, D.D., Ph.D., and Thomas B. Scannell, B.D. New York: Benziger Bros.; London: Kegan Paul & Co. 1898. Vol. II. Pp. x—566. Price, \$4.00.

PRAELECTIONES DOGMATICAE Quas in Collegio Ditton-Hall Habebat Christianus Pesch, S.J. Friburgi: Herder (St. Louis, Mo.). 1898. Vol. III-IX.

I.

Of Scheeben's *Dogmatik*, Cardinal Manning said, in his preface to the English version (Vol. I): "The great value of Scheeben's work is in its scientific method, its terminology, definitions, procedure, and unity. . . . Valuable as it is in all its parts, the most valuable may be said to be the first book, on the Sources of Theological Knowledge, and the second book, on God in Unity and Trinity. Any one who has mastered the second book has reached the Head of the River of Life." The two books thus singled out for praise have their special value in this, that the first determines and unfolds the logical principles; the second considers the ontological source of all theological truth. Next in importance, if next may be used in such connection, is the third book, which tells of the overflow of the Water of Life in creation and the uplifting of the rational world to the supernatural order. Equal in importance with this is the sixth book, which describes the spread and influence of the same vivifying Waters as they inundate human souls in the form of Grace; and the seventh, which goes down more deeply into the Channels of Grace—the Church and the Sacraments. Redemption, theologically explained as a complement of the Fall and the evils it entailed, is treated with the fulness which its place in the system of theology demands; and the eighth book, dealing with the consummation of the present universe of things, explains the justice of Providence, and points out the crowning of the divine work, here and beyond, as of ultimate importance for every hu-

man soul. This, from the Cardinal's standpoint of value, is the plan of Scheeben's work as presented in the above English edition. The student who is unable to master the more extended German original will be glad to have its "wisdom" condensed and set before him in clear, straightforward English. The work is not so easy that he who runs may read and understand, but it yields its treasures graciously and all the more abundantly to him who bestows on it the study and "conscientious treatment" which, as Cardinal Manning also says, every student should bring to a work of its character.

The English version, completed, by the way, with this volume, has interest chiefly for three classes of students. First, the intelligent Catholic layman. To him it offers a solid, scientific exposition of his faith. It is not a work on apologetics, though the foundations of religion are to some extent set forth and defended in the first book of the first volume. In its scope it is a systematic presentation of religious truths unfolded and demonstrated in the light of revealed principles. Secondly, it appeals to the non-Catholic inquirer, to whom it explains the basis, the coherence, the logical relations and consequences of the Church and her teaching. Lastly, the work is of special value to the professional student of theology, whether seminarian or priest engaged in the sacred ministry. To the latter it will be an easily available instrument for reviewing and retaining fresh in mind the main contents of dogmatic science. The seminarian will find it helpful in mastering the truths of religion as well as in explaining them solidly and illustrating them aptly for the faithful. If the youthful theologian, prior to studying a given tract in his text-book, will read carefully the corresponding subject in the English Manual, his mind will be prepared, by the general information thus acquired, for comprehending the more didactic and technical presentation of the matter in his text; and if after the more scholastic study of the latter he will re-read the subject in the English, he will realize how the results of the one process supplement those of the other, causing the combined knowledge to stand out more fully and vividly in consciousness, and to sink more deeply into his mental substance, strengthening, thus, his own intellectual habit, and enabling him to reproduce and adapt the acquired truths so as to make them more appreciable to other minds. An illustration in point will be given below.

II.

In the article on "The Course of Dogma in our Seminaries," in this number, the work of Fr. Pesch is referred to as one in which the

scholastic and the positive elements of theology have been so combined as to constitute it an apt instrument for thorough theological training. In connection with this excellence it should be noted that the method, arrangement, style, as well as the general material make-up of the volumes, lend no slight emphasis.

The great value of Scheeben's theology, as was observed above, "lies in its scientific method, its terminology, definitions, procedure, and unity." Now, when such a work is used as an instrument of study in conjunction with one that merits as justly the same praise as does the present work of Fr. Pesch, the promise of cultivating in the seminarian a theological habit is doubled. Take, by way of illustration, the treatment of the subject of Actual Grace—one that calls for closely scientific study—in the two works, and note how their intellectual influence is supplemental. In the English Manual the student first reads, in terms with which he is perfectly familiar, the technical distinction between grace as *actual* and as *habitual*, and is made acquainted with older cognate appellatives, such as "operating," "coöperating," "moving," "awakening," etc., all which, by their apposite analogies, serve to widen his idea of Grace. He next learns the peculiar effect of Grace in "awakening" the vital activity of the soul—its function as "energy." The influence of this "energy" is illustrated on its divine side as the "illumination" of the intellect, and as the "movement" of the will and affections. The influence is further seen to be negative and positive;—negative, in its preventing the evil suggestions of the world, the flesh, and the devil, from taking effect on the mind; positive, in a double way, first, by externally proposing objects, the knowledge whereof is apt to lead to salutary actions; secondly, by affording the necessary spiritual energy for eliciting such actions. The former influence is called "moral motion," the latter "physical motion." The latter is the more mysterious. It is the Creator's touch of the creature's heart—the touch of the inmost springs of life by the indwelling Author of life—and is as incomprehensible as the action of the soul on the body, which is analogous to it. The deeper meaning of Grace is yet more developed by a comparison carried out between physical and moral motions. The passage is an apt illustration of theological analysis. We quote it at length: "(1) Both of these motions, moral and physical, act on the mind in order to generate knowledge conducive to moral actions. The former, however, only brings the mind in contact with the object; whereas, the latter confers the power by which the object is illumined and actually seized on by the mind. (2) The moral motion directly touches the intellect only, and acts on the will

only through the intellect. The physical motion, on the contrary, embraces both faculties, giving warmth and energy to the affections of the will, as well as light to the intellect. (3) The moral motion is like an instantaneous impulse; it does not accompany the action which it determines. But the physical motion acts continuously, conferring and upholding the working energy until the act is completed. The first 'waters' the good deed, the second gives it life and increase. (4) A last and most important difference between the two motions lies in the extent of their efficacy. God can supply the will with an unlimited amount of energy according to His own pleasure; He can thus enable it to perform acts of the highest moral worth, and what is more, He can determine what each act shall be. In other words, the moral motion has an uncertain effect, the physical motion has an infallible effect. God has not only the power of moving the will after the manner of created agents, that is, from without; He also possesses, in an eminent way, that same power by which the will moves itself. Hence when He, as the first cause, coöperates with the created will, His coöperation is 'a willing' more powerful than the soul's own. As the strong hand of the rider trains the wild horse to obey all its master's wishes, so the Divine hand, mightily and sweetly, trains the human will to find pleasure in doing His will." (Page 232.)

The reader of this excerpt will probably agree with Cardinal Manning that Scheeben's work "requires not only reading, but study; and study with patient care and conscientious desire to understand." But such treatment of the work will repay the student by helping him to engender in his mind, not hazy views and mere sentimental feeling, but accurate, scientific conceptions and firm convictions of the reality and strength of things supernatural.

Now if, with such conceptions and convictions, he pass to a study of the same matter in the more technically professional work of Fr. Pesch, he will experience within himself the growth, the deepening and widening of the theological habit. He will have been prepared by the English Manual to follow more intelligently the profound scholastic analysis of the subject in Latin, and to appreciate more fully the content and range of the notions he has gained, when he sees them illumined by the light of revelation, developed by the traditional teaching of the Church, and illustrated by the analogies to grace discovered by human reason in the soul and in nature; whilst, at the same time, the various points of view, under which what else might seem to him quite too patent a subject, will stand out before him in the unsettled controversies of the schools. This deeper and wider culture is wrought out more

surely by the use of a Latin text—especially by so solid and thorough a text as that of Fr. Pesch. There is a certain precision and penetration in scholastic Latin that no modern language seems capable of exactly supplying.

But, after all, a text-book, however perfect in matter and form, and in whatsoever language it be written, is, as a recent writer appositely remarks, “no more than a text-book at best, and needs the living teacher to put flesh on the skeleton it provides. . . . Utter dependence on the text-book is a common evil at all times in educational institutions. The cleverest professors are guilty of it, and it is the chief source of the indifference with which dogmatic theology is regarded, and of the feeble results from teaching it.”¹

If, however, to the latent educational power of works such as have been here recommended, the professor add the formal, living energy of an earnest personality and ripened culture; if he bring to his lectures the elements for which Fr. Smith so eloquently pleads, “the vivid portrayal of the development of dogmas within the Church, of their tremendous effects upon men, upon society; of their happy analogies in common life; if he stimulate the emotions of his students and their sense of the beautiful by picturing to them the influence of dogmatic truth on civilization, art, architecture”—above all, on the Church’s ritual—then will he have helped them, not simply to gather up a set of dry propositions, proofs, and definitions, but will have “inspired their soul whilst nourishing their intellect; and will send them forth from the seminary into the world with a culture and knowledge beyond the world, making them masters and leaders, able to preach a wonderful doctrine, and to practise what they so ardently preach.”²

The bibliographical material from which the historical tapestry of theology may be woven, is, unfortunately, not extensive. There is in the first volume, both of the English Manual and of Fr. Pesch’s work, a brief outline of the history of Dogmatics. Fr. Hurter’s erudite *Nomenclatura* is invaluable. The Germans have their *Dogmengeschichte*, by Dr. Schwane, and a more compendious source in Klee’s Manual, which exists also in a French translation. Some such work, less didactic and more graphic, is one of the things desired and hoped for by the English-speaking student, lay and cleric.

¹ *Our Seminaries*, by the Rev. John Talbot Smith.

² *Ibid.*

THE LIFE OF ST. HUGH OF LINCOLN. Translated from the French Carthusian Life and edited, with large additions, by Herbert Thurston, S.J. London: Burns & Oates; New York, Cincinnati, Chicago: Benzinger Bros. 1898. Pp. 651.

Under the above title appears the ninety-ninth volume of that magnificent series of ascetical works—comprising mainly Lives of Saints—which we owe to the high-minded industry of the Jesuit Fathers in England during the last twenty-five years; and it is certainly one of the most valuable among the numerous biographies which have come from the Manresa Press. The unique personality of the subject, the historical circumstance in which it is placed, and the originality with which the editor has treated what purports to be a translation, combine to give importance to this book as an instructive and edifying picture of Catholic activity and world-history.

The life of St. Hugh of Lincoln bridges over the period which lies between St. Bernard of Clairvaux and St. Thomas of Aquin, a period which, under the troubled sky of schism and strife, heated by religious fervor, ripened such fruits as Peter the Venerable, Peter Lombard, Adam of St. Victor, St. Hildegarde and St. Dominic; we might add St. Francis of Assisi, a youth of eighteen when St. Hugh died; and Albert the Great, who at that time was still a child. But, though born in France, where he received his training, both in spiritual life and in the art of governing men, St. Hugh's position as an historic figure occupies mainly English ground. It was as Bishop of Lincoln that he showed those grand traits of courage and of "sanctity, clear, frank and playful as the waves of his own Chartreuse well," which have caused Ruskin in his *Præterita* (chap. III, 1) to speak of him as "the most beautiful sacerdotal figure known to me in history."

In view of this fact it is indeed surprising, as Father Thurston in his elaborate Preface to the work says, that St. Hugh should not have hitherto found an English biographer to do justice to his memory. "Of all our medieval saints, there is not one in whom the man, as distinct from the bishop or the ruler, is so intimately known to us. . . . St. Hugh was not merely a healthy type of character, a model ecclesiastic as ecclesiastics went in those days, like the energetic Abbot of Bury St. Edmund's; he was all that, and he was a saint besides. Not a narrow-minded saint by any means, if there can be such a thing as a narrow-minded saint, but still one in whose history we meet at every turn the heroic example of old-fashioned virtues—of mortification, of prayerfulness, of charity, truth and zeal." It is true there have not

been wanting writers in England who have sought to make better known this great English Apostle. We possess a *Life of St. Hugh of Avalon* (Avalon on the Isère was the family estate of Count William, the father of Hugh) by Perry, and very valuable notes and comments by Dimock, editor of the Latin *Magna Vita* and other codices referring to the Saint's history. Both writers are Anglicans, both great admirers of St. Hugh. Perry's volume, however, is full of offensive misconceptions of Catholic teaching and practice; whilst Dimock, though entirely free from such bias, and full of a generous desire to do justice, does not pretend to give us an English biography, but merely records his appreciation of the Carthusian *Vita* of the Saint, which he illustrates by his erudition. (Father Thurston gives him due credit, though he differs from him in his chronology as to St. Hugh's coming to England, etc.) Thus the present *Life* fills in reality an actual want.

St. Hugh's public activity fits, as we have indicated, into the last half of the twelfth century. Born in France, of old Burgundian family, he received his early education practically in the convent of the Canon Regulars of Villard-Benoît, whither his father had retired to spend his last days after having given over the family castle and estate to the care of his two elder sons. The boy grew and with his years came wisdom and virtue. One day the Prior of the convent took him to visit the *Grande Chartreuse*, near Grenoble, and the beautiful life of the solitary monks which the youth there witnessed drew him with such a fascination that not long afterwards he asked them to receive him in their house as a member. Here he developed that marvellous control over himself and over others, and those traits of modest resolution which pointed him out, even to the casual observer, as a man capable of heroic enterprise and of sure success amid forbidding difficulties. When therefore King Henry II. of England, anxious to have a Carthusian monastery at Witham in Somerset, looked for a man who might place the establishment on a solid foundation, Hugh was selected for the task. The community prospered, and a wider field was soon opened for his zeal by his election to the bishopric of Lincoln, which had remained vacant for nearly twenty years, owing to the dissensions of the clergy. His work as a reformer of ecclesiastical discipline, as a promoter of public morality and domestic virtue, as a powerful mediator between the political factions at home, and a restorer of peace between King John of England and Philip Augustus of France must be studied in the work before us to be rightly appreciated. His death occurred on the 17th of November, 1200. We take occasion to call attention here to the fact that Stadler in his hagiographical Lexicon questions this date,

which is also given by Butler and others. Stadler cites as his authority the Bollandists, saying that the Carthusian Bl. Artaldus made his celebrated visit to St. Hugh in 1205. But this is plainly an error; for the passage referred to by Stadler in the *Vita B. Artaldi*, Bolland. Oct. Tom. III., 778 (783), reads: "S. Hugonis ad B. Artoldum accessum Guichenonus in serie chronologica episcoporum Belicensium anno 1205 illigavit; rectius biographus noster anno 1200, nam," etc. The Bollandists simply cite Guichenon, but they do not hereby endorse his statement.

Whilst the present English "Life" of St. Hugh must be considered on the whole as a translation from the French (*Vie de S. Hugues*, Chartreux, Evêque de Lincoln—par un Religieux de la Grande Chartreuse, Montreuil, 1890), it is in several senses an original work. Father Thurston's task was not the merely nominal one of editor in the common acceptance of the word. He did not content himself with the appropriate dressing of the French thought and imagery in English form, such as the different genius of our language demands, but he has also largely supplemented the information given by the French biographer in regard to those features of the *Life* which have a special bearing upon English history or English institutions, or which depend upon local knowledge not easily accessible to the Carthusian writer. Thus the work has actually been increased by more than one-third of the original compass of the French *Life*. Of course the primary source of the knowledge which we possess in our day of St. Hugh of Lincoln must ever remain the *Magna Vita S. Hugonis*, of which several MS. copies have been preserved. There are, besides, supplementary works of great value, because written by contemporaries, like that of Giraldus Cambrensis, or by trustworthy writers shortly after his time, such as the *Legenda* and the *Vita Metrica*.

The present biography utilizes these and other available sources, many at first hand, as is apparent from the erudite notes in the Appendices A—O; and the result is a very readable, in many ways, indeed, a fascinating and certainly instructive history of the man who "stands alone among the bishops of his day, all of whom, more or less, were creatures of the Court; good and holy men, it may be, but men of policy and expediency . . . Once sure of the straight path of duty, no earthly influence, or fear, or power, could stop him . . . To a stern determination of purpose, a reckless fearlessness of consequences, he united, in rare combination, a cool and excellent judgment . . . I say it with no fear of saying too much, that in the whole range of

English worthies, few men indeed deserve a higher and holier niche than Bishop Hugh of Lincoln." (Dimock's Pref. to *Magna Vita S. Hugonis*, pp. xxix.) Such is the judgment of a Protestant writer of a Catholic prelate, whom the Church sets forth as a model to be imitated, and as a hero to be revered, not only in her sanctuaries, but in public life, and in the domestic circles of her clergy and laity.

DER GRUNDGEDANKE DER CARTESIANISCHEN PHILOSOPHIE.

Aus den Quellen dargestellt. Zum dreihundertjährigen Geburtsjubiläum Des Cartes. Von Prof. Dr. Otten. Freiburg im Breisgau: B. Herder (St. Louis, Mo.). 1896. Price, \$1.50.

This little treatise of 142 pages contains the pith of Cartesianism. In saying this, one says that the "little treatise" presents the substance, not only of latter-day philosophy, as that word is understood by the student, but—and what is practically of far more importance—the explanation of the attitude of ordinary men and women toward this world, as well as toward that which is to come.

As certainly as Luther was the source of the vagaries in religion, which to-day exist under the innumerable titles wherewith Protestantism misrepresents Christianity, so certainly was Des Cartes "the Father of the 'new philosophy,'" to quote from Dr. Otten's preface.

The fundamental contempt for all but one's own self as the interpreter of Revelation, which is the alluring bait of Protestantism, has its parallel in the self-sufficient subjectivism of modern philosophy.

As Luther declared, in effect, that one is bound to obey, in the domain of morals, only what commends itself to one's own "untrammelled" conscience, so Des Cartes taught that only what is "clear and implicit" in one's understanding is worthy of the unqualified assent of the human intellect. Both in the supernatural and in the natural order to-day, skepticism is the dominant attitude of, virtually, all men, and even women, outside the Church, so that many to whom Des Cartes is no more than a name, not only doubt the fundamental truths of Revelation, but, too, are by no means certain of the reality of anything disconnected with their individual sensations. As to the professed non-Catholic philosophers, one can only with difficulty recall any who are quite free from the habit of mind of him who first uttered the ominous words, *Cogito, ergo sum*.

Professor Otten's work can be commended for its fairness and for its skilful condensation and brevity. In its few pages the reader will find not only the substance of Des Cartes' philosophy, but, too, an exposition of its practical effect.

W. R. C.

Books Received.

- THE PSYCHOLOGY OF THE SAINTS. By Henri Joly. With Preface and Notes by G. Tyrrell, S.J. London : Duckworth & Co.; New York : Benziger Bros. 1898. Pp. 184. Price, \$1.00.
- THE SAINTS. SAINT AUGUSTINE. By Ad. Hatzfeld. Translated by E. Holt. With a Preface and Notes by George Tyrrell, S.J. London : Duckworth & Co.; New York : Benziger Bros. 1898. Pp. 153. Price, \$1.00.
- COMMENTARIUS IN EVANGELIUM SECUNDUM JOANNEM. Auctore Josepho Knabenbauer, S.J. (*Cursus Scripturae Sacrae auctoribus R. Cornely, J. Knabenbauer, Fr. De Hummelauer aliisque Soc. Jesu presbyteris.*) Parisiis: Sumptibus P. Lethielleux, Editoris. 1898. Pp. 592. Pretium, 11.22 francs.
- UNE CAMPAGNE CONTRE L'ÉGLISE D'AMÉRIQUE. Extrait du *Correspondant*, 25 Juin 1898. Paris: Librairie V. Lecoffre. 1898. Pp. 14. Prix, 5 cents.
- THE HISTORY OF THE POPES from the Close of the Middle Ages. Drawn from the Secret Archives of the Vatican and other Original Sources. From the German of Dr. Ludwig Pastor, Prof. Univ. Innsbruck. Edited by Frederick Ignatius Antrobus, of the Oratory. Vol. V. London: Kegan Paul, Trench, Trübner & Co. (Benziger Bros.). 1898. Pp. 576.
- FATHER HECKER—IS HE A SAINT? (Studies in Americanism.) By Charles Maignen, S.T.D. Rome: Desclée, Lefebvre & Cie.; Paris: Victor Retaux; London: Burns & Oats; New York: Benziger Bros. Pp. 423.
- DE PROHIBITIONE ET CENSURA LIBRORUM: Constitutio "Officiorum ac Munerum" Leonis. Pp. xiii. et Dissertatio Canonico Moralis Arthuri Vermeersch, S.J. Desclée, Lefebvre et Soc.: Tornaci, Romae. Pp. 126. Pretium, 1.50 francs.
- THE "ORIGINAL SOURCES" OF EUROPEAN HISTORY. By the Rev. H. T. Henry, Overbrook, Pa. Reprinted from *The American Catholic Quarterly Review*, July, 1898.
- TRACTATUS DE CENSURIS, CASIBUS RESERVATIS ET DE LIBRIS PROHIBITIS ad usum Alumnorum Seminarii Archiepiscopalis Mechliniensis. Editio Altera. Mechliniae H. Dessain. 1898. Pp. 239. Price, 2.10 francs

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. IX.—(XIX.)—OCTOBER, 1898.—NO. 4.

OUR CHURCH MUSIC IN THE LIGHT OF ECCLESIASTICAL LEGISLATION.

ALTHOUGH nearly five years have passed since the Sacred Congregation of Rites published the decree "Quod S. Augustinus," together with a formal letter to the Italian Episcopate, prescribing the observance of certain regulations *de cantu sacro*, there is still considerable diversity of opinion as to the extent to which that decree of the Sacred Congregation of Rites must be considered binding or directive in the United States and missionary countries generally. It was stated in the newspapers, at the time of its appearance here, that it was addressed to the Bishops of Italy; but copies of it, in the language of the Church, were mailed to the Bishops in the United States and elsewhere. The decree declares that sacred music is a department of the Roman liturgy; and the Roman liturgy is observed in the United States as it is in Italy. We can readily imagine the reasons why the document should have been addressed to the Bishops of Italy before all others, since abuses tolerated in the centre of ecclesiastical legislation might furnish an excuse for inaction and delay of reform in other places. But there are no reasons why in all other respects the document should not apply to this country. Even if the decree were addressed to Italy exclusively, it would still deserve our respectful attention, and in consequence bring us to the conviction that it applies in every respect to the Church in America. The very fact that the decree comes from the Sacred Congregation of Rites, that

it is approved by the Holy Father, and is by him ordered to be published, commends the precepts and suggestions which it contains, so long as the subject-matter is of equal importance to the Church here, whilst other conditions admit of these precepts being carried out in detail. The following remarks have been suggested by this aspect of the decree, and by the efforts which have been made in various places where the subject of Church music has received becoming attention.

I.

If we look at the decree in its entirety, we note that it divides into two main parts. The first of these considers the subject of Gregorian Chant in general. This part was separately approved by the Sovereign Pontiff, on June 7, 1894; the second part is more specific, giving rules and practical directions for the execution of the chant. This portion received the formal approval of the Pontiff on July 6, 1894. In the introductory instruction the Sacred Congregation adverts to the differences of ecclesiastical chant, and briefly reviews the development of the present order of things. Though the Gregorian standard had been fixed in accordance with the wishes of the Council of Trent, by Pope Paul V, and again by Pope Pius IX, and still later by our present Pontiff, the opposing schools alluded to renewed (or continued) their pious and musical disputes. The standard as fixed by Pope Paul V was represented by the edition of the Roman Gradual, which issued, under his direction, from the Medici Press. It is now found in the edition of that work printed at Ratisbon, by the Pustets, who were specially designated as the authorized printers of the liturgical books by Pius IX. This edition is the one which has the express approval of the Holy See, being distinctly recommended by the reigning Pontiff and the Sacred Congregation of Rites. But the Sacred Congregation does not make its use obligatory on each and every church, and in this respect, as in others, remains true to Rome's ancient policy of prudence in the manner of urging reforms. But it would be an error to assume, because the use of the Ratisbon edition has not been made obligatory for

individual churches, that variances from the standard of the chant are either sanctioned or even licensed. On the contrary, the Holy See desires uniformity; but it understands that the particular imprint of a firm is not essential to securing this uniformity, and that other editions may be produced, no less correct, though different in form from the so-called *typical* edition. As a matter of fact, the Ratisbon books of sacred chant are universally used in the United States, if we except some old editions printed in Belgium and Quebec, to which Catholics who come here from those countries cling with traditional preference. Hence we may infer that the instruction of the Sacred Congregation regarding this point of the Decree on Sacred Chant meets with ready acceptance among us.

The second portion of the decree calls for distinct examination and interest in the United States. It deals with two categories of reform—a positive and a negative element. In the first we have “rules concerning the music to be used in ecclesiastical functions;” in the second we have directions by which the study of sacred music is to be promoted and existing abuses are to be corrected. The general rules are twelve in number, and they relate to the class or kind of music that may be used in church, the manner in which it should be performed, and the language that should be employed in liturgical song. The rules are necessarily *general*, as every experienced Catholic chorister will observe. They are as follows:

(1) Every composition which is inspired by the character of the sacred ceremony, and which is in keeping with the sense of the rite and the liturgical words, is capable of exciting the devotion of the faithful, and in so much is worthy of the House of God.

(2) Of such a nature is the Gregorian Chant, which the Church regards as her own, being the only one which she adopts in her liturgical books.

(3) Part music and chromatic music is also suited to religious functions, if it be marked by the same characteristics.

(4) Part music, the compositions of Pier Luigi da Palestrina and of his faithful imitators, is very worthy of the House of God. As to chromatic music, that is worthy of divine worship which is composed by the great masters of different schools, both Italian and foreign,

especially the compositions of those Roman masters whose works have been praised for their religious character by competent authority.

(5) Since a piece of part music, though it may be perfect in itself, may, through bad execution, become indecorous, it ought to be replaced by the Gregorian Chant in the functions of the Church when otherwise one is not sure of a happy result.

(6) Figured music for the organ ought generally to be of a sedate and grave tenor, as is suited to the nature of that instrument. The accompaniment ought to sustain the chant and not to drown it. In preludes and interludes, the organ and the other instruments ought to preserve a sacred tone suited to the character of the sacred function.

(7) The tongue to be used in the chant sung during strictly liturgical functions is the tongue belonging to the rite, and the pieces *ad libitum* ought to be taken from the Sacred Scriptures, from the office, or from hymns and prayers approved of by the Church.

(8) In other functions the vernacular may be used and the words taken from devout and approved compositions.

(9) It is severely forbidden to use in church any profane music, especially if it be inspired by theatrical motives, variations, and reminiscences.

(10) In order to safeguard the respect due to the liturgical words, and in order to prevent prolixity in sacred functions, all music is forbidden in which the words are even in the slightest measure omitted, turned aside from their sense, or indiscreetly repeated.

(11) It is forbidden to divide into separate pieces such verses as are necessarily connected.

(12) It is forbidden to improvise a *fantasia* upon the organ by such as are not capable of doing it with decorum and in a way calculated to respect the rules of music and to foster the piety and recollection of the faithful.

II.

General as these rules are, any one who will read them carefully will see that they are sufficiently specific to guide us in the composition and performance of music for the Church. Read attentively the very first rule, and mark that a piece of music, in order to be proper for performance in church, must receive its inspiration from the sacred ceremony, and be in keeping with the sense of the rite and the words of the liturgy. Lacking these characteristics, it is not

of a sort to excite the devotion of the faithful, and hence not worthy of the House of God. What plainer instruction for the Catholic chorister, choirmaster, and organist? Could the composer who intends or wishes to write a piece of music for church recital be more specifically informed as to what is required of him, and of what will *not* suit the truly Catholic choir? If this rule be loyally observed in our choirs, what a vast amount of musical trash—we cannot call it sacred music—will be laid aside or burned! In the heaps will appear names that are now fairly worshipped in the organ-lofts—names such as Von Weber, Generali, Mercadante, Zingarelli, Giorza, Concone, besides many others of lesser note, such as Millard, Farmer, Rossi, Dumonti, Wehl, etc., etc. Beautiful music, it is true, has been produced by the men who are represented by these names, but not one work of theirs, that I can recall, which is inspired by the sacred ceremonies of our Church, or in keeping with the meaning of the rite and the words of its liturgy. Instead of quickening the devotion of the faithful, this sort of music awakens memories of the opera-house, of the concert-hall, and, some of it, even of the ball-room.

I may call attention to this first rule for another purpose. There was in this country, some years ago—and perhaps there is now—a school of church musicians who insisted that, outside of Gregorian Chant, no music becomes the House of God but such as they composed or approved. The rule condemns the assumptions of this school. It tells us that, no matter what the school or who the composer, that composition is worthy of the House of God which receives its inspiration from the character of the ceremony and the liturgical rite. The above-mentioned school set up a standard of melody and harmony to which all church music should conform. Such proceeding would confine the music of the Church in too close fetters, and limit the scope not only of genius but also of piety,—for piety frequently finds its noblest expression in sacred music. As there is no limit to the variety and exercise of musical genius which furnishes the secular world with delights, so there is none to that which

increases devotion, aiding priest and people in holy communion of sentiments to reach the throne of God.

The decree does not, in express terms, require that the musical composition worthy of the House of God shall be what the common estimate accounts as beautiful, either in melody or harmony. There is probably no absolute standard of beauty in music; it depends on the individual ear or taste, or on the extent of natural or acquired musical culture. No doubt, in one sense we all admit—and the Sacred Congregation took for granted—that any musical composition worthy of the temple is beautiful, or that, to be so worthy, a composition should be beautiful. When I speak of musical beauty as a quality of sacred song, I must be understood as alluding exclusively to the musical beauty which affects the heart rather than the ear; which pleases the ear of the soul rather than that of the body; which uses the ear only as a passage to the soul. Considered from this point of view, some very simple pieces of music are beautiful, while some very difficult and complex ones are anything but beautiful.

The fifth general rule demands strict attention: "Since a piece of part music, though it may be perfect in itself, may, through bad execution, become indecorous, it ought to be replaced by Gregorian Chant in the functions of the Church, when otherwise one is not sure of a happy result." The decree requires, then, that the part music used in our choirs be well rendered; that it shall not be spoiled by bad execution, and thus be made indecorous; and the choirmaster is thus enjoined, in case he is not sure of a happy result, to lay the piece aside and have the corresponding portion of the office sung in the Gregorian Chant.

Compliance with this rule, it is much to be feared, will be difficult in some American choirs. The singers in our choirs are for the most part amateurs, and many of them are young and without experience. Their way is to rehearse a piece of music as well as they can. When they have gone over it several times and have grown tired of rehearsal, they sing it in church, taking chances, as they say, of performing it well or ill. If they do it well, they are glad; if they do it ill, they are

not particularly sorry. If, after rehearsing the piece for weeks, the choir-master were to lay it aside and bid his singers turn to the Gregorian Chant, it is more than likely that they would leave the choir and never return. The only preventive or remedy of such an evil is to have in the choir no singers who are unwilling to sing for the glory of God and the order of His House, instead of seeking in the service merely their own vain-glory or temporal profit. Every pastor in this country knows, however, that it is not only difficult, but practically impossible, to fill the choirs with singers thus religiously intentioned.

The ninth rule says: "It is severely forbidden to use in church any profane music, especially if it be inspired by theatrical motives, variations, and reminiscences." *Profane music?* Does this mean only music that has been composed and originally intended for profane (secular) purposes, such as the opera, the concert, or ball-room? That such music is forbidden in church is as plain as the language of the rule. But is this the *only* profane music prohibited? Alas! many of the compositions now used in our choirs—I mean those especially intended by the composer for use in our churches, and set by them to words of the liturgy—are full of theatrical motives (motifs), variations, and reminiscences, and, even without these, are *profane* in well-nigh every characteristic. I believe this is the profane music particularly branded in Rule 9, and forbidden to be used in our churches. Besides this, there is the profane music not originally designed for ecclesiastical use. One may occasionally hear in Catholic churches a certain trio from Verdi's opera *Attila*, a duet from his *Trovatore*, a bass solo from Mozart's *Zauberflöte*, another from Halevy's *La Juive*, and a soprano solo from Von Weber's *Der Freischütz*. I recently heard Kücken's well-known love song, *Good-Night, Farewell, My Own True Heart*, sung to the words of the hymn to the Blessed Sacrament, *O Salutaris Hostia!* A composition which is in great vogue in small choirs, as music for the *Tantum ergo*, the composition of which is ascribed to one Rossi, might commonly have been heard many years ago, as a popular love-and-wine song in the beer-gardens of Prussia and eastern

Holland. I will go so far as to say that, even if the decree of the Congregation be not intended for this country, its ninth rule should assuredly have force here to drive this sort of music from our churches.

But how does such music get into our churches? It is brought by the young people, who, generally speaking, are allowed to sing what they choose in our choirs. Sometimes, too, the organist brings it in, to please a favorite singer who desires to sing it and thus create an impression among the pew-holders. The bulk of our choirs are of the volunteer kind. As the singers who do not work from supernatural motives, or who are not paid for their services, may leave the choir at any time, the organist naturally hesitates to incur their displeasure by refusing to permit them to sing their chosen pieces, to which liturgical words have been set for the occasion. In some instances, indeed, the organist himself is as fond of this forbidden music as the singers, and suggests the selection of such pieces. Again, nearly all our best organists are professional music-teachers, vocal or instrumental. In their classes they sometimes have young persons who sing beautifully. It would be much to the organist's credit as a teacher—a good advertisement of his business—if the pupil were heard in the church in a piece calculated to exhibit the high character of his teaching; and the pupil would like very much to sing a *solo* in church, as it would be a step towards gaining the confidence necessary for singing before concert audiences. The favors being thus mutual, the thing is arranged. The choice of a piece may be Gounod's *Ave Maria*, though, as that has become somewhat hackneyed, it is very probable that the "prayer" in *Faust* or that in *Der Freischütz* will have the preference. Of course, the singer delights the pews and the organist has his reward. But as there is not a young lady in that choir who is not quite sure that she can sing as well as the organist's star pupil, the poor man is threatened with a weekly rebellion. He capitulates by permitting each member of his choir, in turn, to sing *solos* or parts in *duets* or *trios*, and to select whatever pieces they please. This is one of the ways (there are others) by which the profane music is in-

troduced into our churches, with its theatrical motives, variations, and reminiscences, and is sung in the presence of the Blessed Sacrament.

The tenth rule is of the greatest importance, in view of abuses that are almost universal in our country: "In order to safeguard the respect due to the liturgical words, and in order to prevent prolixity in sacred functions, all music is forbidden in which the words are, even in the slightest measure, turned aside from their sense, or indiscreetly repeated." Apply this rule, as a test, to nine-tenths of the "Masses" that are now sung in our organ-lofts, and how many of them could remain? How many of them are not condemned and forbidden by this rule? I take up the first that comes to my hand, and open it at the *Credo*. Shall I copy that part of the Mass as it is printed in this book before me? Here it is:

Credo in Unum Deum, Deum Patrem Omnipotentem, Factorem coeli, et terrae visibilium omnium visibilium omnium et invisibilium et in Unum Dominum Jesum Christum et in Unum Dominum Jesum Christum Filium Dei Unigenitum Filium Dei Unigenitum et ex Patre natum et ex Patre natum ante omnia saecula ante omnia saecula Deum de Deo Lumen de Lumine Lumen de Lumine Deum Verum de Deo Vero Deum Verum de Deo Vero de Deo Vero de Deo Vero Credo Credo Credo Credo Genitum non factum Consubstantialem Patri Genitum non factum Consubstantialem Patri per quem omnia facta sunt, qui propter nos homines, et propter nostram salutem descendit de coelis de coelis descendit de coelis descendit de coelis de coelis de coelis de coelis et incarnatus incarnatus est de Spiritu Sancto ex Maria ex Maria Virgine et homo factus est crucifixus etiam pro nobis crucifixus etiam pro nobis etiam pro nobis crucifixus crucifixus sub Pontio Pilato sub Pontio sub Pontio Pilato sub Pontio sub Pontio Pilato passus et sepultus est passus, et sepultus est passus et sepultus est sepultus sepultus sepultus est passus passus sepultus est sepultus est et resurrexit et resurrexit tertia die tertia die secundum Scripturas et ascendit ascendit in coelum sedet ad dexteram dexteram Patris dexteram Patris Credo Credo Credo Credo et iterum venturus est cum gloria et iterum venturus est cum gloria judicare vivos et mortuos cujus regni non erit finis non erit non erit finis non erit finis Et in Spiritum in Spiritum Sanctum Dominum et in Spiritum in Spiritum Sanctum Dominum et Vivificantem qui ex Patre

Filioque procedit, qui cum Patre et Filio simul adoratur et conglorificatur et conglorificatur qui locutus est per prophetas per prophetas et unam sanctam Catholicam et Apostolicam Ecclesiam Confiteor unum Baptisma confiteor unum Baptisma in remissionem peccatorum peccatorum Et expecto resurrectionem mortuorum Et vitam venturi saeculi venturi saeculi venturi saeculi amen amen amen amen amen amen amen amen amen amen et vitam venturi saeculi et vitam venturi saeculi amen amen amen amen amen amen amen amen vitam venturi saeculi vitam venturi saeculi amen amen amen amen amen amen et vitam venturi venturi saeculi venturi saeculi amen amen amen amen amen amen amen amen amen amen amen amen amen amen Credo Credo Credo Credo Credo.

On rereading this I find it more ridiculous than I at first expected—so much so, indeed, that I hesitate to say it would not be scandalous to print it. And yet it is an exact copy of the *Credo* as printed in the music book, and as sung in our churches, including all the repetitions, omissions of punctuation, and severances of prefix. Is such a composition forbidden by the Sacred Congregation of Rites? Who that has read Rule 10 can say no?

But is not this "Mass" exceptional? No; a much worse specimen might be given, if it were searched out from the same pile from which the above is taken. It must be admitted that *omission* is not one of the faults of this composition. But how rich it is in *repetition*! On the same music shelves is one "Mass" in the *Credo* of which the *Et in Spiritum* is wholly ignored—the composer may have been a Jew or a Unitarian.

Is it not strange that the text of the most sacred portions of our liturgy, thus mutilated and made ridiculous, is permitted to be published and received in our choirs? No Catholic publisher is allowed to issue a book relating to our religion or our liturgy without previously submitting it to ecclesiastical authority for examination and approval; and yet a book in which the most sacred parts of our liturgy are mutilated or jumbled into a hodge-podge by some money-seeking musician, perhaps a Protestant, an infidel, and issued, perhaps, by a publisher who never crossed the threshold of a Catholic

church, is not only permitted to have freedom of circulation among our people, but is elevated to a place of distinction in our churches by being made a text-book of sacred song in our choirs! While, at the present time at least, it cannot be expected that our bishops and clergy shall be censors of music, I respectfully submit that the ordinary censorship exercised in regard to books relating to our religion, our worship, and our liturgy, should be exercised also in regard to *the words* of the musical compositions used in our choirs. I believe, too, that if this were done, it would quickly lead to the much-desired reformation in our church music.

It will be observed that, besides aiming at safeguarding the respect due to the liturgical words, the tenth rule has another object, viz., "to prevent prolixity in sacred functions." Now, the *Credo* quoted above would take thirty or forty minutes to perform, if the prelude and all the many interludes for organ and orchestra were played, and the entire "Mass" could not be rendered in less than an hour and a quarter. Fancy an aged prelate, or a priest who has probably been in the confessional until near midnight on the eve of some great feast, fasting and waiting for the end of all this! For the people in the pews it may be a pleasant waiting—it is a good concert for a small fee—and for the people in the organ-loft it is very glorious; but for the fasting celebrant at the altar, who dare not listen to it for fear of distractions, it must be very painful indeed. But the aged or feeble man is forced to wait, and fast, and suffer. He dare not go on with the sacred ceremony until the choir permits him. He is wholly at the choir's mercy, and must sit or stand as long as the singers wish to sing. The authority of the master of ceremonies is recognized in the sanctuary; but, on this occasion, the autocrat of the organ-gallery rules the master of ceremonies and everybody else. Every measure of that *Credo* must be sung just as the vain or impious composer made it, even though it be necessary to say *Amen*, not thirty-eight times only, but one hundred and thirty-eight times—and then the poor celebrant is alarmed when he hears *Credo* shouted at the close, fearing that they are going to sing it all over again! The main pur-

pose of the "artist" composers, when they undertake to make sacred music for our choirs, is to complete a musical design; and this design completed, the liturgical text is forced to fit it, no matter what repetitions, or even omissions, may be necessary. The meaning of the liturgical text is utterly disregarded; indeed, it is used only as a framework on which to mount the musical design.

III.

As to the tongue to be used in strictly liturgical functions, the decree says (Rule 7) it should be the tongue belonging to the rite—that is to say, with us, Latin. I have frequently heard pieces in Italian sung at the offertory of the Mass, and once or twice pieces in English. Italian being the language used in the most select schools of "vocal culture," the pupils of those schools prefer to sing in that language, when invited to sing solos in our churches. As to the subject of the Italian pieces they sing, few people in the pews have any idea what it might be, and the priest at the altar is too far away to distinguish the words. It may be an address to "Mephisto," from *Faust*, or it may be a scene from *La Traviata*. It matters naught to the singer, as she (and the masculine pronoun fits here sometimes as well) cares only to gain the approval, the silent applause, of the audience. The attention of the organists should be drawn to the decree of the Sacred Congregation of Rites; yes, for the honor of the House of God they should be required to study it and *obey* it.

Let me say a word as to the pieces that are sung for "Offer-tories." They are quite numerous, and, with the exceptions just alluded to, are generally taken from some hymn or prayer of the Church. In nine cases out of ten, however, the piece sung is *Ave Maria*, or *O Salutaris Hostia*. Now, though to most lay people it may not seem improper to sing, at any time, the Angelical Salutation or the hymn to the Blessed Sacrament, yet it is sometimes not proper to sing either of these in the Mass. The Roman Gradual gives the *O Salutaris* no place in the Mass on any day in the year. It is reserved for Benediction of the

Blessed Sacrament. The *Ave Maria*, according to the Rubric, is sung in the Mass only on certain feasts of the Blessed Virgin and the Sunday before Christmas; and then only the first portion of it, or the words spoken by the angel to Mary, is sung. On the feast of the Immaculate Conception the offertory closes with the words: "Benedicta tu in mulieribus"—to which is added "Alleluja."

And yet we hear these sung as "Offertories" on any and every Sunday and feast day. Singers in Catholic choirs ought to know—the organists or choir directors, at all events, ought to know—that the Offertory (*Offertorium*) of the Mass changes from feast to feast. It is not the same, for example, on Easter Sunday as on Christmas Day; on the first Sunday of Lent as on the first Sunday of Advent; nor the same on the second Sunday of Advent as on the first Sunday; nor on the feast of Corpus Christi as on that of the Precious Blood. The Offertory of the Mass for the feast of St. Polycarp differs from that of the Mass for the feast of St. John Chrysostom; and the Offertory proper for the Mass on the feast of St. Patrick would not be proper for that on the feast of St. Augustine, or of St. Boniface.

Just here I fancy I hear exclamations from the choir people. They say this is all new to them. They ask, how are they to know the proper Offertories for the various feasts? And some of them add that, anyhow, those proper Offertories are set only in the Gregorian Chant, which is a strange language to them—and that even if they could sing the chant they would not do it, as the people in the pews do not like it! Quite a heap of difficulties, is it not? I know them all; I have heard them all, and a bigger store of them, before now. The people in the choir sing for the people in the pews, and this is why they cannot, and would not, anyway, sing the Gregorian music. I may say here that there is no good reason why all the proper Offertories for the various feasts of the Church should not be set in five-line, harmonized music, as well as the *O Salutaris* and the *Ave Maria*.¹ It is not so difficult a task for any good organist to

¹ As a matter of fact, they are to be found in a very convenient and elegant form, and at very reasonable price, in the lately published *Enchiridion Gradualis Romani*. Cf. AM. ECCL. REVIEW, August, p. 207, for a notice of same.

set one of these Offertories to music, and it might be done, in an hour's time or less, by any one who understands his business at the organ.

As to the choir's difficulty of not knowing what is the proper Offertory for each feast, I will only say that every Catholic organist or choir director should be so familiar with the Gradual and the little directory (called the *Ordo*) used by priests, as to be able to point at once to the Mass for every feast of the liturgical year.

The objection which I put into the mouth of choir members, namely, that they do not know the chant, because they do not like it; and they would not sing it if they could, because the pews do not like it, is not a mere fancy of mine, but an actual fact. Gregorian Chant is going out of our choirs, and very fast. And why? Because the young singers of our choirs, who cannot sing it because they do not know it, are permitted to banish it. Even the beautiful office of Vespers is now, in many churches, being divorced from the Gregorian Chant, and the Psalms are sung in music of the Lambillotte, Mercadante, and Generali style. Vespers in this style are labelled (I might say libelled) "Musical Vespers." They are very florid, ornate, and theatrical, and generally made up of only two Psalms and the *Magnificat*. The antiphons are wholly ignored. Vespers in the grand old chant of the Church, to which the Psalms are wedded, are monotonous, say the young people of the choirs—and the remark is echoed from some of the pews. There is probably some truth in the remark; for the office of Vespers is seldom sung as it ought to be. I affirm, however, that if Vespers were sung according to the directions of the *Vesperale*, that is to say, in accordance with the desire of the Church, they would not, they could not, be monotonous. In many choirs, where the organist and the singers are unacquainted with the *Vesperale*, the Vespers proper of Sunday are sung, substituting the *Laudate Dominum* for the last psalm, and omitting the antiphons. This, I confess, becomes monotonous to one who hears it fifty-two or more times a year. But as the Vespers change from feast to feast, almost from day to day, the Sunday Vespers occur only occasionally. The changes of feast bring changes of the

Psalms, the antiphons, and the hymn. Besides this, the tones (or tunes) of the Psalms and *Magnificat* change with the feast. It would occupy too much space to give examples of the numerous and interesting changes in the office of Vespers as the ecclesiastical year passes on from the first Sunday of Advent to the last after Pentecost.

Efforts should be made to prevent the divorce of the Vespers from the Gregorian music. They are wedded by Holy Church, joined together by divine ordinance; and what has thus been joined together the choir should not be suffered to put asunder. At least that much of the chant which belongs to Vespers should be retained in the choir. If the choir do not know the Vesper chant they should be taught it, and it is the duty of the organists to teach the singers. A half hour's instruction and rehearsal every week would enable any choir to sing properly the antiphons, Psalms, hymn, versicles, and responses, and the *Magnificat* of the Vespers proper of every feast. I feel confident, too, that once the members of an ordinary choir have learned to sing liturgical Vespers easily, they will appreciate both the beauty and variety of our Church music. And the organists have no good excuses for neglecting to instruct their singers in the Vesper music, or for saying that they are unacquainted with the mode of harmonization proper for chant accompaniment. It costs but a trifle to procure the well-known manual entitled *Magister Choralis*, written by Father Haberl, the choirmaster of the Cathedral of Ratisbon, and translated into English by the learned Dr. Donnelly, Auxiliary Bishop of Dublin. This manual will teach anybody who can sing how to sing the chant. The same Father Haberl has published a book for organists which contains the harmonized organ accompaniment for every antiphon, Psalm-tone, hymn, etc., used in the Vespers throughout the liturgical year. These organ accompaniments are conceded to be the best examples of ecclesiastical harmonization that have been written. Their author is the same learned and devout priest-musician who, in 1871, was selected by Pope Pius IX and the Sacred Congregation of Rites to revise and edit the books of liturgical chant published at Ratisbon. With these aids—and they are not the only ones at the command of any American

organist—there should be no difficulty in having liturgical Vespers in every church.

IV.

The second part of the latter portion of the decree is addressed to the bishops or other ordinaries of dioceses. It is an Instruction for the promotion of the study of sacred music, and for the extinction of abuses therein. Since sacred music is a part of the liturgy, the ordinaries are recommended to "take special care of it," and "to make it the subject of opportune prescriptions." Periodicals of sacred music, it says, "may not be published without the *imprimatur* of the ordinary." If periodicals of sacred music may not be published without ecclesiastical permission, we may conclude that *books* of such music may not be published without such permission. If truly Catholic musicians, like Professor Singenberger and Father Graf, may not publish the *Caecilia* or the *Lyra Catholica* without *imprimatur*, we may assume that a non-Catholic publisher in New York or Boston or Chicago will not be permitted to publish books of so-called sacred music and put them into our choirs without the authority of our bishops. This requirement will, as I have already stated, do more than any other to bring about the much-needed reform in our Church music.

No. 2, in this part of the decree, requests the ordinaries to see that their clerics "fulfil the obligation of studying the plain chant;" but as to the other kinds of music and the playing of the organ, no obligation is to be laid on them, in order not to take their attention away from their more serious studies. In case there are found among clerical students any who show special aptitude in such (musical) studies, or who have a particular inclination towards them, they are to be allowed to perfect themselves in them. While there is nothing emphatically prescriptive in this, it is at least an indication of the desire of the Congregation that sacred music be cultivated by the clergy, and that some of them at least may become adepts in it. In Germany and Holland and Belgium, men who are proficient in sacred music are numerous among the clergy; much of the music performed

in the churches is composed by them, and the choirs are generally under their direction. Priest-musicians are a special need of the Church in this country. We should not be wholly dependent for our sacred music on lay composers, some of whom lack both faith and morals, whose sole motive in preparing sacred music (so-called) is to win money and applause. Music, in the language of the Congregation of Rites, is a part of the sacred liturgy; accordingly, the choirs should be under the direction of priests. And the pieces to be sung, if not selected by an ecclesiastic, should at least be inspected and approved by him, to insure that they conform to the liturgical requirements and do not offend against the character of the sacred ceremony.

No. 3 of this portion of the decree requests the ordinaries to see "that parish priests and rectors of churches do not allow musical executions contrary to these regulations, even by recurring, according to their judgment and prudence, to canonical censures against the disobedient."

Strict compliance with this instruction, in America, can hardly be expected at the present time, or within a brief period. Our choir music is in such a condition that much time will be needed for so complete a reformation as is contemplated in the decree. The instruction should, however, receive the earnest and immediate attention of the Catholics who sing in our choirs, and particularly of those organists who are the directors of choirs. The bishops and pastors should be spared the pain of issuing commands in this matter; and they will be spared if the organists and singers, voluntarily and with true Catholic hearts, enter into the spirit of the decree of the Sacred Congregation of Rites, and begin the reform of church music themselves. I have no doubt that every Catholic chorister who sings not for the vain purpose of exhibiting a fine voice, which is God's gift, but rather for the honor and glory of Him who gave it, and for the order of His House, will find himself in accord with the spirit which animates this most important document, and will aid in the accomplishment of its holy purpose.

JOHN HYDE.

Chicago, Ill.

THE SISTERS OF LORETTO.

(SECOND PART.)

Seventh Article of American Foundations of Religious Communities.

IN order to obtain the approval of the Holy See for his Institute and the privilege of collecting alms in Belgium for the Kentucky mission, Father Nerinckx set out for Europe in 1815. He went first to his native Flanders, and thence he travelled to Rome by way of Loretto. He arrived at his journey's end in April, 1816. Of this visit he has made the following record:

"I will now tell you how I fared in Rome. I arrived there on Thursday before Passion Week. A congregation of Cardinals was held at the Propaganda the next Monday, and it pleased the Lord that the business, the documents of which I had sent last year from Kentucky, was just brought before it for solution. After the session I had the honor of an interview with one of the Cardinals, who was so kind as to assure me that the Congregation of the Propaganda was well pleased with our new institution, the Friends of Mary at the Foot of the Cross, and had taken it under its special protection. They conceded to it all the favors and privileges attached to the Institution of the Seven Dolors, established in the city of Rome. He assured me that the difficulties and questions submitted to the Congregation would be answered soon, that my work was approved of, and that all the documents would reach me in Belgium in time for me to set out for America before winter."

Father Nerinckx remained in Rome for about six weeks longer, and had the happiness of a personal audience with the Holy Father. His Holiness, who had previously read the rules of the Loretto Sisterhood, was pleased to tell the founder of the consolation that he had received from what he had learned of the Institute; that some of the rules, however, seemed to be too austere for women, and that when they were mitigated in accordance with the recommendations of the Propaganda, he would hope that the society would have a great career of use-

fulness. Willingly Father Nerinckx accepted the amendments proposed, and when he returned to Brussels he had the modified statutes printed. He reached Baltimore on July 29, 1817, and arrived home on September 4th.

During Father Nerinckx' absence abroad, Bishop Flaget acted as the Superior of Loretto, and on the former's return to Loretto he so earnestly besought the pious prelate to continue in that office, that the latter at last consented to retain the title of Superior on condition that the founder should devote himself to the management of the society's affairs, as of old. During his absence, too, the first branch establishment was made at Holy Mary's, and was called Calvary. The second colony was sent to the farm given by Mr. James Dent, on Pottinger's Creek, in Nelson County, and the convent was called Gethsemane. It is now a monastery of the Trappists.

At the beginning of the year 1820 the Loretto Sisterhood numbered eighty members, of whom forty-one had made their final vows.

Father Nerinckx, impeded in his projects for the good of religion by the poverty of the Catholics in Kentucky, set out for Europe in March, 1820, on a second questing tour. He returned in December of the following year, bringing back with him, from Belgium, two young men for a Brotherhood of Loretto that he expected to found, and from Maryland eight postulants for the Sisterhood, besides a quantity of gifts from benefactors in Flanders.

The first Loretto colony outside of Kentucky was sent, in May, 1823, at the solicitation of Bishop Dubourg, to Perry County, Missouri. Father Rosati blessed the log-house convent of the Sisters there, and named it Bethlehem because of its poverty.

What the early spirit of the Loretto Sisterhood was may be known from these testimonies of three bishops. In 1821 Father Rosati, afterward Bishop of St. Louis, wrote:

"They breathe poverty, mortification, and fervor. Their monastery will be a source of blessings to the country. Although we began the establishment without funds, because of the poverty of our Catholics, we are not in the least con-

cerned about their sustenance—they will live by the product of their own labor; they themselves work in the garden, cut their fire-wood, weave the cloth for their dresses, make their own shoes, etc. Their life is very austere and very edifying. . . . They are now in their new home and have admitted a few orphans; as soon as the house is finished they will receive boarders and day-scholars. . . . Their dress, furniture—everything in fact—bespeak poverty and humility. They work the whole day long, not only sewing, spinning, and weaving, but also working in the field. Perpetual silence, with the exception of an hour's recreation after dinner and frequent prayer, sanctify their day, which is very long, for they get up at 4 A.M. Everything about them reminds one of the old solitude of Thebais. Every quarter of an hour one exclaims: 'O Suffering Jesus!' and is answered by the others with: 'O Sorrowful Mary!' From time to time they may be heard singing canticles at the sound of the bell without interrupting their work. Although not cloistered, they are entirely secluded, and our good people respect them so much that they never dare to intrude upon their silence. They go barefooted, have no other dresses but what they make themselves of dyed linen in summer and of wool in winter, and they sleep upon a straw tick spread on the bare floor. Their fare is not more delicate—no coffee, tea, or sugar. It is a true pleasure to witness their fervor, which equals that of the strictest communities of Europe in the palmiest days of their first establishment."

Bishop Dubourg wrote 'in 1824: "The great advantage with these good Sisters is that, to establish them, it is enough to give them a piece of land, a hut, some farming implements, kitchen utensils, and looms; with these they themselves provide for all their wants and find the means of giving a solid education to the children in return for a few provisions furnished by the parents. They even take upon themselves the gratuitous care of destitute orphans. This is the admirable foundation of Mr. Nerinckx, of Kentucky."

And Archbishop Spalding wrote, in his *Sketches of Kentucky*: "They had, in the commencement of their society,

but little of this world's goods to depend upon. It was not difficult for them to practise the poverty which they had vowed—they were all extremely poor and destitute, and, in fulfilling their vow, they had but to love and submit cheerfully to that which was a stern necessity of their condition. Their houses were poor and badly furnished; their clothing was of the plainest kind, and their food was of the coarsest. Mr. Nerinckx himself set them the example of the poverty and mortification which their Institute required them to love as well as to practise. According to the testimony of the bishop, 'he himself led an extremely austere and mortified life; his dress, his lodging, his food, was poor, and he had filled his monasteries with this holy spirit.' These women sought for poverty in everything—in their monasteries, in the plain simplicity of their chapels. The neatness, the cleanliness, the simplicity of their dwellings and of their chapels excited the wonder of their visitors."

Father Nerinckx, who had for God's sake made the sacrifice of home, friends, hope of posterity, and native land, was now called upon by Providence to forsake the one place in all the world that was dearest to him—Loretto. He was to break the last tie that bound him to creatures. For some time before 1824, the Rev. Guy I. Chabrat, confessor of Bethania Convent, had been besetting Bishop Flaget with complaints of the severity of the Rule, and of the rigor of Father Nerinckx as Superior. He attempted also to modify the regulations of the house in which he was spiritual father, but was strenuously opposed by the founder, who replied that the rules had been sufficiently relaxed by the Holy See and now had its approval. To avoid strife, however, Father Nerinckx referred to the Bishop as the real superior the local heads of houses, who were bewildered in the diversity of directions. "I wish to meddle so little," he wrote to one of these mothers, "that I never set my foot yet at Mount Mary's since the Sisters have been there." But Father Chabrat would not be satisfied with anything less than a radical revision of the statutes. He besought the Bishop to remove the founder from the office of Ecclesiastical Superior of the whole society; and, in writing,

enumerated objections to his style of piety, censuring him for excessive severity in the government of the Institute, and for unnecessary harshness in the direction of souls, and adding that "there was not a priest in the diocese willing to hear his confession." The Bishop let Father Nerinckx know the accusations that were alleged against him, but gave him no orders to change his course. Seeing no other way to put an end to the trouble, Father Nerinckx resolved, in the interests of peace and charity, but with a broken heart, to resign the charge of the Sisterhood into the hands of the Bishop and to depart from Kentucky. Accordingly, he asked for his *exeat*, which, strange to say, appears to have been given to him without demur.

Father Nerinckx bade good-by to Loretto on June 26, 1824, spent a short while with Father Durbin, in Union County, and then went on, by way of Shawneetown, to the Barrens in Perry County, Missouri. He visited the Loretto Sisters at their Convent of Bethlehem, stayed a few days at the seminary, then saw Bishop Rosati in St. Louis, to whom he offered himself for the poorest and most forlorn mission in Missouri, and next became the guest of the Jesuits at Florissant. Finally, he expired at St. Genevieve, Mo., on his way back to Bethlehem, whither he was going at the suggestion of Bishop Rosati, about six weeks after he had quit Loretto.

After the death of Father Nerinckx, the Rev. Father Chabrat was appointed his successor as Ecclesiastical Superior, and at once began to plan changes in the Institute. He made a bonfire of all of his predecessor's manuscripts that he could lay his hands on, and of a considerable number of ascetical works in the latter's library. "Personally convinced," says Bishop Maes, in his fine *Life of the Founder*, "that Father Nerinckx was too rigid, Rev. Chabrat took that rather high-handed measure to counteract his severity and to put an end to the grief which the good Sisters were unable to repress at the loss of their devoted father." He also persuaded the bishop to move Loretto in that same year from St. Charles to St. Stephen's farm, the old home of Father Badin, where the mother-house remains to this day.

The Spirit of the Institute.—The Friends of Mary at the Foot of the Cross, although the first austerity of their Rule has been softened, retain its love of poverty and penance. Their founder declared that their chief objects were: "to give glory to God; to revive and perpetuate a vivid and grateful memory of the bitter Passion of our Lord and Redeemer, and of the Sorrows of His Blessed Mother; and to sanctify the souls of its members and propagate our holy religion."

The Sisters are divided into three classes—professed Sisters, Sisters of temporary vows, and novices.

The novices spend two years in the novitiate. If found fit for the Institute, they are allowed to make vows annually for three years. If a Sister, at the end of the five years' probation, is willing to abide in the community and is accepted, she takes her final vows and joins the rank of the professed.

The Mother Superior, the Assistant Mother, the Treasurer, and the Procuratrix are chosen from among the professed Sisters and by them. They four, with the Ecclesiastical Superior, form the General Council and appoint every other officer and superior in the whole society.

"The primary and essential end of this, as of every other religious society," says the constitution, "is to give glory to God and to sanctify the souls of the individual members. The immediate end, however, is the saving of the souls of others. This the members of this society hope to accomplish by devoting their lives and their energies to the education and training of youth; teaching them first and above all else the principles of their holy faith, and impressing deeply upon their hearts the precepts of sound morality. These religious lessons should indeed be taught orally, but mainly by example, which is a living book in which the young read lessons that never fade from the memory."

Holy poverty, as practised in the Society of Loretto, consists in this—that no Sister as such shall own anything absolutely and in her own right, no matter how inconsiderable the object may seem to be; nor shall she have any right to receive or dispose of anything without leave of her Superiors; and

should anything be given to her, she must at once transfer it to the Superior, who may do with it as she thinks fit, but always for the benefit of the society.

Bodily austerities must not be practised by the Sisters without the permission of the Confessor or the Ecclesiastical Superior, and there are no fast days observed by them except those prescribed by the Church for all the faithful. The food is to be abundant, wholesome, well cooked and well served; but delicacies not becoming to religious should never appear on the table, except on the great feasts of the year and on days when Sisters take the vows.

Silence must be observed on all Fridays and during the last four days of Holy Week. On all other days, conversation is allowed after dinner until half-past one o'clock and from seven until eight in the evening. On Sundays talk is permitted until three o'clock in the afternoon. On first-class feasts silence need not be kept from after breakfast until six o'clock in the evening.

The Sisters arise at half-past four o'clock in summer and at five in winter, and they retire at half-past nine.

They pray daily for their Ecclesiastical Superior, in honor of the five wounds of our Lord, for the bishop and clergy of the diocese, for the souls in Purgatory, that none but worthy members may be admitted into the society, for the dead Sisters, and for their benefactors. They also recite the Rosary daily.

Every Thursday the Sisters should spend one hour, if possible, before the Blessed Sacrament, in meditation on the sufferings of Jesus and the sorrows of Mary. This takes the place of the vigil prescribed by the founder.

The habit of the Sisters, to insure uniformity, is furnished to all the members of the society from the mother-house. The dress is of black serge, made in the form of a loose wrapper, close in the back and with a yoke in front. The belt is of leather, fastened at the side with a pin. The cape is black, extends to the belt in front, but not below the veil on the shoulders. It is bound round the neck, and over it is worn a plain white collar. The veil is black and large enough to hang below the belt behind and to cover the face about as low as

the eyes. Under this a plain cap is worn. On the right and left extremity of the veil in front are sewed two neatly embroidered Sacred Hearts of Jesus and Mary. The apron and undersleeves are also black.

Its Work.—Since its origin, in 1812, the society has had 1,284 members, of whom 584 are dead. It has now some seventy novices.

It has forty-five branch establishments, chiefly in the West and Southwest. As it devotes itself exclusively to the work of education, all its foundations are for schools—academic or parochial—and at the mother-house there is a thoroughly equipped normal institute to train its teachers in science, art, music, languages, etc., and in the best methods of imparting instruction and of governing classes of pupils.

In the eighty-five years since the society was founded, thousands and thousands of girls have been trained by its members in virtue and knowledge, a record that must gladden the heart of Father Nérinckx and cause the souls of the Sisters departed to shine like stars for all eternity.

SEMINARY AND UNIVERSITY STUDIES.

ON May 25th of the present year a meeting of the heads of theological seminaries was held at St. Joseph's, Dunwoodie, N. Y., on the initiative of Monsignor Conaty, Rector of the Catholic University, for the purpose of considering the methods by which a closer union might be effected between the University and the seminaries of the United States of America. That such a union would prove equally profitable to both sides was always clear to those who had given the subject any thought. On the lines upon which the University had been established, it was made to depend chiefly on the seminaries for its ecclesiastical students. Its divinity school could therefore be expected to flourish only in proportion to its attractiveness to young men having completed their elementary studies; while, from another point of view, the work of the professors could be only of the kind

for which the seminary training of the students had fitted them. The seminaries on their side could not but be happily affected by contact with the newer and broader views, the more advanced methods and the more thorough work of the University. At the same time the prospect of winning her degrees would awaken the laudable ambition and stimulate the efforts of those aspiring to sit one day at the feet of her teachers, and even of a much greater number who, without sharing that privilege, might nevertheless gain her recognition and receive at her hands the initial degree of Bachelor of Divinity. This, doubtless, Leo XIII had in mind when, from the very foundation of the University, he recommended to the American Bishops "that they should endeavor to have their seminaries and colleges affiliated to the new centre of learning;" and it was in pursuance of this policy that Monsignor Conaty sent forth the appeal which met with so cordial a response from the great majority of our seminaries.

In the remarkable address by which he opened the proceedings of the convention, the eloquent Rector referred chiefly to two subjects: (*a*) the extension of the baccalaureate in theology to seminary students, and the conditions on which it may be granted; (*b*) the need of a more thorough preparation in many of those who come year after year to follow the post-graduate courses of the University.

Both subjects are of vital importance. The granting of the initial degree, first of all, as the crowning of a successful course of elementary studies, is one of the most natural functions of the University, and, at the same time, one cannot easily imagine anything better calculated to introduce and to maintain a close contact between that central institution and the bulk of the clergy. But the determination of the conditions is one of much nicety; for, on the one hand, the degree must be kept fairly within reach, under pain of being neglected; and, on the other hand, it must not be granted too easily under pain of being despised. Much thought had been already given to this point; the convention discussed some of the particulars, and an agreement has been reached almost on all points. To the contents of the University pro-

gramme no objection, so far as we know, has been raised on any side. It contains nothing that an aspirant to University studies, or to the baccalaureate, should not have learned. But regarding its mode of application, two important details still remain to be settled: first, whether the dogmatic and moral questions will be limited in each examination to certain sections, as is already admitted in the matter of Scripture and Church History, or made to range over the whole field of theology, as in the present form of the University programme; secondly, whether Hebrew shall form a necessary part of the examination, or a certificate of a year's successful study be admitted as an equivalent. A decision on these points will doubtless be reached on the occasion of the next meeting, in October, of the Board of Trustees, still in time to influence the studies of the present scholastic year.

The second subject of Dr. Conaty's address—the unpreparedness of so many for the higher studies of the University—is a problem far more complex, yet, it seems to us, not impossible to solve.

The difficulty with which the divinity professors of the Catholic University have had to contend from the start is, in reality, twofold. First, every year a number of young men present themselves, full of talent and eager to improve themselves, but still undecided as to what will engage them through the year, because no marked preference has ever been awakened in them for one line of study more than for another. Their choice, as a consequence, is often a matter of chance, or due to considerations which have nothing scientific to recommend them. Next, when the choice is made, it not infrequently happens that the previous equipment for the department chosen is deficient; it may be almost entirely wanting. A student, for instance, chooses Biblical studies, but his Greek has been neglected, his Hebrew is forgotten; the very elements of a solid introduction may be missing. What is the professor to do with such a candidate? He cannot lift him up suddenly to the level of a higher course, neither can he lower his own teaching so as to make it accessible to one so unprepared. Another suddenly conceives a wish to

follow the courses of Church History; but this he can do with advantage only if he be familiar already with the elements of the subject. Now, it may happen that he has only hazy or incorrect impressions of the different periods; that he is a stranger to the framework of general history, into which that of the Church has to be fitted; or that he knows next to nothing of the sources, nothing of the great documentary collections, nothing of the critical methods proper to historical study, nothing of the best ascertained results of recent investigation. In a word, he may have almost everything to learn in history; and the sense of his deficiency in that department may be the very reason that has led him to select it. And if, instead of one, there are several students thus handicapped, a professor who wishes to be useful to all has certainly a very difficult task before him. Similar difficulties may arise in the other sections, and it is only natural that in their embarrassment the University professors should look for a solution to the establishments from which their students are wont to come.

But then there are many reasons which might seem to exonerate seminaries from all responsibility in the matter.

First, it might be said that it is no part of the business of seminaries to prepare students for the University. Their sole object and their sole concern is to prepare them for the work of the ministry, to which the pursuits of the University are in a great measure foreign. True, the missionary priest should not be an entire stranger to such subjects; but he has no need to go into their depths. His work is all practical, and what is expected of the practical man, be he physician, civil engineer, architect, or priest, is not a deep knowledge of all the sciences connected with his art, but as much of them as is necessary to guide him in his work. This the seminaries profess to impart to those whom they prepare for parish duties, and there their mission ends.

Next, it might be added that the majority of their students are unfit for anything beyond. Sensible, earnest, practical young men, full of zeal and eager to go forth and join in sowing the seed and reaping the harvest, they have little

taste and little fitness for abstract speculation or recondite knowledge. Consequently, courses fitting for subsequent University studies would never suit them.

But, it may be asked, why not single out the more gifted for a separate training, and do for them what could not be profitably attempted in regard to the others?

In the abstract such a plan looks plausible and attractive. But where it has been tried it does not seem to have worked well. We speak of seminaries, not of religious scholasticates. In the latter it is occasionally practised with success. Thus, in the Jesuit order, side by side with the longer, there is a shorter course for those who have begun late or are less gifted. But our young candidates for the priesthood have to be kept together as much as possible in their training, as they will be together in the work of their lives. The less quick are thus stirred into action and broadened by the daily contact of brighter minds, whereas the latter would, generally speaking, lose more in moral and spiritual discipline than they would gain intellectually, by a separate training. Finally, it might be remarked that many of those who are sent to pursue University studies are apprised of it too late to make any special preparation.

To remedy this unsatisfactory condition of things is assuredly no easy task. The Right Reverend Rector seemed to realize the fact; and, speaking doubtless in the name of the Divinity professors as well as in his own, he confined himself to two suggestions: the cultivation of languages—Hebrew, Greek, French, German,—English, above all, of which a thorough command is desirable, and “an excellent training in philosophy, dogma, moral theology, Church history, and a general introduction to Sacred Scripture.” To us it would seem that this was asking both too much and too little—too much if applied to all seminary students or even to all University aspirants; too little, inasmuch as something more direct and more effective might be reasonably asked for.

To begin with the second desideratum,—understood in the sense of a good elementary course, it can give rise to no difficulty. On general grounds it is most desirable that a University student should have a solid mental foundation. In regard to

the special departments into which the University work is broken up, proficiency in all departments is much less necessary. A man may be weak in dogmatic and strong in moral subjects, a poor metaphysician and a brilliant student of Biblical science or of history.

Touching the knowledge of languages there is much more to say. Hebrew and Greek may be necessary to whoever means to devote himself to Biblical studies. But if the student's aptitudes and tastes lie in some other direction; if on entering the University he chooses the department of the moral sciences—moral theology, sociology, canon law—how often will he have to fall back on his knowledge of Greek? and of what earthly use will Hebrew be to him? Or, again, if he devotes himself to history, Hebrew will be just of as little avail, and Greek need be thought of only in connection with the early ages of the Church. Even in dogmatic theology, if studied on scholastic lines, the knowledge of Biblical tongues plays a very insignificant part, almost everything being made to rest on metaphysical principles.¹

As regards the cultivation of modern languages, we heartily welcome the recommendation of the Right Reverend Rector.

¹ The modern tendency, it is true, leads to the development of theology on the lines of history and philology, and its future as a living science is clearly in that direction. It is on this fact that Dr. Hyvernât, in a recent issue of *The Catholic University Bulletin*, establishes his claim for giving Hebrew a more important place than it has hitherto won in our seminary studies. In his laudable purpose we must confess that our wishes go with him farther than our hopes. Hitherto the attempt to develop the study of Hebrew in our seminaries cannot be said to be successful. The great majority of our students have little aptitude and no taste for it. Their time is all claimed by subjects more practical and more congenial. They are not, and have no prospect of ever being, Biblical or theological students in any way which would necessitate a knowledge of Hebrew. Only a few have such a prospect before them, and their convenience would hardly justify that general recast of seminary programmes which Dr. Hyvernât proposes to advocate. We are far from denying the expediency of such a measure, though on other grounds. But the subject is a very serious one, and we feel assured that the Seminary Conference, recently established, would willingly listen to what the learned professor or any of his colleagues might suggest on the subject. But they should be prepared to find that even in this country, where new views as well as new discoveries are more promptly applied than in any other part of the world, the process of change would be comparatively slow in our seminaries, so largely built on tradition and with functions so closely interdependent.

They are a great practical convenience in almost every branch of study, and they lead most effectively, though indirectly, to a broadening of mind, by placing the student in habitual contact with the thoughts and views of the most advanced races and civilizations. But while unquestionably most useful, they cannot be considered necessary. Much of the best work done in other languages is promptly translated into English, and a considerable amount of University work can be done with original English and Latin productions, without any help from outside. Again, it has to be remembered that the teaching of these languages, as well as of Latin and Greek, belongs naturally to the preparatory schools, not to the seminaries.

This is still more true of English, to which Dr. Conaty refers, not without reason. It is not only from the Catholic University, it is from Harvard, from Yale, from several other great schools of the country, that the complaint has gone forth regarding the insufficient training in English of a large number of candidates. It is hard to account for the deficiency to the extent in which it is found in so many young men having gone through a lengthened course of study. But we have to take things as we find them; and the question arises whether our seminaries should not strive in some way to supply what is missing, before sending forth their young men to a work in which language, spoken and written, plays so important a part; whether, in other words, the cultivation of English should not be taken up afresh and continued right through the seminary course. The Seminary of St. Paul has already answered in the affirmative. On lines somewhat different, Brighton Seminary is about to follow, and the movement is likely to extend, to the great benefit of the duties which await our young priests, in the ministry as well as in the University.

But can nothing more be done to fit our seminary students, or at least some of them, for the higher studies of the University? Surely there can, and this we beg leave to show in a few words.

In treating elsewhere of the different branches of ecclesiastical knowledge, we have been at pains to show that, while the seminary training is complete as a system, that

is, as teaching what is practically necessary for the ministry, yet in no single department does the young priest know as much as is desirable he should know; that, like the young physician, like the young lawyer, he has still much to learn, if he would deserve the confidence of his clients; that, consequently, it is the business of the teacher in each department to open up, as he goes along, new paths which, later on, the student may follow, new fields which he may explore. Now, this is just the sort of work which awaits him in the University, if he goes there, and which he will pursue ever so much better under the guidance and with the help of a professor, than if left to his own resources. But he will come upon it not entirely uninitiated. He will have heard of it, thought of it, longed for it perhaps, and thus unconsciously have fitted himself for what was coming.

Next, we have referred to the grouping of the brighter students of seminaries into academies or *seminars*, as the Germans call them, in which they go beyond their class work and learn to break new ground. Here, again, is a most valuable preparation for University work.

Finally, a general organization might be thought of on similar lines, something in the following manner: In each class there are a certain number of students—say one-third—who are capable, in various degrees, of work of a higher order than can be expected from the others, and who, under the intelligent guidance of a professor, would gladly apply themselves to it. Why not separate them once or twice each week, and give them the more substantial food for which they crave? Why not set before them facts, views, methods, theories, discoveries, unsuited to other minds, but just answering their individual needs? Each student might be allowed to select the branch which attracts him most—dogmatic or moral theology, Scripture or history. He might even do work in several. On the day appointed he would proceed to his special conference, while the second and more numerous category of students might be engaged in revision, or discussion of cases of conscience, or any other exercise calculated to give them a better hold of their matter. It is easy to see how, by following such a method,

bright students would be lifted up from the depression into which the ordinary routine of work casts them when unrelieved, and rid from the temptation of seeking relief in indiscriminate reading and other distractions; how they would soon develop a taste for deeper knowledge and reveal their aptitudes for special lines of study, which are the natural signs of a vocation to the University. At the same time this special discipline, carried on during the whole course of theology, would be the best possible preparation for University work. The future Biblical student, for instance, would be kept in contact with his Hebrew, and might be led to learn something of other helpful languages, ancient and modern. He would certainly know something of the present condition of Biblical science in its various directions; he would have learned how Biblical problems are handled, and in due time the University teaching would come in as just the thing needed to satisfy his strongest intellectual cravings. The same is true of Church history and of every other department of seminary studies. Special work in each, while creating a life-long interest in the subject and adding strength to the mind, would be, at the same time, opening and fitting it most happily for that higher culture and fuller knowledge which it is the object of the University to impart.

Such is the manner of help which it would seem the Catholic University may reasonably ask from our seminaries. But it would be unfair to expect them to remedy all the deficiencies noticeable in their candidates, and make them, as has sometimes been done, responsible for all that is missing. If the knowledge of Greek, or of Latin, or of English, or of the laws of literary composition, is too often insufficient in University students, surely the blame cannot rest upon those who took them up for entirely different purposes, and when all these things were supposed to have been learnt. It may be that nobody is in fault, and that all is owing to unfavorable conditions. The conference of heads of Catholic colleges, which is soon to meet, will, doubtless, have much to say on the subject; and if they prove as willing to help the University as the convention

of New York Seminary, Monsignor Conaty may look forward hopefully and trustfully to the future of the Divinity department, the first established, and the nearest to the hearts of the bishops and priests of the country.

J. HOGAN.

St. John's Seminary, Brighton, Mass.

HYMNS IN HONOR OF ST. JOHN OF KENTY.

(October 20th.)

THE Roman Breviary accords to St. John of Kenty a unique distinction—that, namely, of three hymns proper to his feast. A diligent search reveals the fact that he is the only “Confessor not a Bishop” thus honored. The nearest approach to this distinction is found in the *Officium Septem Fundatorum Ordinis Servorum B. M. V. SS.* Cyril and Methodius are, indeed, commemorated in two hymns; but these saints were Bishops, not simple “Confessors.” In asserting this unique hymnological glory of St. John of Kenty, we have not been unmindful of the hymns in the office of St. Joseph, Patron of the Universal Church, to which are assigned the psalms of a Confessor; but the force of our statement will not need any nice distinctions to be made in its support.

The three hymns celebrate the priestly traits in the character and life of the saint, so finely alluded to in the lessons of the second nocturn—his zeal in acquiring and imparting knowledge, his spirit of penance and mortification, his devotion to the Passion of Christ, his loving performance of the spiritual and corporal works of mercy. The hymns are, indeed, little more than a metrical life of St. John of Kenty.

We have been able to discover only one translation of the hymns into English—that of the Rev. Edward Caswall. Although generally a very felicitous translator and hymnodist, his version of these hymns is quite far from an attempt at great fidelity to the originals. To illustrate this, we may select the first stanza of the hymn at first Vespers:

Gentis Polonæ Gloria,
 Clerique splendor nobilis,
 Decus Lycæi, et patriæ
 Pater, Joannes inclyte:

O glory and high boast
 Of Poland's ancient race!
 True father of thy fatherland!
 True minister of grace:

The *Decus Lycæi* goes untranslated, although the fact that John was for many years a professor in the University of Crakow (leaving it to become a parish priest, and again returning to it in his former capacity) is noted at great length in the breviary biography. Similarly, the *Clerique splendor nobilis* (which, being a summary at once and a text of the life of the saint, is appropriately placed in the first stanza) is not hinted at in the English version.

IN I. VESPERIS.

Gentis Polonæ glória,
 Clerique splendor nobilis,
 Decus Lycæi, et patriæ
 Pater, Joannes inclyte,

 Legem supérni Núminis
 Doces magister, et facis.
 Nil scire prodest: sédulo
 Legem nitámur éxsequi.

 Apostolórurum limina
 Pedes viátor visitas;
 Ad pátriam, ad quam téndimus,
 Gressus viámque dirige.

 Urbem petis Jerúsalem:
 Signáta sacro sáanguine
 Christi colis vestigia,
 Rigásque fuis flétibus.

 Acérba Christi vúlnera,
 Hæréte nostris córdibus,
 Ut cogitémus cónsequi
 Redemptiónis prétium.

 Te prona mundi máchina,
 Clemens, adóret, Trinitas,
 Et nos novi per grátiam
 Novum canámus cánticum. Amen.

AD MATUTINUM.

Corpus domas jejúniis,
 Cædis cruénto vérberere,
 Ut castra poeniténtium
 Miles sequáris innocens.

IN I. VESPERIS.

O glory of the Polish race,
 O splendor of the priestly band,
 Whose lore did thy Lyceum grace,
 John, father of the fatherland:

 The Law of the supernal Will
 Thou teachest both in word and deed;
 Knowledge is naught—we must fulfil
 In works, not barren words, our creed!

 On foot to Apostolic Rome
 Thy pilgrim spirit joyful hied;
 O, to our everlasting Home
 The path declare, the footstep guide!

 Again, in Sion's holy street,
 Anew thou wet'st, with tearful flood,
 The pathway of the Saviour's feet
 Erst wet with His redeeming Blood.

 O sweet and bitter Wounds of Christ,
 Deep in our hearts imprinted stay,
 That the blest fruit the sacrificed
 Redeemer gained, be ours foraye!

 Then let the world obeisance due
 Perform, O God, to Thy high Will;
 And let our souls, by grace made new,
 Sing to Thee a new canticle! Amen.

IN MATINS.

With fasting, thou thy body low
 Dost lay; with scourge, thy fainting
 And wars of penitence pursue, [frame;
 Although a soldier without blame!

Sequámur et nos sédulo
Gressus paréntis óptimi:
Sequámur, ut licéntiam
Carnis refrænēt spiritus.

Rigénte bruma prórdium
Præbes amictum páuperi,
Sitim famémque egéntium
Esca potúque súblevas.

O qui negásti némini
Opem rogánti, pátrium
Regnum tuére, póstulant
Cives Polóni et éxteri.

Sit laus Patri, sit Filio,
Tibique, sancte Spiritus:
Preces Joánnis impetrent
Beáta nobis gáudia. Amen.

AD LAUDES.

Te deprecánte, córporum
Lues recédit, improbi

Morbi fugántur, pristina
Rédeunt salútis múnera.

Phthisi, febrigue et úlcere
Diram redáctos ad necem,
Sacrátas morti victimas
Ejus rapís e fáucibus.

Te deprecánte, tímido
Merces abáctæ flúmíne,
Tractæ Dei poténtia
Sursum fluunt retrógradæ.

Quum tanta possis, sédibus
Coeli locátus, póscimus,
Respónde votis súpplicum,
Et invocátus súbveni.

O una semper Trinitas!
O trina semper Unitas!
Da, supplicánte Cántio,
Æténa nobis præmia. Amen.

Overbrook.

Let us, too, ever eager press
The pathway our dear Father trod,
That the strong spirit may repress
The license of the earthly clod!

O'er wintry nakedness didst fling
Garments thy body furnished;
To thirst and hunger thou didst bring
A Christ-like cup and broken bread.

O thou, who never didst deny
The asked-for dole with callous hand,
To thee thy race and people cry:
"Protect our kingly fatherland!"

Now let us chant in glad refrain
Unto the Triune God our praise:
O may the prayers of John obtain
Blest joys for us in endless days! Amen.

IN LAUDS OR II. VESPERS.

Thou prayest; and from heavy hearts
Disease—that comes with noiseless
stealth,

Filching both strength and joy—departs
And giveth place to hope and health.

By fever, ulcer, slow decay,
The failing body languisheth:
But such as this—his destined prey—
Thou snatchest from the jaws of Death!

Thou prayest: and what hath been lost
In the wild seas' devouring throats,
God's power doth save—lo! backward
On the returning billow floats! [tossed,

This is thy power! amid the thrones
Of the high court of Heaven placed!
O hearken, then, to suppliant tones—
Who thee invoke, to succor haste!

O Trinity—yet ever One!
O Three—yet ever Unity!
Through Cantius grant, when life is done,
Heaven's joy to us eternally! Amen.

H. T. HENRY.

MY NEW CURATE.

X.—OVER THE WALNUTS, AND THE ———

FATHER LETHEBY did come up, and we had one of those pleasant meetings on which my memory dwells with gratitude. I hope he thinks of them tenderly, too; for I believe he gave more pleasure and edification than he received. We old men are garrulous, and rather laudatory of the past than enthusiastic about the present. And this must needs chafe the nerves of those whose eyes are always turned toward the sanguine future. Well, this evening we had the famous epilogue of the 3d Book of Horace for discussion, and our thoughts turned on the poet's certainty of immortality—the immortality of fame, in which alone he believed. I remarked what a curious thing it was that men are forever craving for that which, when attained, they fling aside and despise.

"I remember a good old priest," I said, "who was very angry because he did not receive the ecclesiastical honors that sometimes accompany old age. And when I asked, rather foolishly, indeed, of what possible use could they be to him, the answer was, he would like to die with his full meed of honors. Well, he got them at last; and after a few months his regret was, that he had spent nine pounds on the rochet and mozetta."

"Do you think he would be satisfied to go back to the condition of a 'simplex sacerdos' again, and to be called 'Father?' " said my curate.

"I do. He had received recognition and was satisfied," I replied.

"There must be something in it. I remember now that bitter letter about Fame, which Tennyson wrote when he had attained a world-wide reputation. He found Fame to be hostility from his peers, indifference from his superiors, worship from those he despised. He would barter all his Fame for £5,000 a year; and was sorry he ever wrote a line."

"What then is it all? Of what consequence was it to Horace that a poor old priest, in the Ultima Thule of the

earth, should find a little pleasure in his lines, some eighteen hundred years after his death?" I said, half-musically.

"None whatever. But these passions are the minor wheels of human action, and, therefore, of human progress, when the great motor, religion, is set aside."

"And you think God permits them for that reason?"

"Possibly. By the way, Father Dan, allow me to congratulate you on your excellent taste. Why, you have made this little parlor a nest of luxury and refinement."

"Alas! yes. But all my comfort is gone. I blame you for it all, you rascal. Why did you come introducing your civilization here? We were happy enough without it. And like Fame, luxury brings its trials. Hannah wasn't easy until she rivalled your splendid establishment; and when taste came in comfort went out by the window. God bless me! All I have suffered for the last fortnight. I must wipe my boots at the door, and hang up my hat in the hall, and walk on tiptoe on these waxed floors. I am afraid to sit down, lest I should break these doll's chairs. I am afraid to get up lest I should slip and break my old bones. I am afraid to eat lest I should soil those new napkins. I am afraid to drink lest I should break one of these new gilt cups. I have no comfort but in bed. What in the world did I do that you should have been sent here?"

"There's something in it," he said, laughing. "It is the universal law of compensation. But, honestly, it is all very tasteful and neat, and you'll get used to it. You know it is one of the new and laughable arguments against the eternity of punishment, that you can get used to anything."

"I can't get that poor fellow, Lloyd, out of my head," I said, changing the subject. "That was a pitiful letter. And the pity is, that a strictly private document, such as that was, should see the light and be discussed fifty years after it was written, by two priests on the west coast of Ireland. To whom did he write it?"

"To Sir Robert Peel, then Prime Minister."

"There was a dear old friend of my youth," I said, "who was fond of giving advice. I suppose I picked up the evil habit from him. But his summary of all wisdom was this:

"Never consult a doctor!

"Never go security!

"Never write a letter that may not be read in the market square!"

"I hope you have followed this sapient, but rather preternatural advice," said Father Letheby.

"No," I replied. "It would have been well for me if I had done so."

We both lapsed into a brown study.

"It is not easy for us priests to take advice," he said at last; "I suppose our functions are so magisterial that we cannot understand even the suggestion of inferiority in reproof. Was it not Dean Stanley who said that the Anglican clergy are polished into natural perfection by domestic interchanges of those silent corrections that are so necessary; and that it is the absence of these correctives that accounts for the so many nodes and excrescences of our social characteristics?"

"True. But we won't take correction. Or rather, no one dare give it. The bishop can and will; but then a word from a bishop smites like a Nasmyth hammer, and he is necessarily slow of reproof. A Parish Priest now-a-days dare not correct a curate—"

"I beg pardon, sir," Father Letheby said; "I am sure you'll do me an infinite favor if you kindly point out my many imprudences and inconsistencies."

"And you'll take it well?"

"Well," he said dubiously, "I won't promise that I shall not be nettled. But I'll take it respectfully."

"All right. We'll commence this moment. Give up that coffee-drinking, and take an honest glass of punch."

He laughed in his own musical way. He knew the anguish that coffee had cost Hannah. She had taken to Father Letheby wonderfully. He had found for her a new brand of snuff, and had praised her cooking. And lo! a miracle. Han-

nah, the Parish Priest's housekeeper, had actually gone down and visited his servant. It was a tremendous condescension, involving a great deal of thought. But there was a new alliance—dual again; it is almost like the kaleidoscopic changes of European politicians. Then for several days there were conferences and colloquings, the result being that, as a reward of humility, which, indeed, always brings its reward even in this world, Hannah has her house furnished *à la mode*, and has learned the science of coffee-making—a science little known as yet in Ireland. Of course, there have been crosses. It is not pleasant, when a brother priest comes in, to see him stand in amazement and appear quite distracted whilst his politeness will not allow him to demand explanations. And when a more demonstrative character shouts Hallo! when he comes into your parlor, and vents his surprise in a prolonged whistle, and looks at you curiously when your attention is engaged, it is slightly embarrassing. Then, again, I'm told that the villagers are making sarcastic remarks about my little *ménage*: "Begor, Hannah won't be left a pinny;" or, "Begor, Kilronan is looking up;" or, "Begor, he'll be expecting an increase of the jues;" and one old woman, who gets an occasional letter from America with an enclosure, is quite sure I have embezzled her money, and she comes to the door three times a week with—"that little letther, your reverence? Sure, I don't begredge it to you. You're welcome to it over and over again; but whin 'tis convanient, sure you won't see me wantin'? But, sure Mary will think it quare that I never wrote to thank her." I have given up protesting that I have received no letter lately from Mary; but the "purty boys" down at the forge have set the poor woman crazy. "Yerra, where 'ud he get de money for all them grand tings he has?" "Yerra, Kate, you'll never see dat post-office order." "Write to the bishop, 'oman, and he'll see you rightified." And, then, to crown all, comes the bill, just double what I expected. But it is wonderful how many extras there were, and how wages and the price of material went up. Alas! my little deposit of fifty pounds, which was to secure a few masses after my death, where is it? And poor old Hannah? Well, she'll have it all

after my death, and that will make her doubly careful, and me—doubly miserable.

"Now," I said to Father Letheby, as he daintily balanced his spoon over his cup, and I leisurely stirred the sugar in—well, no matter, "I don't like that coffee. It is not sociable. It makes you too cautious, while we, under the potent and expanding influence of native manufacture, are inclined to develop. Now, if you want to succeed in life, give up that Turkish drug and do what all your predecessors did."

"I'm too Irish for that," he said, rather paradoxically, I thought. "I'm afraid I should be talking about my ancestors, and asking someone to be good enough to tread on the tail of my coat."

He knew well that I did not wish to interfere with his tastes.

"Well, however, think kindly of us who cling to old traditions. We, too, had our day."

I was silent, thinking of old times.

"You never slept in a lime-kiln, I presume," said I, starting from a long reverie.

"God forbid," he said, with a start.

"Well, I did. It happened in this way. It was nearly ten o'clock at night when I arrived at the door of the old pastor, to whose care I was committed on my first mission. I knocked, and knocked and knocked. No answer. 'Twas all the same. Father L—— had but one room and the kitchen; and that room was parlor, library, drawing-room, bedroom, and all. I dismissed the jarvey, left my portmanteau at the door, and wandered out into the night. I dared not rouse up the farmers around. It was the time of the Whiteboys, and I might get a charge of shot or a thrust of a pike for my pains. The night was cold and starry. And after wandering about for some time I came to a kiln. The men—the lime-burners—were not long gone, and the culm was still burning. I went in. The warmth was most grateful. I lay down quietly, took out my beads, and whilst saying the Rosary, I fell fast asleep. I awoke to hear: 'Come, get out of this.' And, then, 'Good God! it is a priest.' Ah! well, how times have changed!

But think kindly of us old men. We, too, have borne the burden and the heat—the *pondus diei et aestus*."

A deep silence fell upon us both, broken only by the crackling of the turf and wood fire, I busy with the past, and he sunk in his own reflections. At length I said:

"Would I trouble you to hand me down that 'Pars Verna' with the morocco cover? Thanks! This little time-stained book saw some curious scenes. It was my companion in many a rough adventure. In these old times it was quite a common experience for myself to leave home at six o'clock in the morning so as to be at the station-house by seven. By the way, you did murder the names of the mountain townlands when calling the stations last Sunday. You must try and get the 'bloss' of the Irish on your tongue. Well, we usually heard confessions from seven to three o'clock in the afternoon, with just an interval for breakfast—"

"Pardon me, sir, but do you mean to say the people remained fasting and received Holy Communion at three o'clock?"

"Yes, my dear young man, that was an everyday experience. I remember a mission that was given in the town of N——, where I was curate in '54, the year the first great missions were given by Fathers Bernard and Petcherine. One evening, dead tired after a continuous day's work, I was crossing the church toward the sacristy, when a huge, shaggy countryman stopped me. It was just half-past ten o'clock. 'I'm for Communion, your reverence,' said he. I was a little irritable and therefore a little sarcastic at the time. 'It is usually the habit of Catholics to receive Holy Communion fasting,' said I, never dreaming but that the man was after his supper. 'For the matter of that, your reverence,' said he, 'I could have received Communion any minit these last three days; for God is my witness, neither bite nor sup has crossed my lips, not even a spoonful of wather.' But to come back. Dear me! how easy it is to get me off the rail! After three o'clock I used to start out for my sick calls; and, will you believe me, I was often out all night, going from one cabin to another, sometimes six or seven miles apart; and I often rode home in the morning

when the larks were singing above the sod and the sun was high in the sky. Open that quarter."

He did. The leaves were as black as the cover and clung together, tattered as they were.

"The rain and the wind of Ireland," I said. "It was no easy job to read Matins, with one hand clutching the reins and the pommel of the saddle, and the other holding that book in a mountain hurricane. But you are not a Manichæan, are you?"

He looked at me questioningly.

"I mean you don't see Mephistopheles rising in that gentle cloud of steam from my glass?"

"Oh, no," he said; "you have your tastes and I mine. Both are equally innocuous. But the fact is," he said, after a pause, "I cannot touch wine or spirits, because I want to work at night, and I must have all my faculties clear."

"Then you are working hard. God bless you! I saw your notes the other day. But don't forget your Greek. French is the language of diplomacy, Italian the language of love, German the language of philosophy, English the language of commerce, Latin the language of the Church, Greek the language of the scholar, and Hebrew the language of God. But I remember it gave a new zest to my studies long ago, when I read somewhere that our Divine Lord spoke Greek, at least amongst the learned, for Greek in the East was what Latin has been in the West."

"Yes, but 'tis pitiful," he replied, with a blush; "I did get a gold medal from all Ireland in Greek; and yet, when I took up such an easy book as Homer the other day, why, 'twas all Greek to me."

Here Hannah broke in, opening the door.

"Won't you take another cup of coffee, sir?" Awaiting the reply, Hannah poked up the fire and sent the flames dancing merrily up the chimney. Then she raised the flame of the lamp, and did a great many other unnecessary things; but the kitchen is lonesome.

"Well, Hannah," said Father Letheby enthusiastically, "I will. You have made me a confirmed teetotaler. I would

not even think of punch when your fragrant coffee is before me."

"Wisha, then, sir, but there's more life in the little drop of sperrits. However, your reverence is welcome to whatever you like in this house."

This is not the first time Hannah has assumed a tone of proprietorship in my little establishment. Well, no matter. It is our Irish communism—very like that of the Apostles, too.

"You must not be disheartened about that," I said. "I read some time ago that no less a person than Lord Dufferin declared that, although he had taken a degree in Greek, he could not read a line of it in after-years till he had learned it all over again, and in his own way."

"I am delighted to hear that," said Father Letheby.

"And when you do master your Greek," I said, "use your knowledge where it will profit you most."

He waited.

"On the Greek Fathers. Believe me, there is more poetry, science, philosophy, and theology there than in all modern literature, since Shakespeare. We don't know it. The Anglican divines do. I suspect that many a fairly-sculptured sermon and learned treatise was cut from these quarries."

I suppose the poor fellow was weary from all the lecturing. Indeed, I think, too, his mind had rather a practical cast; for he began to ply me with questions about the parish that fairly astonished me.

"Did Pat Herlihy's big boy make his First Communion? What about establishing a First Confession class? He heard there was a night-dance at the cross-roads, half-ways to Moydore. Why don't the Moydore priests stop it? Did I know Winifred Lane, a semi-imbecile up in the mountains? He did not like one of the teachers. He thought him disrespectful. What was the cause of the coolness between the Learys and the Sheas? Was it the way that one of the Sheas, about sixty years ago, served on a jury, at which some disreputable Leary was convicted? What about a bridge over that mountain torrent at Slieveogue? He had written to the surveyor. Did I think the nuns in Galway would take a postulant? He

heard that there was a sister home from New Zealand who was taking out young girls—”

“My dear young friend,” I said, when I had tried to answer imperfectly this catechism, “I know you are a saint, and, therefore, endowed with the privilege of bilocation; but I did not know that you could dictate to six amanuenses at the time, like Cæsar or Suarez.”

“Oh, by the way,” he said, putting up his note-book, “I was near forgetting. With your permission, sir, I intend to put up a little crib at Christmas. Now, the roof is leaking badly over St. Joseph’s Chapel. If you allow me, I shall put Jem Deady on the roof. He says you know him well, and can recommend him, and there are a few pounds in my hands from the Living Rosary.”

It was true. I knew Jem Deady very well, as a confirmed dipsomaniac, who took the Total Abstinence Pledge for life regularly every three months. I also knew that that leak over St. Joseph’s Chapel had been a steady source of income to Jem for the last ten years. Somehow it was an incurable malady, a kind of stone and mortar scrofula that was always breaking out, and ever resisting the science of this amiable physician. Sometimes it was “ground-damp,” sometimes the “weeping wall;” and there were dread dissertations on barge courses and string courses, but there the evil was, ugly and ineradicable.

“I dare say, Jem told you that I had been putting cobblers from the village every winter for the last ten years on that roof, and that he alone possesses the secret that will make that wall a ‘thing of beauty and a joy forever?’”

“Well, indeed, he said something of the kind. But I have taken a fancy to the fellow. He sings like an angel, and since the Concert he entertains me every night with a variety of melodies, amongst which, I think, ‘Her Bright Smile Haunts Me Still’ is his masterpiece.”

“He does not sing ‘Two Lovely Black Eyes?’” I asked.

“No,” said Father Letheby, seriously.

“I think his wife sings that,” I said, as Father Letheby rose to go.

"By the way," I said, as I helped him on with his great coat in the hall, for he is one for whom I would make any sacrifice, "how have you acquired such a minute knowledge of my parishioners in such a short time?"

"Well," said he, tying a silk handkerchief around his neck, "I was once at a military review in England, having been invited by some Catholic officers. I stood rather near the Duke of Cambridge. And this struck me. The Duke called out: 'Who commands that company?' 'I, sir.' 'What is the name of the third man on the right? Married or single? Term of service? Character? Trade?' And I was utterly amazed at the accurate information of the officers. Now, I often thought, if our great Commander-in-Chief questioned us in that manner, could we reply with the same precision? And I determined to know, as soon as possible, the name, history, and position of every man, woman, and child in this parish."

"And you have succeeded," I said admiringly. "You know them better than I, who have spent thirty years amongst them. But"—I could not resist the temptation of a little lecture—"if you are asked, accept no responsibility in money-matters; and if two cocks are fighting down the street, and, consequently, diplomatic courtesies are suspended between the neighbors, I would not, if I were you, trouble much to ascertain which of the belligerents had ethical and moral right on his side; and if Mrs. Gallagher, by pure accident, should happen to be throwing out a pail of particularly dirty water just at the psychological moment when Mrs. Casey is passing her door; and if the tailor-made gown of the latter is thereby desecrated, and you see a sudden eclipse of the sun, and hear the rumble of distant thunder, don't throw aside your *Æschylus* to see the 'Furies;' and if Mrs. Deady—"

"Thank you! thank you, Father," he said, abruptly, "never fear. 'Twill be all right!"

I closed the door on his fine, manly figure, and went back to my arm-chair, murmuring:

"*Παθήματα—μαθήματα*. So shall it be to the end, O Father of history!"

BIBLICAL CRITICISM.

IN a recently published paper, entitled "The Historical Method and the Documents of the Hexateuch,"¹ from the pen of Dr. Von Hügel, he states his conviction that "Biblical criticism is a branch of learning which requires the Church and which the Church requires." A close study of the Hebrew Hexateuch, covering a space of more than six years, led the author gradually to what he considers the true method of historical criticism as resting on the "cumulative character of the evidence and the developmental character of the subject-matter;" and he sums up the process thus: remarking the frequent recurrence of differences of vocabulary and style, he first reached the conclusion that the Hexateuch was compiled mainly from four documents, the Jahvistic (J.), the Elohist (E.), the Deuteronomist (D.), and the Priestly Code (P.). Noticing next the resemblances peculiar to each, as regards geographical, chronological, historical, moral, and theological views, he found the above conclusion corroborated, for reasons founded chiefly on the narratives and on the legislation of the Hexateuch itself. Then, the more surely to preclude any error that might have arisen from preconceived notions, he proceeded to compare the legislation of the several documents of the Hexateuch with the actual history of worship as told in the other sacred books; and this led to a new discovery, viz., that, besides the four above-mentioned documents, we have in the Hexateuch three successive stages of legislative development, represented by the book of the Covenant, Deuteronomy, and the Priestly Code respectively.

What Dr. Von Hügel considers the most difficult point for the Christian apologist to admit, is that the Deuteronomy found in B. C. 623 was a "predominantly prophetic reformation and readaptation of the previous Mosaic Law," which could hardly have been composed, as it now stands, before the reign of King Manasses, or about B. C. 698. Yet he thinks it impossible successfully to contest this point; and maintains that "a gradual growth of the law across the centuries is not

¹ *Catholic University Bulletin*, April, 1898.

less worthy of God than its complete communication within some thirty years. Indeed, such a growth, ever meeting the new situation with an unbroken stream of adaptation of old principles to new needs, has about it an impressiveness, at least for the historically-minded, far exceeding the attractions of the old view." Our only difficulty about it comes from the fact that we—westerns and moderns—forget that this divine education was intended for, and communicated through, the minds of Orientals of twenty-five or thirty centuries ago.

Dr. Von Hügel, at the end of his article, refutes some objections too often pressed against those who work in the field of Biblical criticism. It is not true, he says, that all or most critics are at best but serious rationalists, anti-miraculous, anti-supernatural *doctrinaires*. Among Catholics, for instance, we have in Abbé Loisy a rare combination of caution and courage, competence and charm, one, too, equally at home in the philological and historical niceties and in the philosophy and theology of these increasingly important questions. Nor is it true, he adds, that critics are all at variance. There is, on the contrary, "an increasing accord on an ever-increasing number of points." Nor, in fine, is it true that no other case of composite structure is to be found in the history of literature. The Diatessaron of Tatian, *v. g.*, is nothing else. Appendices to the article, exhibiting the taking of Jericho (Josh. vi, 6-27), from the Polychrome Bible, and the Last Supper, from Tatian's Diatessaron (xlv, 10-18), clearly show that the general conception of the critics is not unreasonable.

2. In confirmation of one of Dr. Von Hügel's last remarks, we may call attention to the fact that there is now, among critics, a practical agreement about the important question of the date of Deuteronomy. In proof of this, I might refer to the reviews of the excellent commentary of Prof. Driver.² It will be enough to quote from the conclusion of Fr. Clarke's³ articles on this question. Maintaining that the Book of Deuteronomy is not contrary to the mind of Moses, he says: "It

² The International Commentary—*Deuteronomy*, 1896. Cf. his *Introduction to the Literature of O. T.*, 6th ed., 1898.

³ *London Tablet*, January 29, February 5, 1898.

appears safe and true to say that features in the sublime oratory of Deuteronomy are to be accounted for by the state of things under the late Kings of Judah."

3. The principles and method of higher criticism about the narratives of the Hexateuch are applied to the Flood⁴ by Abbé Loisy, and lead him to conclusions which may seem much more satisfactory than the incessantly changing opinions to which readers have been accustomed.

The actual story, he says, is a compilation of two parallel narratives, one of which used *Elohim* as the name of God, and the other *Jahveh*. The Elohist text was adopted as the basis of the narrative, and there were inserted such portions from the other document as might fit in without inducing an evident contradiction. Here is how, when the separation of the documents is made by critics, the fragments of the first, when pieced together, give a complete and well-connected narrative, which is not the case with the fragments pertaining to the second document. P. (priestly writer) represents the Elohist documents; J. (Judaistic writer), the Jahvistic. Wherever we have two narratives intertwined, we may expect discrepancies, since each author wrote from his own special point of view. Of this illustrations are given from Ch. vii and viii of Genesis. From P. (priestly or Elohist writer) (vii, 6, 11, 13-16, 18-21, 24; viii, 5, 13-19), we have: Noe had lived six hundred years, when, on the 17th day of the second month, the Deluge came. The waters rose fifteen cubits above the tops of the highest mountains. They rose for 140 days, after which God, mindful of Noe, closed the portals of the abyss, and the waters begin to diminish—after one year the Deluge was over. The arithmetical combination is perfect. P. did not foresee that it would be upset by someone inserting the data of J. (the Judaistic or Jahvistic writer). The compiler has thus created an apparent contradiction by combining two narratives which were meant to remain distinct. Again, according to J., Noe offered a holocaust after the Deluge (viii, 20). P. does not speak of this, because, according to him, there could be no real sacrifice unless the immolation of the victim took place

⁴*Revue d'histoire et de littérature religieuse*, 1898, Mars-Avril, p. 167.

before the Ark of the Covenant, and, instead of the holocaust, he speaks of the permission given by God to eat flesh.

There exists—provided we do not take for fact what is presented as symbol—incontestable agreement between the two Biblical narratives on the one hand, and the Chaldean mythological account of the Deluge on the other. The hypothesis that the Jewish tradition borrowed from the Chaldean *epos* is plausible, though nothing can be determined as to the epoch of the borrowing. In consequence of the growing opinion that the fact of a local flood had been enlarged by mythology and poetry before Israel impressed upon it a moral and universal character, there is a tendency to-day to restrict the historical bearing of the tradition of the Deluge. Does this new interpretation give the sense of the Bible recital? Decidedly no, if we hold by the letter of the narrative. Very likely yes, if we go to the spirit, consequently to the true meaning. The real sense is the morality. All the circumstances, physical as well as geographical, will always remain obscure, even to those who believe that they can determine them, because the sacred writers, when describing an universal flood, do not pretend to give a strictly historical narrative, but wish to impress a high moral lesson.

4. Prof. Sayce, in his *Early History of the Hebrews*, narrates the Jewish history until Solomon's times, using the archæological discoveries with more profusion perhaps than criticism. He does not believe in criticism. "Nowhere," says he (p. 122), "does there seem to be clearer evidence of the documentary hypothesis than in the story of the Deluge." Yet "the analysis of the Hexateuchal critics fails to stand the test of archæological discovery." He gives as his reason for this statement the Chaldean account of the Flood; and, in his preface, supports his position by alluding to Père Scheil's interesting discovery of last year.⁵ But a fair study of the Chaldean Flood⁶ does not disprove the literary analysis made by critics—

⁵ See AMERICAN ECCLESIASTICAL REVIEW, Jan., March, 1898.

⁶ For modern views on the Babylonian account of the Deluge, the reader may be referred to a critical study by Prof. Jastrow, of Pennsylvania University, published in the *Independent* (Feb. 10, 17, 1898), apropos of Père Scheil's discovery.

it rather helps it; and, on the other hand, the brick discovered by Père Scheil, containing a version of that narrative different from the Assurbanipal tablets, proves that there were several current forms of the legend, and induces the critics to look also for several narratives of the Deluge in Genesis. Dr. Sayce certainly means well; but his example affords a good demonstration that "Biblical criticism requires the Church," that is, we Catholics whose "faith is based, not on the Bible, but on the Church, may venture farther in certain directions than a conscientious and consistent Protestant will dare to go."⁷

5. Whilst many commentators—Catholic and Protestant—accuse David of atrocious cruelty, or adduce flimsy arguments to justify his character, recent criticism frees him from cruelty. Père Condamin, S.J.,⁸ in a learned article, shows that II Sam. xii, 31, should not read "And bringing forth the people thereof [of Rabbath], he sawed them, and drove over them chariots armed with iron, and divided them with knives, and made them pass through brick-kilns; so did he to all the cities of the children of Ammon." Indeed, it would have been hard for the Ammonites to survive such a treatment. "Mirum," says Estius, "quo modo ita saevitum sit passim in omnes."

Instead of making them pass through (העביר) the brick-kilns, they were only employed in making bricks (העביר). The ך was transformed into ך by the copyist, and thereby David was made a tyrant. In the same manner, instead of being sawed or divided with axes, they were condemned to hard work, which they performed with axes and saws—a situation evidently far different from that created by the copyist. The text alone—and not the Ammonites—has been tortured. This critical restoration, indicated by Hoffmann in 1882,⁹ has been adopted by V. K. Budde in the Polychrome Bible, 1894.¹⁰

⁷ These are the closing words of an article by the Very Rev. J. Hogan, S.S., in the AMERICAN ECCLESIASTICAL REVIEW, June, 1898, words which cannot fail to inspire Biblical students with confidence.

⁸ *Revue Biblique*, Avril, 1898. David cruel par la faute des copistes.

⁹ *Zeitschrift für die alt-testamentl. Wissenschaft*.

¹⁰ *The Books of Samuel*—Cf. Gesenius—*Heb. Wörterbuch*, 1895. It is to be regretted that this emendation has been adopted neither by M. Dieulafoy in his fascinating *Le Roi David*, 1897, nor by the compiler of the article *David*, in Vigouroux's *Dictionnaire de la Bible* (Fasc. XII, 1897).

6. Should we anathematize the Polychrome Bible? By no means, if this publication is a serious contribution to Biblical criticism; and no doubt it is, since the first and main object of the general editor, P. Haupt, is to make the scholarly labors of the best critics accessible to the general public. "It would require many shelves to hold all the books that have been written by those who have devoted their lives to the study of the Bible in the original languages, and whose investigations were directed to ascertain when, where, and by whom the books of the Bible were written. The Polychrome Bible sums up the conclusions upon which leading scholars all over the world have substantially agreed."

Nobody believes that because the Bible is inspired, the errors of copyists and translators were inspired. So, the verbal corrections have for their aim to restore the text to the form in which it originally existed; they are based upon critical evidence and a comparison of the Hebrew original with the ancient versions, such as the Septuagint, or the Peshita, or the Vulgate, etc. The work, of course, is not final—nor intended to be. Many conjectures hardly amount to anything more than mere probability. But the editor decidedly prefers what is probably true and right to that which is certainly false and wrong. Sometimes, too, bolder emendations and more satisfactory arrangements of texts can be found elsewhere; nor are all the portions of the work of equal merit. For instance, the Book of Judges, by G. F. Moore, of Andover, is almost perfect. On the other hand, the Book of Psalms, by J. Wellhauser, of Göttingen, is rather disappointing, considering the fame of the author. The studies of Bickell, an Austrian priest, on the same subject, are at least as critical as those of the Göttingen Doctor, while his restorations of the text are certainly bolder.

The editor's next object, after the restoration of the text, is to give a literary translation, so as to make it "a pleasure, not a labor, to read the sacred writings." That this result is being attained, the reading of any page taken at random will show. The rendering of the Psalms is from the pen of Dr. Horace Howard Furness, the well-known Shakespearean scholar,

and the translation of the other portions of the sacred text has the benefit of his invaluable supervision.¹¹

One remark more about this monumental work, to which even a lengthy article could barely do justice. Its authors "believe that, as there is no difference between Christian mathematics and Jewish mathematics, or between Baptist chemistry and Presbyterian chemistry, there should be no difference between Protestant exegesis and Roman Catholic exegesis;" and yet, in the "full list of the contributors, embracing the most eminent Biblical scholars of the world," there is not a single Catholic name!

7. Perhaps one explanation of this exclusion of Catholic exegetists may be found in the words which end a very able article by J. A. Howlett:¹² "Much remains to be done. Scholars are at work collating, editing, publishing, and discovering. Many ancient Fathers and important versions have still to be brought before the public in a reliable form. Are Catholic students contributing their due share to the work? They are not deficient in scholarship, but, perhaps, they do not aim enough at the production of original work. They ought not to be contented with merely serving in the ranks. It is their place, as of old, to lead the van in the delicate but important task of restoring the genuine text of the New Testament." Words no less applicable to the Old Testament criticism.

After having described, praised, and criticised the work of Drs. Westcott and Hort, Fr. Howlett calls attention to the fact that "the tendency of modern scholarship is in the direction of giving greater weight to Western evidence in restoring the New Testament text. It is interesting to note how non-Catholic writers defend Western readings, largely from the importance and influence of the Roman Church in sub-apostolic times. This fits in admirably with Catholic views as to early Church history, and the importance to be attached to the tradition of the Roman Church in regard to the text of Scripture."

¹¹ It has been said that where poetical renderings of the Psalms were done by a poet, they were unscholarly; when by a scholar, they were not poetic. Dr. Furness is a poet who works with scholars.

¹² *Dublin Review*, April, 1898. Textual Criticism of the N. T.

8. Is it not, perhaps, owing to ignorance of the great antiquity and wide prevalence of Western readings in the very earliest times of which we have any trustworthy records, that the *Biblical World*¹³ (Chicago) brands as blinded "by dogmatic presuppositions" the textual criticism of Loisy¹⁴ on the "bloody sweat" (St. Luke xxii, 43-44)?

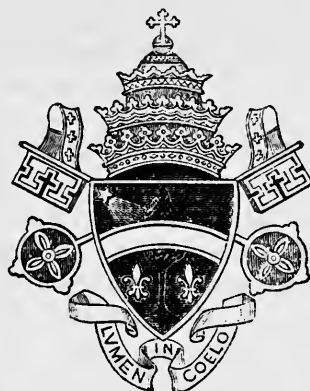
The Chicago critic, who does not sign his name nor give reasons for his insinuations, evidently wants us to follow exclusively the Vatican codex, where these verses are omitted. But why such intolerance? It is by no means satisfactorily settled yet where the Vatican MS. originated, to what group it belongs, and how far it is to be relied on. Some have even spoken of this MS.—though certainly exaggerating—as "one of the most vicious extant." Is not Dr. Loisy's statement a fair criticism? As regards the external evidence, the earliest Fathers, he says,—and St. Justin the first among them,—witness to the passage. It was found in the old Vulgate; it is in the Sinaitic MS., and in the so-called Western witnesses. Such venerable authorities are not outweighed by the Vatican MS. and the Alexandrian and Palestinian witnesses, to which we should now add the Sinaitic Gospel. These manuscripts have only a relative value, and the omission of the passage is more easily accounted for than its insertion, since, as remarks St. Epiphanius, the orthodox imagined they found in it an inconsistency with the Divine Nature of our Lord. However, concludes Loisy, these verses might possibly not have been found in the primitive gospel, and may be only a fragment from an oral tradition. But, perhaps, it is *positively* known in Chicago that they are no genuine portion of the apostolic tradition!

JOS. BRUNEAU, S.S.

Dunwoodie Seminary, New York.

¹³ May, 1898, p. 353.

¹⁴ AMERICAN ECCLESIASTICAL REVIEW, March, 1898. Gethsemane.



Analecta.

APOSTOLIC LETTER ADDRESSED TO THE CLERGY AND PEOPLE OF ITALY.

TO OUR VENERABLE BRETHREN
AND BELOVED CHILDREN, THE BISHOPS, CLERGY AND PEOPLE
OF ITALY.

LEO XIII, POPE.

*Venerable Brethren and Beloved Children, Health and Apostolic
Benediction.*

Frequently in the course of Our Pontificate, moved by the sacred duties of Our Apostolic ministry, we have had to complain of and protest against acts detrimental to the Church and religion committed by those who, owing to well-known changes, are at the head of public affairs in Italy. We regret having to do this again for a most serious cause, which fills Our soul with profound sadness. We speak of the recently decreed suppression of so many Catholic institutions in the various parts of the

peninsula. This undeserved and unjust measure has elicited the condemnation of every honorable person and in it We see to Our great grief a compendium and renewal of trials endured in former years.

Although it is a matter well known to you, Venerable Brethren, We think it opportune to recall the origin and the necessity of these institutions, the fruit of Our solicitude and your loving care, in order that all may understand the thought that inspired them and the religious, moral, and charitable design to which they were directed. After the ruin of the temporal power of the Pope, the Church's elements of life and action, and its natural secular influence in public and social arrangements, were gradually taken away. By progressive steps which were systematized, they closed monasteries and convents; by the confiscation of ecclesiastical goods, they dissipated the greatest part of the patrimony of the Church; they imposed military service on clerics; they fettered the liberty of the ecclesiastical ministry by arbitrary and unjust arrangements; by persevering efforts they sought to remove the religious and Christian impress from all the public institutions; they favored the dissentient forms of worship, and whilst the most ample freedom was granted to the Masonic sect, odious intolerance and vexations were reserved for that religion alone which has always been the glory, protection and strength of the Italians.

We did not fail to raise Our voice against these serious and repeated attacks. We complained of them on account of our holy religion, exposed to the greatest dangers; We complained of them also—and We say this with all the sincerity of Our heart—on account of our country, because

RELIGION IS THE SOURCE OF PROSPERITY

and greatness for the nation and the principal foundation of every well-regulated society. And in fact when the religious sentiment, which elevates and ennobles the soul and deeply impresses upon it the ideas of justice and honor, is weakened, man declines and abandons himself to savage instincts and material interests; whence follow, as a logical result, rancours, divisions, depravity, conflicts, and disturbance of order, for

which evils sure and sufficient remedies are not to be found either in the severity of the laws, or the harshness of the tribunals, or the use of armed force itself. To this natural and intrinsic connection between religious decadence and the development of insurrection and disorder, We have often called the attention of those with whom rests the formidable responsibility of power, pointing out in public documents addressed to the Italian people the progress of Socialism and Anarchy and the endless evils to which they exposed the nation. But We were not listened to. Wretched sectarian prejudice blinded the intelligence, and the war against religion was continued with the same intensity. Not only was no safeguard provided, but in books, newspapers, schools, collegiate chairs, associations, and theatres, they went on spreading far and wide the germs of irreligion and immorality, sapping the principles by which the strong and honorable customs of the people are formed and diffusing maxims from which inevitably follow the perversion of the intellect and the corruption of the heart.

We then, Venerable Brethren, seeing the future of our country dark and full of perils, believed that the moment had come to raise Our voice, and We said to the Italian Catholics: Religion and Society are in danger; it is time to exert all your activity, raising a barrier against the encroaching evils by means of words, works, associations, committees, the press, congresses, institutions of charity and prayer, in fine, all the peaceful and legal means which are adapted to maintain the religious sentiment and to remove that unhappy counsellor, misery, which has become so profound and extensive through economic depression in Italy. These things We have recommended several times, especially in two letters which We addressed to the Roman people on the 15th of October, 1890, and the 8th of December, 1892.

It pleases Us to be able to state here that Our exhortations fell upon fertile ground. Through your generous efforts, Venerable Brethren, and those of the clergy and faithful entrusted to you, satisfactory and salutary effects were obtained, from which it was easy to see that even greater results would follow in the near future. Hundreds of associations and committees arose in various parts of Italy, and to their

UNWEARIED ZEAL

were to be traced rural banks, economic kitchens, economic houses of rest, institutions for popular entertainment, societies for catechetical instruction, for the assistance of the sick, the care of widows and orphans, and so many other beneficent establishments which called forth the gratitude and blessings of the people, and often received well-merited praise even from men who differ from us. And the Catholics, according to their custom, in displaying this laudable Christian zeal, having nothing to conceal, acted in the light of open day and always kept within the law.

But then took place the painful occurrences which, accompanied by tumults and the shedding of citizens' blood, brought disaster to several districts in Italy. No one suffered more in mind or was more disturbed than We at this sad sight. We thought, however, that at the beginning of these outbreaks and these struggles between brethren, those who have the direction of public affairs would recognize the unhappy but natural fruit of the evil seed scattered so widely, and for such a long time scattered with impunity, throughout the whole peninsula; We thought that, going back from the effects to the causes, and profiting by the bitter lessons received, they would return to the Christian standards of social order by which nations are restored, if they are not allowed to perish, and that therefore they would hold in honor the principles of justice, probity, and religion to which are to be mainly attributed even the material welfare of the people. We thought at least that in looking for the authors and accomplices of these outbreaks they would seek them amongst those who oppose Catholic teaching, and through naturalism and scientific and political materialism, stir up every kind of inordinate cupidity amongst those who, under cover of sectarian gatherings, conceal evil designs and take up arms against order and the security of society. And indeed there were not wanting even in the camp of the enemy some elevated and impartial minds who understood and had the praiseworthy courage to proclaim publicly the true cause of the lamentable disorders.

But great was Our surprise and grief when we learned that,

under an absurd pretext ill-disguised by artifice, they had the audacity, in order to deceive public opinion and to carry out a premeditated purpose, to make against Catholics

THE RIDICULOUS ACCUSATION

that they were disturbers of public order, and to cast upon them the blame and the harm consequent on the seditious risings of which several districts in Italy were the theatre. And Our grief increased when arbitrary and violent acts followed and We saw many of the principal and ablest Catholic journals suspended or suppressed, parochial and diocesan committees proscribed, meetings with regard to congresses dispersed, some institutions rendered useless and others threatened, amongst them those which had solely for their object the increase of piety amongst the faithful or public and private beneficence; and when We saw harmless and well-deserving societies dissolved in great numbers and thus destroyed in a few stormy hours the patient, charitable, and modest labor of many years of many noble intellects and of many generous hearts.

But these heinous and hateful measures taken by the Italian government, absolutely contradicted its previous declarations. For it had long represented the population of the peninsula as of the same disposition and altogether at one with it in its revolutionary and anti-Papal work, but now all at once it gives itself the lie by having recourse to extraordinary expedients in order to suppress an immense number of associations scattered throughout Italy, and this for no other reason than because they showed themselves well disposed and devoted to the Church and the cause of the Holy See.

But these measures were opposed, above all, to the principles of justice and the very standards laid down by the existing laws. By virtue of these principles and standards it is lawful for Catholics, like all other citizens, to enjoy freedom of combination for the promotion of the moral and material welfare of their neighbors and for the practice of piety and religion. It was then an arbitrary procedure to

dissolve so many benevolent Catholic institutions, which exist peacefully and are held in respect in other countries, without having any proofs of culpability on their part, without any previous investigations, without any document showing their participation in the disorders.

It was also a special insult to Us who had designed and blessed these useful and peaceful associations and to you, Venerable Brethren, who had attended to and promoted their development and watched over their conduct; Our protection and your vigilance ought to have gained still greater respect for them and made them free from every suspicion.

Nor must We omit to say how pernicious these measures are to the interests of the multitude, the preservation of society, and the welfare of Italy. Through the suppression of these societies

THE MORAL AND MATERIAL MISERY

of the people, which they sought by every possible means to alleviate, has been increased, and the body politic is deprived of a powerful conservative force, for their organization itself and the diffusion of their principles formed a barrier against the subversive theories of socialism and anarchy; lastly, the religious conflict which all men free from sectarian passion know to be supremely disastrous to Italy, whose strength, power and unity it breaks up, is thus greatly aggravated.

We are not unaware that the Catholic societies are accused of tendencies opposed to the existing political regime in Italy, and are therefore regarded as subversive. This imputation is founded on a misunderstanding purposely created and maintained by the enemies of the Church and of religion, to make it appear to the public that there is ground for their unjustifiable ostracism of these societies. We desire that this misunderstanding should be removed once for all.

The Italian Catholics, by virtue of the immutable and well-known principles of their religion, eschew all conspiracy and rebellion against the public authorities, to which they render due tribute. Their conduct in the past, to which all impartial men can render honorable testimony, is a guarantee of

their conduct in the future, and this ought to be sufficient to assure them the justice and liberty to which all peaceful citizens have a right. More than this, being, owing to the doctrine they profess, the strongest supporters of order, they are entitled to respect, and if virtue and merit were adequately appreciated, they would also have a right to the regard and gratitude of those at the head of public affairs.

But the Italian Catholics, exactly because they are Catholics, cannot renounce the desire that their Supreme Head should be restored to his necessary independence and his entire liberty in a full and effective manner, this being

AN INDISPENSABLE CONDITION

for the freedom of the Catholic Church. Upon this point they will change their opinions neither for threats nor violence. They will bear with the existing state of affairs, but as long as this will aim at the downfall of the Papacy through a conspiracy of all the anti-religious and sectarian elements, they can never, without violating their most sacred duties, agree to uphold it by their adhesion and support. To demand from the Catholics a positive coöperation in maintaining the present state of affairs would be unreasonable and absurd, since it would then be no longer lawful for them to obey the teachings and precepts of the Apostolic See, and they would have to act in opposition to it and pursue a different line of conduct from that followed by Catholics of all other nations.

Hence it is that, in the present condition of affairs, the action of the Italian Catholics, keeping apart from politics, concentrates itself on the field of social and religious activity, and seeks to improve the moral tone of the people, to make them obedient to the Church and its head, to remove them from the dangers of socialism and anarchy, to instil into them respect for the principles of authority, and, lastly, to relieve their wants by numerous works of Christian charity. How, then, can the Catholics be called enemies of the country, and be confounded with the parties that assail the order and security of the State?

Such calumnies fall to the ground when viewed in the

light of common sense. They are based on this idea alone: that the fate, unity, and prosperity of the nation consist in the deeds done to the detriment of the Holy See—deeds, which are deplored by men above suspicion, who have openly declared that it is a grave mistake to provoke a conflict with that great institution which God established in Italy, and which was and will always remain her chief and incomparable source of pride, a wonderful institution which dominates the whole course of history, and through which Italy became the fruitful educator of people, the head and the heart of Christian civilization. Of what fault, then, are the Catholics guilty when they yearn for the end of the long quarrel which is the cause of the greatest evils to Italy in the social, moral, and political orders; when they ask that the paternal voice of their Supreme Head should be listened to—that voice which has so often claimed the reparation that is due, and which has shown the incalculable good that would result therefrom to Italy?

THE REAL ENEMIES OF ITALY

must be sought elsewhere. They must be sought amongst those who, moved by an irreligious and sectarian spirit, close their hearts in presence of the evils and dangers that weigh upon their country, reject every true and effective solution of the Roman problem, and endeavor by their heinous designs to make it more difficult and more troublesome. To these, and no others, should be attributed the rigorous measures which have been adopted toward so many Catholic associations; measures which grieve Us deeply for a higher reason which regards not only the Italian Catholics, but those of the entire world. They bring out more clearly the painful, precarious, and intolerable position to which we have been reduced. If some incidents in which the Catholics had no part had been sufficient to cause the suppression of thousands of harmless and beneficent works despite the guarantees afforded by the fundamental laws of the State, every impartial man and every man of common sense will understand what is the value of the assurances given by the public authorities for the freedom and

independence of Our Apostolic ministry. What, in truth, is Our liberty when, after having been despoiled of the greater part of the ancient moral and material resources with which the Christian ages had enriched the Apostolic See and the Church in Italy, We are now deprived even of those means of religious and social action which Our solicitude and the admirable zeal of the bishops, clergy, and faithful had brought together for the protection of religion and the benefit of the Italian people? What can be the pretended liberty afforded Us when another occasion, another incident of any kind, may serve as a pretext for going still further in the way of violence and arbitrary dealing, and for inflicting new and deeper wounds on the Church and religion?

We call the attention of Our Italian children and those of other nations to this state of affairs. To both, however, We would say that if Our sorrow is great, not less great is Our courage and Our confidence in that Providence that governs the world and watches constantly and lovingly over the Church, which is identified with the Papacy, according to the beautiful expression of St. Ambrose: "*Ubi Petrus ibi Ecclesia.*" Both are divine institutions which have survived every attack and outrage, which have seen the centuries go by without being shaken, and which have gained increased strength, energy, and constancy from misfortune itself.

As to Ourselves,

WE WILL NOT CEASE TO LOVE

this noble and beautiful country, the land of Our birth, proud to spend Our remaining strength in preserving for it the precious treasure of religion, in keeping its sons on the honorable path of virtue and duty, and in relieving their distress as far as We can.

We are sure, Venerable Brethren, that in discharging this noble duty you will give Us the effective aid of your care and your enlightened and constant zeal. Continue the sacred work of reviving piety amongst the faithful, of preserving souls from error and the seductions which surround them on all sides, and of consoling the poor and the wretched by all the

means charity may suggest. Your labors will never be in vain, whatever may happen and however they may be judged by men, for they have a higher end than the things of this world; and in any case, no matter how they may be hindered or rendered ineffectual, they will avail to free you from responsibility for the evils which the impediments put in the way of your pastoral ministry may bring on Italy.

And you, Italian Catholics, the principal objects of Our care and affection: you who have been made the butt for the most bitter trials because of your nearness to Us and your close union with this Apostolic See, take comfort and encouragement in Our words and Our firm assurances that, as the Papacy in past ages, during days of storm and stress, was the guide, defence, and salvation of the Catholic people, especially in Italy, so in the future it will not fail in its great and salutary mission of defending and vindicating your rights, assisting you in your difficulties, and loving you when most persecuted and oppressed. You have given, particularly in these latter times, many proofs of

SELF-DENIAL AND ZEAL

in doing good. Do not lose heart, but keeping strictly, as in the past, within the limits of the law, and in full submission to your pastors, continue to pursue the same line of action with Christian courage. Should you meet with fresh contradictions and fresh hostilities on the way, be not discouraged. The goodness of your cause will become more evident day by day, when your adversaries are obliged to have recourse to such weapons to combat it, and the trials you will have to bear will increase your merit in the eyes of honest men, and—what is of more importance—in the eyes of God.

And now, as a token of Heavenly favor and a pledge of Our more special affection, receive the Apostolic Blessing, which We impart from the bottom of Our heart to you, Venerable Brethren, and to the Italian clergy and people.

Given at St. Peter's, Rome, on the 5th of August, 1898, in the 21st year of Our Pontificate.

LEO XIII, *Pope*.

E S. R. UNIV. INQUISITIONE.

VI FACULTATUM QUINQUENNALIUM EPI UTI POSSUNT DISPENSATIONE CUMULATIVA.

Fer. IV, die 16 Martii 1898.

An declarationes S. C. S. Officii datae die 19 Iunii 1861 et 19 Iunii 1875, iuxta quas Episcopi qui gaudent facultate quinquennali dispensandi in tertio et quarto consanguinitatis et affinitatis gradu simplici, possunt dispensare in tertio et tertio, in quarto et quarto, sive gradus oriatur ex uno, sive ex multiplici stipite, extendendae sint ad casum quo sponsi innodantur duobus impedimentis consanguinitatis uno in tertio gradu simplici et altero in quarto similiter simplici?

Res delata est in Congregatione Generali habita fer. IV, die 16 dicti, ad Emos DD. Cardinales una mecum Inquisitores Generales, qui respondendum decreverunt: *Affirmative.*

Omnia fausta Tibi a Domino adprecor.

Ampl. Tuae

Uti frater,

L. M. Card. PAROCCHI.

Romae, 24 Martii 1898.

E SACRA CONGREGATIONE RITUUM.

I.

CIRCA CANTUM IN LINGUA VERNACULA, INTRA MISSAM CANTATAM.

Relatum fuit Sacrae Rituum Congregationi morem extare in dioecesi Plocensi atque in nonnullis aliis Poloniae dioecesi-bus, quo in Missis cum cantu sine ministris diacono et subdiacono, organarii qui et cantores sunt, solum responsa celebranti, uti *Amen—et cum spiritu tuo*, exequuntur latino sermone, et dum alia, uti *Introitus* et *Kyrie* omittunt, reliquo Missae tempore varias cantilenas vernaculas, devotionem foventes et non semper Missae consonas cum organi sonitu cantant. Hinc expostulatum fuit ab ipsa Sacra Congregatione:

I. Utrum praedictus usus cantilenarum adprobari vel saltem tolerari possit?

II. Utrum, in Missis cantatis sine Ministris sacris, organarii et chorus debeant semper exequi cantu vel voce intelligibili cum organo omnes partes ex Graduali Romano?

Et eadem Sacra Congregatio, ad relationem Secretarii, exquisito etiam voto Commissionis Liturgicae, omnibusque perpensis, rescribendum censuit:

Ad 1^{um} Obstant decreta, praesertim in una *Bisarchien.* 31 Ianuarii 1896.

Ad 2^{um} Affirmative.

Atque ita rescripsit die 25 Iunii 1898.

C. Card. MAZZELLA, *Praef.*

L. + S.

D. PANICI, *Secret.*

II.

DE COMMISSIONE PRO REVISIONE OPERUM CANTUS GREGORIANI.

Per rescriptum S. C. Rituum sub die 13 Iunii 1898, SSmus Dnus Noster Leo PP. XIII elegit et deputavit in Praesidem Commissionis pro revisione operum Cantus Gregoriani, Illmum et Rmum Dnum Augustinum Accoramboni, Arch. Tit. Aelipolitan.; simulque adscripsit inter Deputatos eiusdem Commissionis Illmos Dnos Equites Andream Meluzzi et Philippum Capocci.

III.

NOVA FESTA IN MARTYROLOGIO ROMANO INSERENDA.

Die 17 Iunii.

(SEXTODECIMO CALENDAS IUNII.)

Apud Villam Regalem in regno Valentino, Sancti Paschalis Ordinis Minorum, mirae innocentiae et poenitentiae viri, quem Leo decimustertius coetuum eucharisticorum et societatum a Sanctissima Eucharistia Patronum coelestem declaravit.

Die 5 Iulii.

(TERTIO NONAS IULII.)

Cremonae in Insubria, S. Antonii Mariae Zaccaria Confessoris, Clericorum Regularium Sancti Pauli et Angelicarum Virginum Institutoris, quem virtutibus omnibus et miraculis insignem Leo decimustertius inter Sanctos adscripsit. Eius corpus Mediolani in Ecclesia Sancti Barnabae colitur.

Die 9 Decembris.

(QUINTO IDUS DECEMBRIS.)

Graii in Burgundia, Sancti Petri Fourier Canonici Regularis Salvatoris Nostri, Canonissarum Regularium Dominae Nostrae edocendis puellis Institutoris, quem virtutibus ac miraculis clarum Leo decimustertius Sanctorum catalogo adiunxit.

IV.

CONCEDITUR CELEBRATIO FESTI B. INNOCENTII PP. V. SUB RITU
DUPLICI MINORI.

Ex Sacrorum Rituum Congregationis consulto, quum SSmus Dominus Noster Leo Papa XIII cultum ab immemorabili tempore ac sine intermissione praestitum Beato Innocentio V Papae Confessori suprema auctoritate sua nuperrime confirmaverit; Emus ac Rmus Dominus Cardinalis Lucidus Maria Parocchi, Episcopus Portuen. et S. Rufinae, atque ipsius SSmi Domini Nostri in Urbe Vicarius, Eumdem SSmum Dominum Nostrum supplicibus votis rogavit, ut, praeterquam in tribus Patriarchalibus Basilicis, a Clero Urbis Saeculari huiusque Districtus, necnon ab aliis etiam Regularibus utriusque sexus, in Urbe, vel extra, utentibus Calendario Cleri Romani, sub ritu duplici minori recolatur festum ipsius Beati Pontificis Confessoris, die vigesima secunda Iunii cum Officio ac Missa, hac die approbatis. Sanctitas porro Sua, referente infrascripto Cardinali Sacrorum Rituum Congregationi Praefecto, benigne precibus annuere dignata est: servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 29 Aprilis 1898.

C. Ep. Praen. Card. MAZZELLA, S. R. C. Praef.

L. + S.

D. PANICI, Secret.

V.

OFFICIUM ET MISSA IN HONOREM B. INNOCENTII PP. V.

Die 22 Iunii

IN FESTO

BEATI INNOCENTII V PAPAE

CONFESSORIS.

Oratio. Deus, qui Beatum Innocentium Confessorem atque Pontificem, scientiae ac prudentiae donis decoratum, pacis et

unitatis conciliatorem effecisti ; eius intercessione nobis concede : coelestia sapere et omnia bona concordii studio sectari. Per Dominum.

In primo Nocturno Lectiones Fidelis sermo de communi Confessoris Pontificis.

In secundo Nocturno.

Lectio IV. Innocentius, antea Petrus de Tarentasia dictus, anno supra millesimum circiter biscentesimo vigesimo quinto natus est. Dives aequae ac nobilis et elegantioris formae, a tenera aetate in Ordine Praedicatorum se suaque omnia Deo mancipavit. Per annos ferme triginta in coenobio Parisiensi religiosi moribus sacrisque litteris apprime excultus, sapientiae ac sanctitatis culmen ascendit. Ad theologicas disciplinas in Academia Parisiensi tradendas et ad regimen Provinciae sui Ordinis semel et iterum vocatus, egregius fuit sacrae scientiae Magister et praelatus inter fratres acceptissimus. Uberrimo animarum fructu populos Galliae verbi Dei praedicatione informavit, sibi quae haud exigua dicendi laudem promeruit.

Lectio V. A Beato Gregorio decimo Pontifice Maximo Ecclesiae Lugdunensi regendae praepositus, cleri populique graves ac diuturnas contentiones brevi ac feliciter sedavit. In Senatum Purpuratorum Patrum ascitus, Oecumenicae Synodo Lugduni celebrandae sollicitè omnia disposuit ; tum in ipsa Synodo iussu Pontificis una cum S. Bonaventura maioris momenti negotia moderatus est. Eius praesertim opera Graecorum coniunctio cum Latinis probata est ; querelae cleri saecularis contra regularem sublatae ; et Conclavis statuta ad futuras Romanorum Pontificum electiones sancita.

Lectio VI. Aretii Beato Gregorio decimo vita functo, cunctis Cardinalium suffragiis ad Petri Cathedram evectus est. Magnanimi decessoris consilia prosecutus, impigre studuit ut Orientales a iugo infidelium liberaret ; Carolum Siciliae regem cum Italicis civitatibus amice composuit ; Rudolphum Imperatorem Ecclesiae Romanae ditioni ab Alpibus minitantem propulsavit ; contra Sarracenos Hispaniam invadentes, celeritate magna exercitum cruce signatorum instruxit ; normas dedit, quibus religiosa Graecorum cum Latinis reconciliatio perficeretur, a

successoribus sedulo retentas. Haec tanta operatus brevi quinque mensium decursu, dum maiora adhuc ab eo sperabat Ecclesia, febris Romae correptus anno aetatis suae quinquagesimo primo ad Superos piissime evolavit. Multis in vita et post mortem miraculis claruit. Quamobrem statim ab exitu cultus ecclesiasticus beato Pontifici praestitus fuit, quem nunquam intermissum, ex Sacrae Rituum Congregationis consulto, Leo Papa Decimus Tertius confirmavit.

AD MISSAM.

Introitus : Statuit ut in communi Conf. Pontificis.

Oratio ut supra.

Secreta. Praesenti oblatione, Domine, atque Beati Innocentii Pontificis et Confessoris intercessione propitiatus, fidelibus tuis pacis et unitatis dona largire. Per Dominum.

Postcommunio. Huius, Domine, Sacramenti perceptio, Beato Innocentio Pontifice et Confessore intercedente, quaesumus: ut salutem et pacem in nobis operetur aeternam. Per.

E SACRA CONGREGATIONE INDULGENTIARUM.

DUBIA CIRCA FORMAM, ADSRIPTIONEM ET IMPOSITIONEM SCAPULARIUM.

Huic Sacrae Indulgentiarum et SS. Reliquiarum Congregationi sequentia dubia dirimenda sunt proposita:

I. Utrum in adscribendis Christifidelibus Sodalitati B. Mariae Virginis a Monte Carmelo adhiberi licite et valide possint scapularia quae quamvis ex lana confecta, cooperiuntur tamen ex una parte tela serica vel gossypio, ex altera vero, imagine quae totum vel fere totum cooperit scapulare, ita ut pannus penitus, aut quasi penitus non appareat?

II. Quid tenendum quando unum scapulare refert imaginem B. Mariae Virginis de Monte Carmelo, alterum, quod vitta coniungitur, Imaginem B. Mariae Virginis Perdolentis, SSmi Rosarii vel etiam SSmi Cordis Iesu?

III. Utrum nomina adscriptorum Confraternitati, necessario ad viciniorem Confraternitatem mittenda sint, vel potius liberum sit ea transmittere Moderatori cuiuslibet Confraternitatis?

IV. Utrum in adscriptione plurium, formula unica in numero plurali, quae ex Decreto S. C. Indulg. die 18 Aprilis 1891 adhiberi potest, dicenda sit antequam incipiatur impositio vel potius dum primo fit impositio?

V. Utrum in casu supra exposito, cum generatim adscribendi sint viri et mulieres, conveniens sit dicere: "*Accipite viri et mulieres,*" vel simpliciter "*accipite hunc habitum,*" prout est in formula brevii approbati in Decreto S. R. C. diei 24 Iulii 1888?

Porro S. Congregatio, audito unius ex Consultoribus voto, relatis dubiis respondendum mandavit:

Ad 1^{um} Negative.

Ad 2^{um} Nihil officere valori scapularis Imaginum varietatem, dummodo in scapulare appareat color, forma et pannus, quae uti substantialia sunt retinenda, exceptis tamen scapularibus SSmae Trinitatis et Passionis D. N. I. C. in quibus imagines propriae sunt necessariae.

Ad 3^{um} Negative ad 1^{am} partem; affirmative ad 2^{am} partem.

Ad 4^{um} Formulam in casu dicendam esse, immediate antequam scapularia imponi incipiantur, eaque sacerdote in manibus tenente.

Ad 5^{um} Si viri a mulieribus facile segregari possint, et duplici actu functio peragi possit, quod certe foret convenientius, tunc, prout de more, adhiberi posset formula longior, mutatis mutandis. Si vero unico actu promiscue viri cum mulieribus sint aggregandi, tunc ad praecavendam cacofoniam, formula brevior melius adhiberetur, dicendo tantum "*Accipite hunc habitum,* etc."

Datum Romae ex Secretaria eiusdem S. Congregationis, die 18 Iunii 1898.

FR. HIERONYMUS M.^a Card. GOTTI, *Praef.*

L. + S.

ANT. Arch. ANTINOEN., *Secret.*

E SACRA CONGREGATIONE INDICIS.

DUBIA CIRCA CONST. "OFFICIORUM AC MUNERUM."

Cum huic Sacrae Indicis Congregationi sequentia Dubia super constitutione *Officiorum ac munerum* solvenda proposita fuerint, nimirum:

1. Utrum sub nomine eorum qui Studiis theologicis vel biblicis dant operam veniant etiam alumni, qui theologiae et linguae Hebraicae ac Graecae in scholis Seminariorum vacant? Et quatenus affirmative,

2. Utrum possit Episcopus permittere ut in scholis alumni, sub ductu professoris, textus hebraicos et graecos ab acatholicis editos legant et vertant, dummodo non impugnentur in prolegomenis aut adnotationibus talium librorum catholicae fidei dogmata?

Eadem Sacra Congregatio sub die 18 Iunii 1898 iisdem Dubiis mature perpensis, respondendum censuit:

Ad 1^{um} *Affirmative*.

Ad 2^{um} *Negative*, nisi specialem a S. Sede facultatem obtinerit.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 21 Iunii 1898.

L. † S.

A. Card. STEINHUBER, *Praef.*
Fr. M. CICOGNANI, *O. P., Secret.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman decrees for the month are:

I.—APOSTOLIC LETTER to the clergy and people of Italy, in which the Holy Father defines the present position of the Papacy.

II.—S. CONGREGATION OF THE INQUISITION decides that bishops in virtue of the quinquennial faculties *dispensandi in tertio et quarto consanguinitatis, etc.*, may dispense *in casu quo sponsi duobus impedimentis consanguinitatis, uno in tertio, altero in quarto innodantur.*

III.—S. CONGREGATION OF RITES:

1. Declares as contrary to the Rubrics the practice of singing, during a *missa cantata*, pious hymns in place of the *Introit*, *Kyrie*, and other portions of the Gradual.
2. The Holy Father appoints Archbishop Accaramboni president of the commission to revise publications of Gregorian Chant, of which commission Cheval. Meluzzi, and Sign. Capocci are made members.
3. Designates several feasts to be inserted in the Roman Martyrology.
4. Institutes the feast of Pope Innocent V. *sub ritu duplici minori.*
5. Assigns an Office and Mass for the feast of B. Innocent V., Pon. Con., and publishes the text of same.

IV.—S. CONGREGATION OF INDULGENCES solves a number of *Dubia* regarding the form, investiture, etc., of the scapulars, according to which, scapulars must be so made as to show the color, form, and cloth prescribed for the Order or Confraternity which is represented by the same. Hence to sew upon the scapulars pictures covering *both sides*, or to embroider them in a way which makes the original cloth disappear entirely or in great part, renders the investiture illicit and invalid. When there are a number of persons to be invested the priest reads the formula, holding the scapulars in his hands; after the reading, he places the scapulars on each individual.

V.—S. CONGREGATION OF THE INDEX decides that a bishop has no right to permit in Catholic schools the use of Hebrew and Greek texts edited by Protestants. Such faculties must be obtained directly from the Holy See.

THE FIRST CONFESSION OF CONVERTS:

The Second Plenary Council of Baltimore directs that the regulations of the Holy Office, July 20, 1859, be observed when converts are being received into the Church. If, after careful investigation, there remains any doubt as to the validity of the baptism conferred in heresy, the mode of procedure prescribed is:

1. The Profession of Faith.
2. Conditional Baptism.
3. Sacramental Confession with Conditional Absolution.

The Profession of Faith and the reception of Baptism suppose not only that the convert is properly instructed in the Christian doctrine, and that he is willing and determined to observe the precepts of the Church, but also that he has true sorrow for past transgressions and a fixed determination to refrain from sin for the future. This latter disposition is a necessary condition for the *licit* reception of the Sacrament of Baptism.

The disposition of sorrow, and a fixed determination to avoid sin, is in most cases brought about by a thoughtful examination of conscience on the part of the convert, and by ex-

hortations of the priest to whom the penitent makes known his state of conscience. Hence converts are frequently advised to make an accusation of their sins *before* Conditional Baptism, although they cannot then receive sacramental absolution. After having been baptized conditionally they return to the confessor to whom they had made the accusation, and having repeated it in a general way with an act of contrition, receive Conditional Absolution.¹

Although the more common practice seems to be that converts make this first confession on the very occasion of their baptism and to the priest who baptizes them, they are not, of course, obliged to do this, but they are free to go to another confessor.

A question arises, whether it is, in general, *advisable* that converts should make their first confession to the priest who instructs and baptizes them, or to another.

Confession is nearly always a humiliating act of religion, even to Catholics who fully appreciate both its beneficent effects and its necessity for themselves. It can hardly be supposed that it is less trying to converts who have not been, as a rule, accustomed to make known to another their transgres-

¹ Converts who have never been baptized before, and who receive Baptism in the Church unconditionally, are not obliged to make a confession of their previous life. Nevertheless, it was at one time the general custom for catechumens to make a confession of their sins before they received Baptism, merely as a penitential exercise (*Martene*, lib. I, c. I, art. x, n. 12, etc.); and St. Thomas recommends this course, bidding priests to hear the confession, provided the convert shows a desire to make it: "Si . . . baptizandi, ex devotione, peccata sua confiteri vellent, esset eorum confessio audienda." (P. III, qu. 68, art. 6.) "There is no doubt," says O'Kane (*On the Rubrics*, chap. v, § xiii, 466), "that a confession before Baptism, if a convert desires it, or is willing to make it, has many advantages. The priest is thereby better able to judge of his dispositions, and has also a better opportunity of giving him special instructions, of exciting him to sorrow, and preparing him to receive with greater fruit that Sacrament, whichever it be, that he is now capable of receiving. . . . Hence the common practice hitherto has been: first, to hear the convert's confession and dispose him for the worthy reception of either Sacrament; then to baptize him conditionally; and, lastly, having got him to repeat the confession, at least in general terms, and to supply whatever might be judged necessary to make it full and complete, to give him conditional absolution. When, *as is usually the case*, the confession is made to the same priest, the penitent is not required to repeat the sins he has already confessed in detail, but merely to accuse himself of them in general terms."

sions and sinful tendencies. It is true there are penitents even among converts who possess that childlike confidence, that absence of all self-consciousness and of human respect, which render them indifferent as to what the confessor may know of them apart from the sacred tribunal of penance. They tell their sins with candor and humility, even where the acknowledgment is of serious grievous matter. They speak of their faults to the priest, whom they constantly meet, as to a father. But the child that so acts towards its parent is, after all, the exception; most children are too timid or too reserved to make such confession to their parents, unless necessity, in one form or other, forces it from them. In the same way, spiritual children frequently find an almost insurmountable repugnance to make their confession to a priest who knows them and meets them outside the confessional, and with whom they are more or less familiar in society. They would not forfeit the good opinion which they fancy he has, and desire that he should have, of them, as they meet him in daily life. Such penitents naturally seek a stranger, to whom to confess their sins; and the Church, as a kindly and prudent mother, who respects the native sense of shame in her children, refrains from subjecting them to the risk of insincerity, and allows them complete liberty in the choice of a confessor. Even the members of our religious orders, who have pledged themselves to a life of perfection, and who, therefore, desire to receive that chastening correction which implies the constant practice of humility, enjoy the privilege of extraordinary confessors, to whom they may periodically reveal their state of conscience, apart from the regular confessor.

It would seem, therefore, expedient that converts should be aware that they can avail themselves to the fullest extent of this liberty. They are to make a general confession of their whole lives. However well they may be disposed to live pure and holy lives in the future, their past, viewed in the light of present truth and of the divine precepts, is often dark, and fills them with horror. The priest who, perchance, has become the means of their conversion, who has instructed them, and who is to them, therefore, the exponent of the pure light which

they have lately received, inspires them with a feeling of reverence which makes them unwilling to stir his adverse judgment with the recital of their sins. Thus many converts, while thoroughly sincere and prepared to combat the very pride which they recognize in this repugnance to lower a friendly priest's estimate of themselves, grow heart-sick at the thought of a first general confession to the man whose personal kindly feeling and respect they are anxious to retain.

There are others, as I have said, who are conscious of no feeling beyond this, that they have grieved God in the past, and who see in the priest only the instrument of the divine mercy, without any side-thought of human respect. In many cases, too, especially where a priest stands alone as the pastor of his people, and where the temptation to human respect is lessened or eliminated by the circumstances of personality and place, converts have no alternative but to make their general confession to the priest who leads them into the Church. In these cases, however, the very fact that the same relations of pastor and confessor toward the converted member of the flock continue afterwards, gives a certain guarantee of sincerity on the part of the latter. Moreover, the subsequent instructions which the confessor will find it necessary to give his penitent are likely to undo by degrees any defects that may have rendered the first confession less complete and thorough than it might have been, whilst there was no thought of sacrilege.

To such conditions as well as to the case of converts who, Magdalene-like, actually prefer to make their confession to the priest who has been for them the instrument of special graces and knowledge, I do not here refer, but rather to converts in large parishes, or such as are brought into the Church on occasion of a mission, who somehow or other are left under the impression that the first confession is part of the baptismal act, and must be made then and there to the ministering priest. Many converts, though they know that it is not absolutely required, yet believe that it is expected that this confession be made to the priest who instructed them and receives them into the Church.

Unless, therefore, a convert is distinctly and emphatically told, not only that he is free, but that it would be advisable or preferable if he made his confession to a strange priest, he will naturally conclude that the first confession in connection with his reception into the Church should be made to the person who baptizes him, and that any manifestation of a desire to go elsewhere is equivalent to a want of confidence which might wound the sensitiveness of the priest who has instructed and baptized him.

On the other hand, experience in our larger parishes amply testifies that converts will readily avail themselves of the privilege of confessing to a strange priest as soon as they clearly understand that they may do so, and that the priest who prepares their reception into the Church really desires them to choose a confessor of their own for the sake of greater freedom in exposing their faults and arousing themselves to true contrition.

It may be objected that the priest who has instructed his convert, and has thus, in turn, had opportunities to recognize his individual limitations of mind and heart, is apt to know better than any one else the peculiar disposition, and therefore the special needs of the penitent; hence, the latter would find greater aid in making his confession to the priest who knows him, than if he went to a stranger. This is true, and the integrity of the first confession may be somewhat in danger by that lack of knowledge which anticipates a penitent's difficulties and renders his confession more complete. Still a defect of what theologians call the accidental integrity of a confession, which is made in good faith, cannot be compared to the more serious defect which arises from a lack of perfect sincerity; and this is the danger to which the convert is exposed who believes that he must or ought to go to the confessor who knows him. Moreover, the integrity of the first confession, provided it has been made sincerely, is easily supplied by subsequent frequentation of the Sacrament of Penance. Finally, all objection ceases if the priest, who knows his convert to be in need of special cautions and helps, directs him to obtain such helps by giving him apt and definite instructions as to the manner of making his confession to a strange priest, so that nothing need be neglected.

To sum up, then, the practical conclusion to be drawn from the above-mentioned considerations—it would seem advisable that, in the first place, converts should always be made clearly to understand that the confession required of them in connection with Conditional Baptism is in reality independent of the reception of Baptism. That, therefore, secondly, converts may make their confession some days after their Profession of Faith and reception of Baptism. Thirdly, that they are at perfect liberty to go to a priest other than the one who baptized them; and that it is not a matter in which they must scruple to follow their inclination. Let them prepare for confession in good time, so as to conceive a deep sense of contrition before they are baptized; and if it be necessary, let them be carefully instructed in the manner of making a general confession, avoiding everything which might give this instruction the appearance as if the instructor wished to pry into the sensitive conscience of the convert.

If, as is frequently the case, greater convenience or necessity require that the confession be made in immediate connection with the ceremony of Baptism, then it would seem advisable to engage some strange priest to be at hand in order to act as confessor. Some pastors make this a rule, even where the catechumen is wholly disposed to confess to the priest who baptizes.

The reasons I have given above seem to warrant a change in what, from personal observation, I judge to be the prevailing practice, at least in the United States, and to suggest as preferable the separate administration of the two Sacraments by two different priests. The danger of a bad confession, through human respect, which would be apt to frustrate all the good intentions of the convert and the sacramental graces in store for him, calls for the utmost liberalism in this respect. The Church herself desires that the widest possible freedom of choosing a confessor be accorded to all her children. It behooves us, therefore, not only to make the fact plain to the convert, but to emphasize it, lest there remain any hesitancy or impression that it is not the respectful thing to do or that it may be viewed as an indication of personal distrust.

P. McD.

A PLEA FOR THE CATHOLIC YOUNG MEN'S NATIONAL UNION.

THE twenty-fourth annual convention of the Catholic Young Men's National Union, to be held during October, in Washington, D. C., invites attention to a subject full of promise and urgency in the field of Catholic endeavor. The Catholic Young Men's National Union is in direct touch with 50,000 or more young men belonging to various diocesan unions and individual societies.

As an organized means for the moral, intellectual, and social uplifting of our Catholic young men, the Union may well claim patient study, if not active support, from all those who are interested in the future well-being of the Church in the United States. The Holy See has sanctioned the work; the Hierarchy has endorsed it time and again; and the fact that from its beginning it has been officered by some of the most zealous, progressive, and self-sacrificing members of our clergy and laity, is sufficient guarantee of its high Catholic purpose.

It is true that there have been failures through a lack of ready responsiveness when such might have been justly expected, or through differences of opinion as to the best methods of conducting the work. But these partial failures and disappointments furnish no solid argument against the universal good that must accrue from young men's societies organized according to the standard of the National Union. What concerns us is the fact that young men form an important part of the Catholic flock, that they are instinctively drawn into relations of brotherhood, and willingly affiliate themselves to societies which appear to offer social or material advantages of any kind. Are we to let them shift for themselves, or, despite their shortcomings, make unusual effort, as ministers of Him who loved young men and was partial to them, to bring them in some particular way under the protecting mantle of Holy Mother Church? We may be slow to recognize the fact, but it is nevertheless true, that our young men are drifting away; they seem to lack the persevering faith and the religious spirit of coöperation with the priest, which was characteristic of their fathers. Especially in our larger cities is this a matter of serious priestly concern and comment. There are in

every parish periodical religious revivals which bring the young men to task, but they seem not sufficient to hold them for any length of time. With all the splendid educational advantages at our command, we might expect better results. We miss everywhere in the young generation the promise of those sterling qualities that betoken the practical Catholic; and the reason of this is, I venture to say, that, after we have done for the young what lies in our power by means of Sunday, parochial, public, or private schools, we fail to hold them during that critical period of life when they must begin to apply their powers of mind and heart in practical contact with the world. It is then that they most feel the need, the direction, and influence of organized association, to strengthen them in their principles through communion with those who are of the same mind and have the same noble ambitions supported by religion. The larger and more perfect this association is, the greater will be its influence for good; and our young men, everywhere animated by the same spirit of honorable progress and loyalty to the Catholic faith, will form a mighty army in the defense of civil and religious right.

The National Union has endeavored to supply this need, and seeks to found a young men's society in every parish. In course of time various plans have been suggested to make it more effective. Of these plans, two deserve special notice. One is to form State unions, and the other diocesan unions, from which delegates-at-large might be sent to the National body. The present system is to send delegates from the local societies. The expense has deterred the majority of the smaller societies from being duly represented; and there have been years when the word "National" was a misnomer as applied to the conventions. These have been held annually in widely separated cities, for the purpose of working up interest in particular sections or dioceses. Sometimes fruitful results have followed; sometimes the contrary has come to pass. The time appears opportune when a National council should be made up solely of representatives from the diocesan or State unions, provided the latter could be formed. This would be in keeping with such organizations as the Catholic Mutual

Benevolent Association, the Catholic Benevolent Legion, the Knights of Columbus, the Catholic Knights of America, and other kindred societies. State conventions might then be held annually, and the National Union formed of representatives from those State bodies could meet biennially. This method would save expense, concentrate effort, and reduce to a minimum the danger of trying to improvise temporary measures and adjust old plans, which, under the present system, weakens the efficiency of the committees in the convention.

There have been some objections to having conventions at all. This is wrong. Young men need a stimulating incentive; and few means rouse enthusiasm for any cause so readily as large gatherings. It has been said that the conventions effect at most only momentary good, and are, on the whole, only junketing trips for the favored few. The same might be said of all conventions. If any convention succeeds in rousing even a handful of delegates to a more persevering effort to help their fellows and show the way to nobler living, it is a success. If the Young Men's Convention did no other business than read diocesan or individual reports, to let Bostonians, for instance, know how New York, Chicago, St. Louis, etc., manage their society affairs, it would be worth while attending. This keeping in touch of city with city, of town with town, is a great advantage for our Catholic young men. It gives them opportunity for exchanging ideas, and takes away that timidity which shrinks from the manly profession of faith, a trait quite prevalent in the modern youth, so confident in all other matters. The convention inspires confidence in the Catholic name, destroys isolation, and gives its members an inkling of their power provided they stand together. It sends them home fired with new zeal, hope, and desire for more perfect organization in every line of their work. Any one who will take the trouble to read the past reports of the Catholic Young Men's National Union will find them quite superior in useful suggestiveness to those of any other Catholic convention of adult men. They are pregnant with uplifting thought, practical plans, directive suggestions, financial problems intelligently discussed by some

of the brightest young men of the country. These things have had their influence, and the best test is that, year after year, despite failures in some localities, the number of societies has increased.

The question of expenses should not weaken our efforts. If we merely consider what other denominations are doing for their young people, we shall find that we are not doing anything very extraordinary. Millions of dollars, if we may believe statistics, are spent annually to cover the convention expenses of the Christian Endeavorers, the Baptists' Young People's Union, the Sons of St. Andrew, the Young Men's Christian Association, and other sectarian bodies. The sects see the necessity of these gatherings to keep alive the waning spirit among the younger element. They constantly rouse the moribund branches into new activity. Their executive detail in the management of these monster aggregations is a profitable study, and the enthusiasm begotten of numbers acts like magic in drawing others. Some 20,000 Endeavorers in Madison Square Garden, as the writer witnessed some years ago, nearly all young men and women, uniting in one voice to acknowledge Christ, was a sight never to be forgotten. We may hold our private opinions about the errors of denominations, but the fact that such demonstrations are a gigantic force for Christianity will generally be conceded. They are a manifestation of the heart of the population, and an object-lesson for Catholics. To say that the Church does not depend upon similar demonstrations is beside the question. The noble fight of the Catholic Centre party in the Reichstag of Germany proves what organization can accomplish in the secular field. The revival of Catholic clubs in Italy, and especially the Anti-Masonic League, lately indorsed by the Sovereign Pontiff, the Workingmen's Associations in France, Belgium and Holland, and elsewhere, are an awakening to the realization that organized effort has become a sheer necessity to combat abuses in legislation and increasing unchristian radicalism of every type. The growing freedom of intercourse between our Catholic and non-Catholic people in educational, commercial, and social spheres forbodes rank indifference in faith unless the back-

bone of our young men is strengthened by every means in our service. Whilst religious bigotry appears on the one hand to die out in our midst, our Catholic young people are developing a sort of *laissez aller* spirit in religious matters, and this to an alarming extent. Never was there more urgent need than now to look after our working boys and young men, to keep them in touch with Catholic influence.

The National Union has sufficiently demonstrated the fact that the parochial club is the most popular means to foster organization among young men, and it has hitherto relied upon the diocesan union to perfect the larger association. A recent writer in the AMERICAN ECCLESIASTICAL REVIEW objected—as others have done for various reasons—to this form of young men's society. He advocated catechetical classes and instructions during the week for the people, and the formation of Holy Family confraternities. He pleaded for a higher spiritual life in the home circle. The plan suggested was admirable; but, after all, it embraces only one department of character-building. Besides, it misapprehends the special needs, activities, and aspirations of the young American. These must be considered in any comprehensive plan for his spiritual betterment. An experienced missionary said not long ago in a conference during a retreat that confraternities to be successful have to be changed from time to time to suit the natural fickleness of popular bodies. Every worker in the vineyard knows that it is necessary occasionally to vary our method of injecting new life into religious societies. A few years ago, for instance, the Confraternity of the Holy Name, in New York City, showed but feeble signs of life and seemed to exist by mere force of routine. One day it shook off its lethargy through the activity of some live lay organizers under the direction of an energetic priest. The revival continued, until now this Confraternity has become a tower of strength in nearly every parish in the metropolis. The Catholic fraternal and benevolent organizations in New York City have now special days for public assemblage at church, and this manifestation of Catholic life on the part of our men dissipates the fear that piety amongst us is likely to become the monopoly

of the women. Such demonstrations count for a great deal. They react healthfully upon honest, fair-minded public sentiment, and at the same time are great forces in stimulating our own weak brethren, putting to shame our backsliders, and paying becoming tribute of praise to those who are loyal. The young men have not been lax of late in this regard. There were over five thousand enthusiastic young Catholics at the Grand Central Palace in New York two years ago, at a farewell given in honor of the visiting delegates to the Young Men's Catholic Convention. They were brought together in orderly procession from their club-rooms, and when they broke forth in a mighty chorus of the grand *Te Deum* in the Cathedral every heart was moved in sympathy with the noble purpose which banded together these young men into a single brotherhood. The same may be said of the last thanksgiving service at the Cathedral on the evening of the National Communion Day. These and similar demonstrations are an abiding proof that our young men are quite willing to fall into line, and only await the initiative from those who are interested enough to study their desires, zealous enough to put praiseworthy plans into execution.

Heartaches will accompany the formation and maintenance of any society, and we must be prepared to meet the foibles, lack of appreciation, opposition, and bickerings which are the usual attendants of any effort to control human nature for some orderly purpose. Every priest of experience knows that he has to make allowance for failures, periods of depression, fickle or waning enthusiasm in all kinds of undertakings which tend to the amelioration of the flock. Young men are not—if we consider their exuberance, lack of experience, native flippancy, commonplace ideas, and social faults—so much worse than their elders. The marvel is that under the circumstances so many of them lead comparatively blameless lives. If they fight shy of reading circles, of literary debates, of lectures on religious topics, and show their evident preference for a game or a dance, it does not prove that they are devoid of higher aspirations or that they cannot be disciplined to become a hard-working, steady set. The ideal man, young and old, is

a *rara avis*. It is surely consoling to know that our young men can be induced to go regularly to the Sacraments whenever sufficient stress is laid upon this requisite in the parochial club, provided it be done without the aid of the whip-tongue of scolding pastor or inconsiderate curate.

What we need, in order to bring about any salutary change, is, above all, a uniform constitution for young men's societies. If once the standard is definitely set, all would conform, and the measure need not interfere with any special bent of the local branches. Another requisite is the erection and furnishing of suitable club-houses. We cannot otherwise attract those who are inclined to lounge on the street corners or frequent pool- or bar-rooms. Some parishes have well-equipped buildings, with gymnasium, bowling-alleys, billiard and pool-tables, reading-rooms, baths, etc. They fill a long-felt want, but they are still too few. The churches are too burdened generally to attempt such enterprises. All this means that we must work up a more generous spirit of financial support among our well-to-do laymen, so as to make the societies self-supporting without any drain on the parish resources. It is no optimism to say that if our young men's organizations were carefully looked after, some wealthy Catholics would readily be found to undertake, from motives of philanthropy and business, to supply the necessary funds. What has been accomplished for the Young Men's Christian Association can be done for our young men, on a less pretentious scale and within parochial limits. If the Protestant Young Men's Christian Association had to depend solely on the support of its members, without patrons, it would not last half a decade. Why should not Catholics display somewhat of the enterprise, business methods, and educational aims similar to those of this gigantic corporation, for the betterment of our own young people? If a carefully devised plan were presented for this purpose by the proper authorities, it is not too much to hope that the initiative would be taken by some of our wealthy brethren. It could be developed to include our working-boys, who are at present woefully neglected. It would open up new channels of endeavor for the union and the uplifting of our

young men, and each success would lead to healthy imitation elsewhere. The young of every parish have assuredly the encouragement and would have the financial support of their parents and friends.

A point that should be insisted upon in this connection is the observance of the age-limit. A young man who has entered the society at eighteen, and has remained in it up to the age of twenty-five, is entitled to a place on the associate or honorary list; but he should not be permitted to be an active member. His usefulness is needed elsewhere, and there are numerous societies of men, sanctioned by the Church, which would welcome him and supply opportunity for his activity. It is precisely the lack of young blood which frequently weakens and paralyzes a young men's society. The young will not, as a rule, fraternize with those who have outgrown their age with its enthusiastic views and desires for improvement. Moreover, the older members, who have outlived the weaknesses of earlier days, are apt to be exacting; they expect too much in the way of steadiness and judgment from the younger men. This is, as has been intimated before, a mistake. The young people who have been employed all day seek relaxation in the evening. They are at an age when the social feeling is at high tide. Why should we not do our utmost to run it into proper channels and foster those social amenities that keep our young people together and create a pardonable parochial rivalry? If young men do not beguile the hours away in literary effort or always give evidence of culture, the reason is that the methods of life now prevailing are not conducive to this result, nor will they change universally in this country for years to come. How difficult we found it in times past to keep a library or debating society at college up to the mark! How many shirkers of their appointed task were there not, even though libraries stared them daily in the face, scholarly direction was plentiful, and college life invited to self-culture. The time is still somewhat distant when high art, literary activity, reading and debating circles, oratory, lecturing, and spiritual discipline will be the sole occupation of our young men and women during their hours.

of relaxation. When was it so in any age, except for the few? We must be content to develop a better spirit slowly along creditable lines, and this will be effected by organization such as I have spoken of, and of which the Union is the type.

Hence the National Union deserves broad sympathy and practical help from the clergy and the laity. Its propaganda should be fostered in every parish until the young men throughout the country are organized into a compact body and brought to realize their duties as future defenders of the faith and as representatives of the best American citizenship.

DANIEL C. CUNNION.

New York.

THE "MISSA IN DIE TERTIO."

Qu. In last month's issue of the REVIEW, it was stated: "The Mass *in die tertio* is said on the third day *after burial* (depositionis); only anniversary masses are counted from the day *of death*."

The Baltimore *Ordo* says: "Anniversarium et dies 3-7-30 a die obitus vel sepulturae ad libitum computari possunt." The Roman decree runs this wise: "Praedicti dies 3^{us}, 7^{us}, 30^{us} possunt numerari a die obitus sive a die sepulturae."

J. F. N.

Resp. Our statement is perfectly correct. The Rubrics of the Missal speak of a "dies tertius, septimus, et trigesimus *depositionis*" (Rubr. in fine Miss. pro Def. in die obitus), whilst a decree of the S. Congregation, which has universal application, states that the "dies anniversaria computatur a die obitus, *non* a die depositionis" (19 Jun. 1700). It is true that rubricists cite a response of the S. Congregation to the effect that the *dies tertius*, etc., may be computed from the day of death; but the terms of this response limit it to Churches like that of Carthage, where there exists an ancient custom. P. Schober, who is one of the official exponents of the Rubrics of the Missal, after mentioning this response, adds "*tertius tamen dies regulariter congruentius computatur a die sepulturae*" (De Caeremon. Missae Liber S. Alph. Append. IV, cap. iii, B. n. 2). And the reason is very plain; for if you count the *dies tertius* from the day of death, it will, as a rule, either precede or coin-

cide with the *dies depositionis*, and consequently the prayers in the Missal which speak of the *dies tertius depositionis* lose their application. Our correspondent cites only part of the decree referred to, omitting the limitation which supposes the existence of a *consuetudo*. That there was such a *consuetudo* in Africa (the response referred to is addressed to the Bishop of Carthage, Aug. 23, 1766), and that a similar *consuetudo* probably exists in many countries where the climate (or the civil law, as in Italy) demands burial within a day from the time of death, unless the body is embalmed, is quite intelligible; and in that case the *dies tertius ab obitu* does not generally coincide with the *dies tertius depositionis*. But it may be seriously doubted whether (assuming that the decree was intended to have general application, which is by no means sure) such a *consuetudo* existed in English-speaking countries, and especially in the United States, a hundred years ago. At all events, the *Ordo* is wrong when it states that the *dies anniversaria* may be computed *ad libitum* from the *dies obitus vel sepulturae*.

Whilst we do not believe that the individual priest is bound to inquire into the right and reason of every statement made either by the *Ordo* or by liturgical commentators in general, we believe that there is good ground for maintaining the old rule, viz., "*tertius dies regulariter congruentius computatur a die sepulturae*," which, if it admits of exceptions, can nevertheless not be said to allow the computation either way *ad libitum*. Naturally the *dies septimus et trigesimus* follow the same method of computation.

WEEKLY CONFESSION FOR THE GAINING OF INDULGENCES.

Qu. In one of the volumes belonging to the series of the *Short Lives of Franciscan Saints*, the author, who is himself a Franciscan, writing of the Portiuncula Indulgence states that the confession required has to be made in connection with the feast, and that weekly confession will not suffice unless there is a special rescript to that effect.

Kindly let me know in your valuable REVIEW if there is any exception to the rule that weekly confession is sufficient for the gaining of all the indulgences granted by the Church under the usual conditions.

Resp. The statement referred to must be an oversight, as there is an authentic declaration of the S. Congregation of Indulgences which expressly declares that the Portiuncula is included in the provision according to which those who approach the Sacrament of Penance as a rule weekly, satisfy the obligation for gaining any indulgence within the week by this one confession. We take the following decree from the *Rescripta Authentica*, p. 277:

Bajocen. Cum Rescripto diei 13 Septembris 1843, Sacra Congregatio Indulgentiarum indulsit RR. DD. Episcopo Bajocensi in Gallia, ut omnes Christifideles hujusce dioecesis, qui infra unam vel duas hebdomadas sacramentalem Confessionem peragere solent, lucrari queant plenarias indulgentias in qualibet ecclesia, seu publico oratorio, ejusmodi intervallo elargitas, etiam absque sacramentali Confessione praefata . . . nesciens Orator, utrum agatur de indulgentiis locabilibus tantum, aut de indulgentiis plenariis qualibuscumque, postulat, quo sensu intelligi debeat clausula Rescripti, et in casu, quo ageretur tantum de primis indulgentiis, enixe supplicat, ut extendatur ad omnes indulgentias quascumque, de quibus agitur in Rescripto b. m. Clementis XIII, die 9 Decembris 1763 concessio. Et Deus, etc.

Sacra Congregatio die 4 Decembris 1843 respondit: Rescriptum datum Episcopo Bajocensi sub die 13 Septembris 1843 pro consequendis indulgentiis absque sacramentali Confessione pro iis Christifidelibus, qui infra unam vel duas hebdomadas praefatam Confessionem peragere solent, intelligendum est pro omnibus et singulis indulgentiis tam locabilibus, quam personalibus, pro quibus acquirendis sacramentalis Confessio tamquam injuncta conditio requiritur.

G. Card. FERRETTI, *Praef.*

H. GINNASI, *Secret.*

Still more to the point is the following from the *Decreta Authentica*, p. 313:

Veronen. Episcopus Veronensis Sacrae Congregationi Indulgentiarum dubia, ut infra, enodanda proposuit, nempe:

Utrum privilegium Clementis XIII, quod qui assolent confiteri semel saltem in hebdomada, possint lucrari indulgentias plenarias infra hebdomadam occurrentes, cum sola Communionem, quamvis in Brevis Apostolico Confessio praescripta sit, valeat et extendatur etiam pro lucranda indulgentia vulgo de *Portiuncula* die 2 Augusti?

EE. PP. in generalibus comitiis apud Vaticanas Aedes die 5 Martii ineuntis anni habitis, praecedentibus hujus Sacrae Congregationis decretis rite perpensis, votoque Consultoris audito, respondendum esse censuerunt : *Affirmative*.

OMITTING OR POSTPONING THE OCTOBER DEVOTIONS.

Qu. In quite a number of churches here the October devotions in honor of Our Blessed Lady were not observed last year. Some said the bishop did not publish any orders to have the devotions, and, in fact, did not have them in the Cathedral ; others pleaded the vintage and harvest season, saying that the people could not come in the morning and would not come in the evening. Now, I do not want to be odd ; at the same time, Father Dan's experience with Father Letheby in the last number of "My New Curate" has made me somewhat more anxious than I used to feel about such things. Will the REVIEW kindly state whether or not the October devotions are obligatory upon parish priests, irrespective of any orders from the bishop. And if they are obligatory, what should those pastors do whose people cannot well attend, owing to the labors of the vintage season, etc. ?

Resp. The October devotions are obligatory (according to the intention of the Sovereign Pontiff, expressed in the Encyclical *Supremi Apostolatus*, September, 1883) in all parochial churches and public chapels dedicated to the Mother of God, and in all oratories designated by the Ordinary. According to a decree, issued August 20, 1885, they are to continue annually until the rights of the Holy See have been fully restored.

To obviate the objections suggested by our correspondent, the Holy Father has made twofold provision : first, as to the manner ; and, secondly, as to the time or season in which the devotions are to be performed.

Regarding the manner, the Pontiff prescribes that, "from the first day of October to the second day of November following, five decades of the Rosary and the Litany of the Blessed Virgin shall be daily recited in all parochial churches, and in public chapels dedicated to the Mother of God, and in all such chapels as the Ordinary may designate." "If these devotions

take place in the *morning*, the prayers may be said before, during, or after the Mass (*sacrum inter preces peragatur*); if in the afternoon or evening (*postmeridianis horis*), the Blessed Sacrament should be exposed and Benediction given."

Regarding the time or season, a special provision is made by an Apostolic letter, issued August 30, 1884, according to which the Ordinary, for reasons such as our correspondent assigns, may *transfer the October devotions* in honor of Our Blessed Lady *to the following months of November or December*, so that all the special indulgences attached to this devotion may be gained by the faithful who take part in it. "Iis denique consultum volentes qui ruri vivunt et agri cultione, praeipue Octobri mense, distinentur, concedimus ut singula, quae supra decrevimus, cum sacris etiam indulgentiis Octobri mense lucrandis, ad insequentes vel Novembris vel Decembris menses, prudenti Ordinariorum arbitrio differri valeant." (Lit. Apost. *Superiore anno*, 30 Aug. 1884.)

This seems to remove the plea for omitting the devotions in any parish church or public chapel, especially since Benediction may be given with the *ciborium*, as explained in the following article.

PRIVATE BENEDICTION WITH THE CIBORIUM.

In churches or oratories having, on account of poverty, no ostensorium or monstrance, Benediction may be given with the ciborium or the pyx. This is done in the following manner:

The candles (at least twelve) are lit upon the altar, as if for Benediction.

The priest in surplice and white stole, accompanied by two servers bearing lighted candles, goes to the altar, prays a moment, then opens the tabernacle so that the faithful may see the ciborium covered with the veil. He does not take out the ciborium, but leaves the tabernacle door open.

Having genuflected on one knee, he goes to the lowest step of the altar, says the Rosary, Litany, and prayer in honor of St. Joseph. Next he chants or says the *Tantum Ergo* with the usual versicle or response; recites or chants, standing, the prayer *Deus qui nobis*, etc.

The prayer finished, he receives the humeral veil, goes up to the tabernacle, genuflects, takes the ciborium containing the Blessed Sacrament, covering it with the ends of the humeral veil.

He then turns to bless the people in the usual manner (in form of a cross) with the Blessed Sacrament, replaces the ciborium in the tabernacle, genuflects, and closes the door of the tabernacle.

It is advisable to announce the regular indulgences at the beginning of the October devotions: All who are present at the public recital of the Rosary, or who, if reasonably prevented, recite the same in private, gain an indulgence of seven quarantines each time. All who assist at these devotions in public *at least ten times*, or who, if lawfully hindered, perform the same as often in private, gain a Plenary Indulgence in the usual form, provided they receive the Sacraments of Penance and Holy Eucharist worthily during that time.

THE NUMBER OF PERSONS REQUIRED AT BENEDICTION.

Qu. How many persons must, at the least, be present in the church in order that Solemn Benediction may be given?

Resp. The number of persons required to be present in church in order that Benediction may be given is not defined by any law. The various answers of the S. Congregation to questions on this point indicate that, if *becoming devotion and reverence be secured*, Benediction may be given, even though but few persons are present. (See AMERICAN ECCLESIASTICAL REVIEW, Vol. I, page 380.)

FORTY HOURS' ADORATION IN CONVENT CHAPELS.

Qu. The Sisters of N— have a convent and chapel (in which the Blessed Sacrament is kept), attended by one of our priests, who says Mass for them several times a week. The bishop has prohibited the laity from assisting at Mass at the convent on Sundays and holydays, lest they neglect their parish duties. The nuns of this convent have the Forty Hours' Adoration once a year, as is customary throughout

the diocese; and they believe, of course, that they enjoy thereby the benefit of the usual indulgences, etc.

On reading the Decrees of the Second Plenary Council of Baltimore (n. 376, 1), I find that the privileges attaching to the Forty Hours' Devotion, such as the *altare privilegiatum*, the special indulgences, etc., require that the devotion take place in *ecclesia*, or *publico oratorio*. The convent chapel can hardly be called an *oratorium publicum*, as the public are not admitted to it generally. Must the Sisters cease to have the devotion, or what is to be done?

Resp. It is true that the Indult of January 24, 1868 (granting to the bishops of the United States the usual privileges of the Forty Hours' Adoration, without requiring all the conditions set forth in the Clementine Instruction), applies only to churches and public oratories, as expressly stated in the document.

But the nuns are entitled to the same privileges for their chapels, provided the bishop of the diocese, *having obtained a special faculty to this effect from the Holy See*, extends the same to private oratories. In that case the convent chapel is to be left open for visits of the faithful during the exposition of the Blessed Sacrament. This privilege is granted in the Archdiocese of New York, and, probably, also in other dioceses. The faculty referred to is usually given *ad decennium* (Act. et Decret. Conc. Prov. Neo-Eborac. IV, p. 91, IX. Cf. *Commentar. in Facultat. Apost.*, edit. V, p. 259 nota).

THE SACRAMENT OF EXTREME UNCTION.

Qu. What time should elapse before the Sacrament of Extreme Unction is administered to a man suffering from a lingering sickness, *v. g.*, consumption, where there is no perceptible change in his condition? A person whom I attended was surprised that I did not anoint him every month, as he said it seemed to be a rule in the diocese from which he came. The truth of that statement I cannot vouch for.

Resp. The general rule laid down in the Ritual is: "In eadem infirmitate iterari non debet, nisi *diuturna sit*, ut si, cum infirmus convaluerit, iterum in periculum mortis inciderit." Hence, in cases where there has certainly been no change for

the better, the Sacrament must not be repeated; but generally speaking, in all lingering diseases there are critical moments or very acute attacks from which the patient rallies; and such real change in the state of the disease warrants a repetition of the Sacrament at the next acute attack.

RETAINING THE SACRED OILS IN THE HOUSE.

Qu. Is it lawful to keep the Sacred Oils used for the sick in one's bedroom, so as to lose no time in case of urgent sick-calls? I know some priests who do this, and defend the practice as most reasonable.

Resp. Unless the house is at a great distance from the church the Holy Oils cannot be lawfully retained in a private room. The reasons are those of reverence, and are the same for the Blessed Sacrament, which may not be kept in the house except there be actual danger of serious delay and inconvenience. The fact that some priests keep the Holy Oils in the house does not sanction the violation of the law. The S. Congregation has repeatedly declared it an abuse to be corrected. "*An attenta consuetudine hanc praxim licite retinere valeant?*" *Resp.* "Negative, et servetur Rituale Romanum excepto tamen casu magnae distantiae ab ecclesia." S. R. C. 16 Dec. 1826.

A TIMELY SUGGESTION.

Qu. We find in the columns of Catholic newspapers and Catholic premium lists mention of Alexander Dumas' and Eugene Sue's books and other unhealthy literature, and on the tables of our booksellers the books themselves. Is there no way of stopping this abuse? And would it not be well to furnish busy priests from time to time with a list of books to be encouraged and those to be avoided, especially with a view to juvenile literature?

Resp. We have opened with this number of the REVIEW a new department—"RECENT POPULAR BOOKS"—which will serve as a guide to priests and teachers by briefly characterizing new works, especially in the line of fiction.

Book Review.

GESCHICHTE DES IDEALISMUS, von Otto Willmann, Dr.Ph., Prof.
d. Philos. u. Pädagogik an der Universität in Prag. In
drei Bänden. Pp. 696, 652, 961. Braunschweig: Friedrich
Vieweg u. Sohn. 1894-1897.

There is a deeply beautiful saying of the morning-land, that the eagle has the power of fixing his eye on the zenith sun as he soars aloft. But at times his eye and pinion weaken, and then must he dip into a certain wonder-spring that quickens and renews his faltering strength. Like to the eagle is the human mind soaring towards the Divine Sun, God, the Archetype and Source of all abiding good. The spring that revives its wavering strength is the traditional truth, which, flowing from its primal fount, has been carried onwards from a devout antiquity by the generations that have come and gone. The mind that happily finds these rejuvenating waters becomes the heir of the divine promise fulfilled: replet in bonis desiderium tuum; renovabitur ut aquilae juvenus tua (Ps. 102, 5).

With this pretty conceit, Prof. Willmann closes his great work on the history of Idealism. Enlarging the analogy of the wonder-spring to that of a wonder-stream, and conceiving the author as explorer or geographer, one may the better follow the trend and purpose of his narrative. But before committing ourselves to the guidance of the author, one cannot but wish that he had more definitely defined or described the term which he has affixed to the rejuvenating stream of traditional teaching. Idealism is unfortunately a most fickle term, fastening itself on many divergent tendencies and phases of thought. There is, for instance, the transcendental Idealism of Kant, the subjective Idealism of Fichte, the objective Idealism of Schelling, the absolute Idealism of Hegel, to say nothing of the various other idealistic shapes of thinking made famous by Berkeley, Hamilton, and more recent speculative minds. None of these systems, it is true, has its source or supply in the stream of traditional thought in which God-seeking minds find perennial rejuvenation. Still it were desirable that Prof. Willmann, at the opening of his great work, had given the cha-

meleon-like term a fixed coloring; or, returning to our figure, that he had furnished his readers with some accurate description whereby they might recognize at once, by the name, the wonder-stream whose meanings through the ways of the mind he has undertaken to trace. Fortunately, as we follow his narrative we readily divine his meaning, and are able to advance with him understandingly in his long journey from the twilight-land of prehistoric times to the open light of our closing century.

A history of Idealism that should cling closely to the word itself would not have to go back far, since the term first got currency through Kant, and hardly antedates the last century. If, however, we look for Idealism where "ideas" are treated of, then must we recur to ancient times, above all to Plato, who gave the word the impress of a technical term. Ideas with Plato are the eternal types of essences. By copying them the world participates in existence, and the human mind in truth and wisdom. Plato was led to this acceptance of ideas by the same speculative requirements that Pythagoras sought to meet in his theory of number, as the principle both of the order and harmony of things and of the certitude of knowledge. With Pythagoras, therefore, and Plato, the history of Idealism might start. But certain traits in both these thinkers render it advisable to go beyond them. Long before Pythagoras, religious speculation had found in number, measure, and harmony, at once the laws of the divine and the norms of the human mind.

This, the opening paragraph of the work, suggests at least the author's acceptance of Idealism, and indicates the general ground of the first volume. Idealism is, therefore, here taken in none of the manifold meanings given to it since the philosophical revolution inaugurated by Descartes and reiterated by Kant. The term is meant to designate objectively a philosophical system and subjectively a mental attitude, in both of which ideas are regarded as the *formae rerum prae-ter res in mente existentes*. In the mind they are spiritual representatives of the essences of things; and the essences of things—their relations, order, laws, tendencies included—are the copies of the archetypal ideas existing in the divine intellect, as that intellect expresses the imitable modes of the divine essence. Or, to quote the words of the author in his third volume: "Idealism is that attitude of the mind in which, through the medium of ideal principles—ideas, measure, form, end, law—the relation of the Infinite to the finite, of thing to thought, of the natural to the moral, is determined" (Vol. III, p. 206). This view that the human mind in its intuitions of the essences, order, and

law and teleology of created things copies in a finite and very imperfect, yet none the less real, way the exemplary ideas of the Creator, has ever been the dominant trait both of the traditional philosophy and of the belief that has always persisted at the heart of humanity, and has been crystallized and given technical expression in that system of thought which is to-day the heir of the permanent elements of all the philosophical truth of the ages past. It is the history of Idealism thus viewed that Prof. Willmann has set himself to narrate. He begins by tracing the traditional stream in its less defined and feebler rills in prehistoric times—amongst the mysteries of the Greeks, the doctrines of the Egyptians, Chaldeans, the Magi, the Vedic, and the inspired Hebrew writers (pp. 1-136). This leads him to the position, which he strengthens on every side, that theology was the original source both of philosophy in general and of Idealism in particular (137-262). Idealism receives a more definite shape in the number-and-harmony system of Pythagoras, but a still more finished moulding in the Ideology of Plato. The rigid Realism of Aristotle, while eliminating what seemed to the cold-headed Stagyrte the emotional additions of his master, gave to the traditional Idealism elements that assured its endurance for all time. Though it encountered obstacles in the Hellenic-Roman period, especially from the pantheism and the nominalism of the early Stoics, yet its continuity remained unbroken, since it was handed on by the Neo-Pythagoreans, and the Neo-Platonists. To these great influences in the development of the traditional tenets—Pythagoreanism, Platonism, Aristotelianism, and the Hellenistico-Roman schools—the author devotes the larger portion of the first volume (263-396).

The second volume follows the course of Idealism through the Patristic and Scholastic periods. The doctrines of Christianity are shown to be rich in idealistic elements. Whilst retaining what was true and proven in the ancient philosophies, Christianity added its own transcendent fund of truth, and thus developed what the author calls Christian Idealism, since in it the former ideal principles preserve their value, and philosophy is re-established on a new and firmer basis (1-92).

The connection between the new development and the older stage is considered at length (93-230); the various factors, especially the Platonic, Aristotelian, and the mystic, that enter into the speculation of the early Fathers being here set forth. A large field both for historical research and for speculation opens out with the Patristic philosophy. This determines the author to concentrate his study on St. Augustine,

who carried over most definitely the body of traditional teaching, and so exerted greatest influence on his successors (231-320).

Scholasticism is next shown to be the logical, as it is the historical, continuation of Patristic Idealism. In this period, however, the conflict is not with the naturalism of paganism, but with the nominalism arising from a false dialectic. This attitude towards the errors of the times has stamped scholasticism with the impress of realism, an impress, however, which no more obliterates its Idealistic character than a somewhat similar temper had done centuries before in the case of Aristotle. How the mediæval schools adopted and developed and systematized the teachings of the Academy and the Lyceum, the author demonstrates in his exposition of Idealism as Scholastic Realism (321-441), and still more strongly in his study of the teaching and influence of St. Thomas of Aquin (442-541). That Scholastic Realism did not disappear with the outgoing of the Middle Ages, but stood firm as the custodian of idealistic principles in its conflict with monism and the various other opposing forces of nominalism, is proven in the closing section of the second volume (542-652).

The main thesis of the third, which is also the largest, volume is to the effect that whilst the ancient Christian philosophy carried on and further developed the ideal principles, there sprang up by its side a number of divergent systems, each claiming the title "Idealism." The transition period between scholasticism and the new philosophy was one of storm and stress. The revolutionizing tendency in every department of knowledge showed itself in the clash and the rise and fall of many contradictory and self-destructive systems. On the other hand, the revival of ancient Idealism told fruitfully in the evolution of science. The Pythagoreanism of the Renaissance furthered the progress of mathematics and of astronomy. The revival of Platonism had a beneficial influence on science, one of the most fruitful principles of the new mathematics, that of analysis, being of Platonic origin. Aristotelianism received a large measure of cultivation in the cloister, especially amongst the Jesuits. Deviation in the Christian schools from Thomistic teaching based itself on the speculation of St. Augustine. This was particularly the case amongst the Oratorians in France.

The new theories of Descartes and of Leibnitz retained ideal principles, but mingled with foreign elements, which crushed out of them the more sublime features they present in the traditional philosophy. Monism, with its destruction of the ideal, was reborn with Spinoza; scepticism and nominalism, which "subjectify" the ideal, was revived by Hobbes and Locke; and naturalism, which projects

the illusions of phantasy into nature, and thus puts a monstrosity in the place of the objective ideal, reappeared with Rousseau. And yet all these new or at least resuscitated systems, notwithstanding their mutual contradictions, were subsumed under the term Idealism. This could have come about only by a radical change in the notion of the "idea." Its real objective content had fallen out, and it had ceased to be regarded as the reflex of the divine thought in things and in the human mind, and had become a mere subjective form. The history of this transformation of the term is told with consummate skill by Prof. Willmann (206-372). It remained, however, for Kant to complete and clothe in a dress of dialectic subtlety, such as had never before been woven of human thought, the process whereby the idea finds itself an empty category or form of the mental faculties. Kant's lofty position in the fane of modern philosophy is due not simply to his vast power of speculation and system-building, but rather more to the fact that he gave an organized form to the then prevailing autonomism, a form which the leaders of individualism hailed with delight. Once Kant had absolved the speculative reason from any objective dependence or law, it availed little to attempt to bridge the chasm between the independent subject and the outer world by the categorical imperative, by the moral postulate of practical reason. If reason is theoretically autonomous, she fails to see why and how she is practically subject to moral law. In Kant, nominalism reaches its zenith. Schelling and Hegel, with all their *apriorism*, taught a certain Idealistic Realism; not, indeed, that of Plato, Aristotle, and the Schoolmen, but at least as set over against the impoverished nominalism, and as indicating an attempt at recovering *ideal* principles. An effort in the same direction is discernible in Herbart, though the influence on him of the English philosophy in the opposite direction is apparent. For a thorough criticism of the inwardness and bearings of Kant's system, and of the ensuing systems in Germany, we must refer the reader to the author (373-607).

Prof. Willmann has set himself to the work, a work to him a labor of love, of tracing the ideal principles that enter into the continuous history of human thought, and his greatest success is apparent where he deals with the efforts to bring back Christian Idealism when it seemed to have been banished from the life of philosophy. The latter third of the present volume is devoted to the movement that has been advancing in this direction during the present half and especially the closing decades of this century. The poet regains by inspiration what the philosopher has lost by speculation. Christian ideals reappear in the German

classical poetry of the last century, though they show the sad results of their conflict with the sceptical and materialistic *Zeitgeist*. Witness Goethe and Schiller. Yet more potent in the revival of ideal principles was the historical spirit in which the rapidly developing branches of knowledge were pursued—historical jurisprudence and sociology, historical philology, especially in the field of Sanscrit, and the historical study of philosophy and of religion. The idealistic value of these researches is carefully analyzed and measured by the author (679-830). Whilst these influences were making for a reviviscence of Idealism in the world at large, the stream of higher philosophic thought, which within the Church had suffered no break, yet had been contracted and contaminated by the false Idealism of Germany and the Sensism of France and Germany, was given greater force and volume by the reaction in Catholic schools against those baneful influences in the middle decades of this century.

The strongest factor in the evolution of Christian Idealism was of course the memorable encyclical *Aeterni Patris* of Leo XIII, urging Catholic theologians and philosophers to the study of Thomistic wisdom. What influence the papal injunction has had in this direction during the present generation is known to everyone acquainted with the existing state of speculation in our schools. That this development has met outside the Church with the familiar objection of the incompatibility of mediæval philosophy with modern science was to be expected. How futile is the objection is proved by Prof. Willmann in his lucid presentation of the relations between the new science and the old philosophy (887-914). The radical defect in the present tendencies of thought is the divorcing of the special sciences from the general science of philosophy, and the consequent individualization of these sciences. This unfortunate scission dates from Kant and his "subjectifying of ideas." Ideal principles are the basal tissue, the "body-plasm," to use a Weismannian term, on which the sciences are built and unified. Their influence, moreover, and necessity are most apparent in the sphere of conduct, in life, in society, where they bind together tendencies, efforts, and organized endeavors, with bonds not of a physical but of a rationally moral necessity. With these relations of Idealism to the sciences and to conduct, individual and social, the author is occupied in the two closing chapters (915-961), which he does not conclude without a word of timely warning as to the dangers that threaten modern intellectualism and modern society in consequence of the sundering of spiritual and social bonds that derive their strength and endurance from the objective ideas—the rational nature of man and the sovereignty of God.

This hastily sketched map of the world of thought which the author has explored and described may suggest at least the magnitude of the task he has accomplished—a magnitude which will be the better measured, or rather the immense difficulty of whose measurement will be more readily appreciated, when it is remembered that Prof. Willmann is the first to have attempted a history of Idealism. Of histories of philosophy in general there have been and are many, especially in German; and special phases of philosophic speculation, such as Pantheism, Materialism, and Positivism, have found their narrators; but the story of Idealism has never before been told. What the telling of that demanded from the narrator was nothing less than a mastery of the history of all philosophy of all times, and then the mental selection, from that almost limitless mass of speculation, of the fate of its ideal contents. The hunting up of sources and material, the extent of reading, of collating and sifting which this demanded can to some extent be imagined. If the author did not exercise in each individual reference the most perfect critical judgment, as when *e. g.* he occasionally appeals to Porphyry's *Vita Pythag.*, for some of the sources of Pythagorean teachings, this simply indicates that his powers are human. The marvel is that, in respect to the material, there is comparatively so little to criticise. If we turn to the manner in which the matter is moulded and presented, there is even less to emend. The style is elevated, as becomes the subject, and flows on with that power, and, at times, impetuosity, which could only come from a mind full of its subject, and from a heart enthusiastic to draw others to its convictions. This emotional element seems to be the occasion for some hard criticism in the *Philosophical Review*, passed on the author for his castigation of modern philosophers, notably Spinoza and Kant. The critiques, however, have their chief value as proofs of the practical impossibility in the non-Catholic of realizing the viewpoint of a philosopher like Willmann. This impossibility says nothing against the author's position, but is easily explicable on well-known historical and psychological grounds. On the other hand, the estimation in which Willmann is held by his Catholic compatriots may be illustrated by the following eulogy passed on him by Dr. Seidenberger, of Dieburg: "Great as a seer of the olden Covenant appears the author in these ending chapters [the close of Vol. III]. Standing on high, he surveys in wide-ranging vision the intellectual movement of his people, and laying bare the prevailing evils, both mental and social, he pleads for a return to the ideal forces of the past. Here is a philosopher, not averted from the world, but directing the

rich stream of his deep-sighted speculation into society for its regeneration. Here is a Catholic—*Katholikos*—in the profoundest sense of the word, his thought bent upon the whole of things, embracing all sciences, spanning millennia, and binding earth with heaven."

F. P. S.

COMMENTARIUM IN FACULTATES APOSTOLICAS Episcopis necnon Vicariis et Praefectis Apostolicis per modum Formularum concedi solitas. Ad usum Ven. Cleri, imprimis Americani, concinnatum ab Antonio Konings C.S.S.R. Editio quinta recognita et aucta curante Joseph Putzer, C.S.S.R. Neo Eboraci, Cincinnati, Chicagoe: Benziger Fratres. 1898. Pp. 477.

It is very important that the decisions of the S. Congregation, so far as they modify the interpretation and use of the "faculties" granted to our bishops, be kept in view of the missionary clergy. The learned Redemptorist theologian, who has followed the traces of P. Konings, has done admirable work by his accurate revisions from time to time of the *Commentarium*, so that his manual will be found to be a thoroughly reliable source of information. The new edition contains many additions and emendations, embodying decisions which, though they have been for the most part noticed in the current *Analecta* of the REVIEW, yet are here placed in their proper relation to previous legislation. The work had gone to press, it appears, before the author could avail himself of the declaration S. Congr. S. Officii de 20 April. 1898, according to which the "faculties" granted to our Ordinaries are divided into *transeuntes* and *habituales*, the former of which, apart from special legislation, are to be regarded as *stricte personales*, while the latter belong to the Ordinaries as such, which includes the Vicars-General and Administrators.

COMPENDIUM THEOLOGIAE MORALIS ad mentem P. Antonii Ballerini, S.J. opera et studio Rev. D. A. Donovan O. Cist. in 3 vols. Vol. III. Tract. continens De Extr. Unctione—De Ordine—De Matrimonio—De Censuris. Append. et Index totius operis.—S. Ludovici apud B. Herder. 1898. Pp. 408.

We have on two previous occasions called attention to the work of Father Donovan, who some years ago undertook the useful task of reducing the large *Opus Morale* of Ballerini (edited after the author's death by P. Palmieri, S.J.) to three moderately sized

volumes. With the present publication the compendium is completed. As the author does not claim originality, the principal merit of the work consists in the selection of the material framework upon which Ballerini constructs his estimate of morality and of human acts in the light of ecclesiastical legislation and common practice. Father Donovan had a good opportunity of making his work eminently useful by some additions, in the shape of notes, which would take account of certain empiric factors and pertinent decisions of the S. Congregations, quite beyond Ballerini's scope at the time he wrote. This opportunity has hardly been utilized to any extent. The few *notulae* are scant in expression, and on that account, in one or two instances, as in *Note K*, misleading. For the rest, the Appendix "De Prohibitione Librorum," the Elenchus of Condemned Propositions, and the Syllabus are aptly inserted, as the Holy See has but recently declared their continuous binding force. The Index "Scriptorum in Re Morali" might have been enriched by such names as Génicot, De Becker, etc. Altogether, the labor of Father Donovan has furnished us with a useful addition to the Library of Moral Theology, by rendering the text of Ballerini more accessible than would otherwise be the case.

NEW TESTAMENT STUDIES. The Principal Events in the Life of Our Lord. By the Right Rev. Mgr. Thomas J. Conaty, D.D., Rector of the Catholic University of America, Washington. New York, Cincinnati, Chicago: Benziger Brothers. 1898. Pp. 252.

The efficiency of educational methods finds its proper test in the spontaneous interest which the teacher is capable of awakening in the mind of the learner for the systematic pursuit of moral improvement. True greatness, in any sphere, intellectual or experimental, means true goodness. In devising, therefore, a method which would familiarize the young with that pattern of loftiest wisdom, given to us in the life and doctrine of our Lord—the great Teacher who could say to the end of time: "Learn of Me"—the way which no human progress can ever anticipate, Mgr. Conaty has done a work which, despite its modest pretensions, lays just claim to approving consideration in the domain of pedagogy.

"New Testament Studies" places before the young mind an outline of our Lord's life in the form of catechetical instruction, that is to say, the child is led to definite inquiry and finds the

answers with complement of memory texts, moral thoughts, etc. The whole matter is mapped out in lessons (214) dividing the life of our Blessed Saviour into five great periods: Before Bethlehem, Infancy, Youth, Preparation for Public Life, Public Life, with its subdivision of the Three Years, the Miracles, Holy Week, Day of the Passion, Days of Triumph. Preceding these parts is a chapter entitled "Preliminary Studies," in which the nature, authority, and inspiration of the Bible are discussed in simple catechetical "Talks." There are "Hints for the Class Room," a comprehensive list of Biblical names, with their pronunciation and definition, and three good charts.

If used according to the intention of its author, this book will prove one of the best manuals for the use of the older children in our schools. Mgr. Conaty wrote it years ago, before he became Rector of the Catholic University, in form of leaflets, distributed to the children of a Bible class which he had organized. "It is the labor of a hard-working parish priest, striving to help the children of his school to greater interest in the New Testament." Indeed, it is likely to help many others besides school children, because an accurate knowledge of Bible history is not so general as might be supposed, if we consider the important feature which the Bible plays in religion.

The volume is issued by the Benziger Brothers in their best style of letterpress, illustration, and binding.

COMPENDIUM THEOLOGIAE DOGMATICAE ET MORALIS. Auctore P. J. Berthier, M.S. La Salette, France. (New York: Benziger Bros.) 1898. Edit. IV. Pp. 708.

The thorough student of any science is apt not to take kindly to digests and compendiums. Especially is this the case in regard to such profound and complex branches of knowledge as dogmatic and moral theology. Still, the *vade-mecum*, the *multum-in-parvo* manual has its usefulness, if not for the proficient and the leisurely, at least for the beginner and the much-worked. To the latter classes the present volume should be welcome. The seminarian, starting his theology, will find it a map and a not too loquacious guide to the far-reaching region he is about to enter. Yet more will it be to him, when he is about completing his course, a rather easy and certainly a time-saving means of reviewing the principal ecclesiastical sciences. Such students the author has had in mind; but he has thought to meet too the needs of

the busy priest in the vineyard, "ut quilibet sacerdos etiam sacri ministerii curis distentus possit illum per annum percurrere, duas vel tres paginas tantum in unaquaque die legens, et saepe in semihora tractatum integrum in memoriam revocare valeat." The clear-cut method in which the matter is wrought out adapts the work perfectly to this snatch-me-up-and-read treatment, whilst the simple, straightforward style and the generally luminous exposition allows such treatment to repay itself. Fr. Berthier brings to his task a long experience, not only as a writer and professor of the subjects here treated, but as an active laborer in the missionary field. Besides a French version of the present compendium—the appreciation of which may be estimated in a measure by the fact that some 10,000 copies have been sold—he is the author of a large number of ascetical works and others treating of the history of the shrine of Our Lady of La Salette. Those who are acquainted with the latter sanctuary will remember the noble institution that crowns the summit of the favored hill, the seminary for the training of young men, too poor themselves to pay for their education for the priesthood. Fr. Berthier is superior of that institution, and many a zealous levite has been sent thence by him to labor in foreign missionary fields. Whilst the works which he has written, especially the present compendium of theology, have more than sufficient intrinsic value to merit what patronage they are likely to receive, it may quicken the charitable instincts of the reader to know that the profits accruing from Fr. Berthier's books go to help support the work of Foreign Missions, to which he has consecrated his life.

SACRA LITURGIA. Tomus I. Tractatus de Officio divino seu de Horis Canonicis. Ad usum alumnorum Seminarii Archiep. Mechliniensis. Opera J. F. Van der Stappen, S. Liturg. Acad. Rom. Censor. Mechliniae: H. Dessain. 1898. Pp. 337.

The Mechlin Archdiocesan Seminary has long been famous for the excellent text-books which its faculty have issued for the use of theological students. We have referred, on a previous occasion, to the manuals which range over the principal parts of moral theology. In the liturgical course our students have long been familiar with the *Quaestiones Mechlinienses* on the Rubrics, especially since the Rt. Rev. Bishop of Ogdensburg has made a translation of the volume in English. The present work gives evidence of special thoroughness, and brings the necessarily involved directions regarding the manner of reciting the canonical office during the course of the year up to the latest legislation, assigning the proper places to the recent offices, etc.

The division of the work is such as is naturally indicated by the subject-matter: *Notiones praeviae*, which contain definitions, sources, principles, etc. Next the general divisions of the canonical office, followed by a separate exposition of the parts and method of reciting the *Roman Breviary*. The second half of the volume is devoted to the explanation of the special rubrics, including the questions which arise out of the necessity of arranging the office according to the *occurrence* and *concurrence* of feasts. The last part treats of the ceremonies to be observed in the solemn and private recitation of the canonical Hours.

To distinguish this treatise on the Breviary from other well-known and approved text-books, such as De Herdt's *Praxis*, we would say that, whilst P. Van der Stappen deals with his matter in a scientific way, he satisfies the practical needs and desires of the student in liturgy to a much greater extent than the works commonly in use in our seminaries. Thus, to take but one example, in dealing with the hymns of the Breviary, he does not merely give us the rules for their changes, the adaptation of the Doxology, but adds a brief mention of the origin, history, authorship, peculiarity of each hymn in particular. In the same way, he illustrates by practical examples the recitation of the *Horae*, the composition of the *Ordo*, the method of making corrections, etc. All this contributes to elicit the interest of the student by the variety of information which he gains, thus broadening his view of the benefits to be derived from a study which appears to many barren and mechanical. Yet the author avoids lengthy discussion, and manages, so far as we have been able to verify instances, to be thoroughly accurate.

There is a *Tractatus de Rubricis Missalis Romani* announced by the same author, distinct from his illustrated volume *De celebratione SS. Missae Sacrificii*.

LITERATURE ON THE SPANISH COLONIES.

In the interest of our readers who are in search of books on the subject of the Spanish colonies, which have recently come under the jurisdiction of the United States, we invite attention to Catalogue No. 209, published by the great Leipzig firm of Karl Hiersemann. The list contains more than six hundred works, by writers of different nationalities, dealing with the history, geography, social and religious condition, scientific travel, etc., of Cuba, the Philippines, and Puerto Rico.

Recent Popular Books.¹

ADMIRAL: Douglas Sladen.

The story of Nelson, partly told in a midshipman's reminiscences, partly in the Admiral's supposititious journals, is the subject of this book. The descriptive passages are good, but the journals read as if the hero of the Nile had formed his mind on a modern novel of the hysterical school.

ADVENTURES OF FRANÇOIS: Dr. S. Weir Mitchell.

The hero, a thief of great skill and having a good heart, lives in Paris through the Reign of Terror, barely escaping alive, and sharing the perils of curiously assorted companions, thieves, jugglers, marquises, ladies, dukes, a deformed hag, and a wonderful dog. The history of the time is carefully subordinated to the personal adventures, so that the frivolous reader is unwearyed by the fear that he is learning anything, even while a picture of the Revolution is perfecting itself before his eyes.

CAUSES AND CONSEQUENCES: John Jay Chapman. \$1.25.

Five essays of a political and sociological character, often paradoxical, and sometimes sacrificing exactitude to epigram, but often stimulating, and never common-place in manner, make up this volume.

CHEVERELS OF CHEVEREL MANOR: Lady Newdigate-Newdegate. \$3.50.

The letters composing the greater part of this book were written by the wife of Sir Roger Newdigate, and describe English country life and English watering-places in the last century. Lady Newdigate was the original of the character of Lady Cheverel in George Eliot's "Mr. Gilfil's Love Story," and its heroine was a member of her household. The novelist heard the family traditions from her father, who was bailiff on the Newdigate estate.

EDUCATOR: Arthur Stanwood Pier. \$1.25.

This story deals with the Harvard Summer School, and especially with the common school teachers in its English literature classes, and with the mildly snobbish but upright young gentleman who instructs them. It is true in general outline, and the types personified in its unpleasant personages really exist, although they deny it as often as possible.

EVELYN INNES: George Moore. \$1.50.

The heroine, a depraved opera-singer, occasionally indulges what the author properly calls "her vague little soul" with visions of becoming religious, and talks over her sins with such charitable clergy-

men and innocent nuns as will listen to her tale, she herself "finding it very wonderful" as she tells it. In the closing chapters she forsakes both her lovers in order to pursue this amusement, but the reader leaves her returning to the town where they live, although promising herself to be quite miraculously good. The story is a study in pathology, and pathological study is safe for no one but physicians.

FABLES FOR THE FRIVOLOUS. Guy Wetmore Carryl. \$1.50.

Old fables amusingly rewritten in verse, together with a few new ones. The book is mildly witty and some of the fables are exceedingly clever, with many ingenious rimes.

FORTY-ONE YEARS IN INDIA: F. M. Lord Roberts, of Kandahar. \$2.50.

This is a new single volume edition of a book which in two volumes has had a larger sale in the United States than any English military book. It contains all the maps and illustrations of the first edition and some new portraits of "Bobs."

GALLOPS: David Gray.

A group of hunting and racing stories in which the same characters reappear, sometimes riding, sometimes driving, sometimes in the club-house, but generally in the company of horses, and always thinking and talking of the horse. The hunting and racing are not imitated from English novels, but are of the purely American species; the innocent fun is American also, and the style is bright and animated.

GHOSTS I HAVE MET: John Kendrick Bangs. \$1.25.

Ghost stories, with the ghost invariably resolving himself into a familiar object or a delusion. The humor is sometimes forced, but never ill-natured and never coarse.

GOOD AMERICANS: Mrs. Burton Harrison.

The hero, a brilliant young lawyer, marries a pretty butterfly of fashion, whose wings have glittered in many European capitals, and who hardly understands her husband's sturdy patriotism or his resolutely honest determination to live within his income. The number of personages is much larger than is necessary for the prosecution of the story, but each one is cleverly touched and the general spirit of the book is wholesome.

GREAT LOVE: Clara Louise Burnham. \$1.25.

Two heroines, one a gay, independent Western maiden, the other a Bostonian

¹ The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

damsel of the kind which shines both in society and in benevolent projects; and two heroes, one a good-hearted social butterfly, the other a rather solemn Philadelphia lawyer, play parts in this little comedy. In the very last chapter appears the much-voiced question of a man's duty in keeping betrothal vows after he has ceased to love, and the heroine's solution of it by giving up her own heart's desire, is the "Great Love" of the title. The book abounds in bright chatter, not stately enough to be called conversation, but pleasant.

HEART OF TOIL: Octave Thanet.
\$1.50.

These stories combine sympathy for the workingman with appreciation of the difficulties besetting the capitalist, and are entirely free from the mawkish sentiment displayed by many writers choosing similar subjects. The pictures by A. B. Frost are not only true to life, but also accurate in costume, a rare virtue in pictures of American workmen.

HELBECK OF BANNISDALE: Mrs. Humphry Ward. \$2.00.

The history of a love-affair in which the principals are the ascetic heir of an English Catholic family and his invalid sister's stepdaughter, reared to disbelieve and despise all forms of faith. In the inevitable struggle for mental and spiritual mastery, the girl's overwrought nerves succumb, and in despair, because unable to open her mind to reason, much less to faith, she drowns herself. The author has stated the case on both sides with so much strength as to offend both ill-taught Catholics and wavering atheists.

HER LADYSHIP'S ELEPHANT: D. D. Wells. \$1.50.

A farcical story of the misadventures of two newly married pairs, mismatched in changing cars while on their wedding journey. Eccentric kinswomen, English and American, and a stray elephant complicate matters amazingly.

HOUSE OF HIDDEN TREASURE: Maxwell Gray. \$1.00.

A minute study of what was called "the girl of the period" in the early sixties, the girl who mildly aped men's manners and sports without claiming any right to share in their studies, is the principal feature of this book. The heroine abandons both her follies and her betrothed lover to nurse her invalid mother, and late in life refuses to listen to a second suitor and causes his marriage to her first lover's daughter. The book abounds in humor.

HUNDRED AND OTHER STORIES. Gertrude Hall. \$1.25.

Five very carefully written stories of men and women whose lives are as free from religious thought or feeling as if they were puppets. The characters are well studied, and as natural as their limitations permit.

IN THE CAGE: Henry James.

The heroine, an English Post Office clerk, watches the generally unedifying manoeuvres of the fashionable idlers whose telegraphic despatches pass through her hands, and at last effectively interferes in a guilty intrigue. Her character naturally deteriorates as she pursues her studies, and the author anatomizes her without mercy.

IN THE SARGASSO SEA: Thomas A. Janvier. \$1.25.

The hero, driven into the Sargasso Sea by a storm which disposes of his ship-mates, systematically explores the rotting hulks of ancient wrecks, finds a treasure and a cat, and makes his way to the borders of the sea and is rescued. The tale is very circumstantially told and is made almost credible.

JOHN HANCOCK, HIS BOOK: Abram English Brown. \$2.00.

Private letters to business men; letters hastily written to the committee of safety and other public persons; love letters to Dorothy Quincy, and ceremonious letters to Washington and other personages, with interesting comment, fill this book. The details of private life and manners, and the revelations of Hancock's character in this unstudied correspondence are valuable, especially as no formal biography of the man exists.

KING'S JACKAL: Richard Harding Davis. \$1.25.

The exiled king of an imaginary kingdom; his heir; a prince of the blood-royal, called his "jackal;" an enthusiastic American Catholic heiress who espouses his cause for the sake of restoring the Church to an honorable position in the kingdom; a slightly sketched but imposing figure of a priest, and an American journalist who settles everybody's affairs, are the chief personages. The story is clearly and agreeably written and moves rapidly to a pleasant ending.

LABOR COPARTNERSHIP: Henry Demarest Lloyd. \$1.00.

This exposition of the working of the co-operative farms, shops, and factories in the United Kingdom has been made after a careful examination. The author, who wrote "Wealth Against Common Wealth," a forcible statement of the doings of organized capital, writes temperately, with full appreciation of the difficulties of applying novel principles to ancient problems; but he shows that both profit-sharing and genuine co-operation, worker, capitalist and consumer sharing both in undertaking and results, have been successful in England.

LIFE IS LIFE: Gwendolen Keats. \$1.50.

Short stories on ugly subjects, which the author treats with no more reserve than one expects from a one-cent newspaper; they are simple studies of possible horrors, concisely and strongly written, but unpleasant, and are published under the pseudonym of "Zack."

LITTLE FLOWERS OF SAINT FRANCIS OF ASSISI: Translated by Abby Langdon Alger. 50 cents.

This is a new edition of a book originally issued in 1887, and containing the first translation into English. The style of this version is that of English folk-tales like "Guy of Warwick" and "Bevis of Hampton," and is remarkably free from any lapses into a more modern manner. A portrait of the "Glorious Poor Follower of Christ," and an engraving of Giotto's "St. Francis Preaching to the Birds," are the illustrations, and the antique "s," black-letter headings, and catch-words add touches of quaintness to the text.

MAN WHO WORKED FOR COL-LISTER: Mary Tracy Earle. \$1.25.

The stories in this volume are truthful studies of American middle-class life, written in excellent English, and entirely free from the spirit of insolent patronage in which work of this species is often performed in New England.

MAN WITHOUT A COUNTRY: Edward Everett Hale. 50 cents.

This is a new edition, with an introduction dated "in the year of the war with Spain," and a preface relating the history of the book. The "man" was an army officer, a friend of Burr, sentenced by a court-martial, as a punishment for cursing the United States, never to hear their name again. The fable was devised in 1863 in the hope of quickening popular patriotism in the North, and was generally mistaken for truth.

MEG OF THE SCARLET FOOT: W. Edwards Tirebuck. \$1.50.

The crudest of crude Welsh rustics and the members of a company of travelling showmen are the characters in this novel. An uncouth dialect, descriptions of all manner of discomfort and misfortune leading to no definite end, and painful minuteness as to detail, make the reading of the book a task, but it impresses itself on the mind.

NATURE FOR ITS OWN SAKE: John C. Van Dyke. \$1.50.

The author aims at making the ordinary man "get his head far enough out of his coat-collar" to see the lights, shades, reflections, forms, and colors which he naturally neglects until he sees them upon a canvas, when he instantly criticises them as untrue. There is no attempt to point a moral or to draw a lesson, or to make the observer otherwise than superficially accurate and to give him a new pleasure.

PURITANS: Arlo Bates. \$1.50.

A "High Church" rector; two novices in a religious order of which he is Superior; an audacious woman of fashion who meddles in the election of a bishop; a "Broad Church" rector, and many typical Boston women of good family, are the chief personages in this novel, which is written

in excellent style with attentive care. The points at issue between the "High" and "Broad" factions are impartially presented. The author's own position seems to be that, whatsoever the belief, it should be held with Puritan fervor.

ROBERT BROWNING'S COMPLETE POETICAL WORKS. 12 vols. \$9.00.

This is a new complete edition, minutely annotated by Miss Charlotte Porter and Miss Helen A. Clarke, and has numbered lines, making it especially convenient for the use of clubs and students.

RODEN'S CORNER: Henry Seton Merriman.

Fashionable Englishmen and Englishwomen playing at philanthropy are the central figures in this story, which shows how they became the tools of two unscrupulous scoundrels. The financial intrigue bears the whole burden of interest, the love affairs counting for little, and the women for nothing except to talk. The author's satire is keen.

ROMANCE OF SUMMER SEAS: Varina Anne Jefferson-Davis. \$1.25.

The hero, who has long lived in the East and has forgotten English conventionalities, innocently offers his escort to a friend's daughter compelled to voyage to a cooler climate to recover her health, and the two are fairly forced into love and marriage by the ill-natured gossip of their fellow-passengers. A truculent but honest American from Kansas, a new woman of much personal ugliness and corresponding ill-nature, and an English snob furnish the fun of the comedy.

ROSE À CHARLOTTE: By Marshall Saunders.

"Rose à Charlotte," the latest American novel with a Catholic heroine, is a Protestant Nova Scotian's plea for the Acadians and their descendants, an earnest advocate's argument against Parkman, and against those who refuse to see the modern Acadian as the sober, industrious, thrifty son of similarly virtuous sires. The author, Miss Marshall Saunders, takes for her heroine a simple country-bred woman, hospitable, thrifty, and clever, her gentle French wit and courtesy permeated by piety, and shows the effect which she produces upon skeptical Protestants. It must be owned that these latter personages are somewhat wooden; but the marvel is that a Protestant writer should ascribe such superiority to a Catholic. When Mr. Crawford's Anglo-Russian materialist heroine shows herself inferior to his noble Catholic lady, the reader may ascribe it to his Catholic prejudice; when Mrs. Humphry Ward, whose childhood and youth were passed in an atmosphere of Catholic and Anglican disputation, makes her nervous, morbid, conceited, half-taught heroine drown herself because she perceives that her nature is incapable of an act of faith, one may say that the Englishwoman, although no Catholic, sincerely dislikes a skeptic; but no such reason can be given

for the superiority of the Catholic characters in "Rose à Charlotte." The book, with its plea for the Catholic Acadians against the Protestant Lawrence and Winslow, is a marked sign of the times.

SIELANKA: Henryk Sienkiewicz.

Stories of Polish peasants at home, in the United States, and fighting in the Franco-German war, occupy the greater part of this volume; but it also contains a dramatic sketch and a play, in which the characters move in higher social circles. The peasant immigrant in the United States is described with intense feeling, and the tale, of which the hero is a stupid but brave soldier is a moving tragedy. "Sielanka" is a sylvan idyl, and "Across the Plains" a romantic description of the overland journey to California before the days of railways. The closing article is an excellent critical consideration of M. Zola and his work, severely condemning both his method and its results.

SIR HUDSON LOWE AND NAPOLEON: R. C. Seaton.

The author attempts to reverse the popular verdict founded on O'Meara's testimony. His evident aim is to show that the "respectable officer" and "faithful subject" eulogized by the Duke of Wellington was the victim partly of the deliberate planning of Napoleon's household and partly of that English sentimentality which invariably tends to regarding a prisoner as abused. Lowe's service in Egypt and under Blücher is described at length.

SONGS OF ACTION: A. Conan Doyle. 50 cents.

A small volume of verses, many of which have been used in the author's novels. All are of more than average merit, and a few are genuine poetry.

SONGS OF TWO PEOPLES: James Riley. \$1.25.

The author writes sometimes in the Yankee dialect, sometimes with a touch of the brogue, and sometimes in plain English, and always with more than average correctness, although the shibboleths of more than one county and words peculiar to many States are occasionally attributed to one person. Many of the verses have been copied by half the newspapers in the United States.

SONGS OF WAR AND PEACE: Sam Walter Foss. \$1.50.

Agreeable, unpretentious verse, the thoughts of the average American metrically expressed, with shrewd appreciation of their humor. The author never rises to Lowell's level, but he never descends to the faults of Mr. Will Carleton, and his dialect poems are true to rustic usage, not arbitrary bad spelling like Mr. James Whitcomb Riley's.

STORY OF A PLAY: W. D. Howells. \$1.50.

A plebeian journalist turned playwright, and his wife, the well-bred and clever daughter of a wealthy man, bicker and

quarrel through nearly every page of this book, under the delusion that they are consulting over the husband's work. A fashionable and astute actor and his associates appear at intervals, discussing, rejecting, and at last accepting the play. The book has the accuracy and the artistic excellence of a photograph.

STORY OF GÖSTA BERLING: Selma Lagerlöf. Translated by Pauline Bancroft Flach.

The hero is a dismissed minister who, with his boon companions, led the wildest of wild lives in a remote province of Sweden, early in the present century, at which time the nobles seem to have been as independent of law and gospel as English Elizabeth's captains. The women are but a shade less untrammelled, but some of them are admirable and all are picturesque and novel. The book abounds in striking scenes and in poetical passages of much beauty, and as its descriptions of morals and manners have not been attacked in Sweden, they may be accepted without question.

W. G. WILLS, DRAMATIST AND PAINTER: Freeman Wills. \$3.50.

The subject of this biography was an Irishman, the friend of Lady Wilde, and also the friend of every one who chose to ask his aid. He was a painter of fair ability and was chosen by Queen Victoria to execute pastel portraits of some of her grandchildren. He wrote some thirty-two successful plays and a few novels, and possessed a vast company of friends among artists and authors, of whom his biographer relates many anecdotes.

WIVES IN EXILE: William Sharp.

Two women attempt to revenge themselves on the husbands who have left them in solitude, while they themselves enjoy a holiday journey, by taking a sea voyage in a yacht with a crew of women. In the end each saves her husband's life, and they are supposed to live happy ever after.

WOOINGS OF JEZEBEL PETTYFER: Haldane MacFall.

A story of life among West Indian negroes and of their barbarous rites of devil-worship. The hero and heroine have minds, but show no indications of having souls, and the book is unwholesome for all who read it for any motive not strictly scientific. It is chiefly written in what might be called burnt-cork English, a tongue never spoken by any naturally black man.

WORKS OF WILLIAM MAKEPEACE THACKERAY: V. \$1.75.

This volume contains the Paris and Irish Sketch Books, Cornhill to Cairo, Sultan Stork, and the description of the performance of Nicholas Nickleby at the Ambigu Comique. Among the letters in the introduction are some referring to the early days of his wife's insanity, some giving glimpses of Tennyson, some dealing with the reception of the Irish Sketch Book, and one describing the feelings with which he wrote his chapter on Jerusalem.

Books Received.

SACRA LITURGIA. Tomus I. TRACTATUS DE OFFICIO DIVINO seu De Horis Canonicis ad usum Alumnorum Seminarii Archiepiscopalis Mechliniensis. Opera J. F. Van Der Stappen, Episc. Titul. Joppen., Auxil. Emi ac Rmi Dni Petri Lamberti Card. Goossens Archiep. Mechlin. Mechliniae H. Dessain. 1898. Pp. 337. Price, 2.85 francs.

JEROME SAVONAROLA. A Sketch. By Rev. J. L. O'Neill, O.P. Boston: Marlier, Callanan & Co. 1898. Pp. 232. Price, \$1.00.

CATHOLIC TEACHING FOR CHILDREN. By Winifride Wray. London: R. Washbourne; New York: Benziger Bros. 1898. Pp. 320. Price, 60 cents.

TRACTATUS DOGMATICI. I. De Virtutibus in Genere. II. De Virtutibus Theologicis. (Tomus VIII. Praelectiones Dogmaticae.) Auctore Christiano Pesch, S.J. Cum Approbatione Rev. Vic. Cap. Friburgensis et Super. Ordinis. Friburgi Brisgoviae Sumptibus Herder. (St. Louis, Mo.) 1898. Pp. 314. Price, \$1.85.

THE LIFE OF ST. HUGH OF LINCOLN. Translated from the French Carthusian Life, and Edited with Large Additions by Herbert Thurston, S.J. London: Burns and Oates; New York: Benziger Bros. 1898. Pp. 650.

NOTES ON MEDIÆVAL SERVICES IN ENGLAND. With an Index of Lincoln Ceremonies. By Chr. Wordsworth, M.A., Prebendary of Lincoln. London: Thomas Baker, Soho Square. 1898. Pp. 313. Price, 7s. 6d.

ANNALS OF THE PROPAGATION OF THE FAITH. May-June, 1898. St. Mary's Seminary, Baltimore. Subscription, 60 cents yearly; single copies, 10 cents.

COMPENDIUM THEOLOGIAE MORALIS ad mentem P. Antonii Ballerini, S. J., opera et studio Rev. D. A. Donovan, O. Cist. Vol. III. Tract. de Extrema Unctione—de Ordine—de Matrimonio—de Censuris. S. Ludovici. Apud B. Herder, 1898. Pp. 408.

NEW TESTAMENT STUDIES. The Principal Events in the Life of Our Lord. By the Right Rev. Mgr. Thomas J. Conaty, D.D., Rector of the Catholic University of America, Washington. New York: Benziger Bros. Pp. 252.

IL PASSAGGIO DEI PORTOGHESI CON VASCO DA GAMA alle Indie Orientali. Caval Virginio Prinzivalli. Roma: Scuola Tipografica Salesiana. 1898. Pp. 56.

THE RELIGIOUS LIFE AND THE VOWS. A Treatise by Monsigneur Charles Gay, Bishop of Anthédon. Translated from the French by O. S. B. With an introduction by the Rev. William T. Gordon, Priest of the Oratory. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 276. Price, \$1.60.

MEMORIES. By C. M. Home, author of *Redmington School, Claudius*, etc. London: R. Washbourne; New York: Benziger Bros. 1898. Pp. 233. Price, 70 cents.

COMMENTARIUM IN FACULTATES APOSTOLICAS Episcopis necnon Vicariis et Praefectis Apostolicis per modum Formularum concedi solitas ad usum Venerabilis Cleri, imprimis Americani, concinnatum ab Antonio Konings, C. SS. R. Editio quinta, recognita, et aucta, curante Joseph Putzer, C. SS. R. Venit Neo Eboraci, Cincinnati, Chicagiae apud Benziger Fratres. 1898. Pp. 477. Pretium, \$2.25.

SAVANTS ET CHRÉTIENS, ou Étude sur l'origine et la filiation des sciences par le R. P. Th. Ortolan, des Oblats de Marie-Immaculée, Docteur en Théologie et en Droit Canonique. Delhomme et Brigue, Éditeurs. Paris et Lyon. 1898. Pp. 484.

CLERICAL STUDIES. By the Rev. J. B. Hogan, S.S., D.D., President of St. John's Seminary, Brighton, Mass. Boston: Marlier, Callanan & Co. 1898. Pp. 499.

LEGAL FORMULARY. A Collection of Forms to be used in the Exercise of Voluntary and Contentious Jurisdiction. To which is added an Epitome of the Laws, Decisions, and Instructions pertaining thereto. By the Rev. Peter A. Baart, A.M., S.T.L., author of *The Roman Court*, etc. New York: Fr. Pustet & Co. Pp. 500. Price, \$2.50.

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ST. FRANCIS DE SALES AND THE FORMATION OF THE CLERGY.

THE manner in which the saintly Bishop of Geneva fulfilled that chief duty of his office—the proper training of his ecclesiastical coadjutors—may be considered under three heads: his system, the spirit in which he carried it out, its results.

We must begin by recalling the situation of things at the moment of his accession, the feast of the Immaculate Conception, 1602. A short seventy years before, the cathedral city had been separated from the diocese, and with it the main portion of the episcopal revenues and many of the important benefices. The prelate and his canons were living in poverty and exile at Annecy. Our saint had renounced his private fortune in favor of his numerous family, and from motives of detachment. The people of his flock were impoverished by wars and exactions, and though they were well inclined towards religion, they were rude and uneducated. His immediate predecessor, Claude de Granier, had begun to raise the status of the clergy from a previous state of utter neglect of their sacred charge, but the main work of reconstruction had still to be done. St. Francis himself, in bringing about the conversion of the Chablais and the surrounding district, had increased the labors and responsibility of the clergy by thus adding some fifty extensive parishes to the five hundred, which had to be provided with guardians of the flock. In some places the priests were within easy reach of one another, but in other districts of that mountainous country they were able to render but

little mutual assistance. The religious houses, which might have aided in the Apostolic work, were, with the exception of the Carthusians and the town-monasteries, in a state of disorganization and relaxation. Altogether there was enough to dishearten a less zealous and courageous man than St. Francis, but difficulties and labors only urged his zeal, since God's glory and the salvation of souls were at stake.

The saintly bishop's first business was to secure proper subjects for the ecclesiastical state. Vocations were not lacking, but the difficulty was to test them properly and bring them to maturity, so that they might prove fit for the great work of reform. The establishment of a regular seminary was out of the question. The bishop had no funds; the State authorities who provided for the maintenance of religion had more urgent calls on the liberality of the commonwealth. The jealousies between France and Savoy made it impossible for our saint to associate himself, as the Council of Trent had directed in the case of poor dioceses, with the other bishops of the province of Vienne, to which Geneva ecclesiastically belonged. Whatever the views and desires of the bishop were regarding the training of the candidates for the sacred ministry, he was hindered from carrying them out, and had to confine himself to such measures as the circumstances suggested or allowed. The candidates for tonsure or for orders were presented by their parents or by others who were responsible for them. Before being accepted for the subdiaconate, they had to produce certificates of good conduct and of a certain proficiency in studies; their names were announced from the pulpit in their parishes on three successive Sundays, so that anyone who had conscientious objections against their promotion might present the same in due form. The candidates were then examined by a board appointed under the direction of the Ordinary.

Our saint's first endeavor was, therefore, to make the test for admission to Sacred Orders more serious, and to provide better opportunities for instruction of the young clerics. Hitherto the tonsure had been given without sufficient discrimination, and the presentation of certificates, the proclamations, the examination, had been too easily dispensed with in favor of

candidates who were recommended by influential patrons. St. Francis de Sales, however,—and the fact is remarkable when we consider the circumstances,—would not admit candidates under any pretext to the tonsure unless they gave positive assurance of a true vocation and intention of persevering in the ecclesiastical profession. With regard to those who presented themselves for Sacred Orders, he would admit no exemptions from the usual tests; he did not content himself with accepting the recommendations of other prelates in the case of candidates sent to him for ordination if he had the least doubt as to their fitness. He sent before the examiners a relative who had fancied that he might escape the ordeal. “You are my cousin,” said he, “but you must have some better recommendations than those covered by your cousinship.” Another youth who had obtained letters-patent from the Duke of Savoy in the assured hope that they would secure for him promotion to Sacred Orders, was somewhat confused when the bishop, laying aside the noble document, gently inquired: “My son, have you no other letters?” In the examinations for the priesthood the new bishop insisted upon the candidates being thoroughly familiar with the exposition of the ceremonies of the Mass “according to the use of Trent.”

To provide the means of acquiring knowledge was, however, to the good pontiff a more serious preoccupation than to ascertain that it had been acquired. The chief educational establishments of the diocese had fallen into the hands of the Calvinists of Geneva. The one college which at that time existed, founded at Annecy by Eustace Chappuis, ambassador of Charles V to the court of Henry VII of England, was in an altogether dilapidated condition. There were a few choir boys attached to the pro-cathedral, a few more in a certain institution at Thonon, called the “Holy House;” some of the clergy had taken one or two young students into their houses; there were eight or ten burses for more advanced clerics at Louvain and at Avignon; parents who had the necessary means sometimes sent their children to Chambéry, Lyons, Paris, or to Italy; but this was not the class from which the parochial ministry might, as a rule, be recruited. There was no systematic provision made in the dio-

cese to give proper instruction to the poorer or even to the middle classes. The people were only saved from utter ignorance by the devotedness of a certain number of the priests, who offered themselves, in this or that locality, to instruct the children for an hour or two each day. This state of things was a continual grief to the poor bishop, and he felt that there was here a want which must be supplied before a seminary, in the modern sense of the word, could be thought of. Francis Favre, one of his attendants, and others of his familiars, tell us that "he used to say how he should act if he had great revenues; for he would employ them to form seminaries to bring up the destitute members of good families, and numbers of poor people who, for want of temporal means, remained sunk in indolence, and who were thereby prevented from leading virtuous lives." However, he was soon able to reopen the college at Annecy. This he placed under the direction of the Barnabites, and it soon became a flourishing institution. Next he established a college at Thonon, in charge of the same Fathers. Whilst his main object in organizing both these colleges was to secure good subjects for the priesthood, he was obliged, at least for a time, to receive in them a number of secular students who, by paying for their tuition, might assist in maintaining the institution.

Usage had it in those days that the cleric who had been ordained might bide his time in the midst of his family or elsewhere, until it pleased him to offer his services for the pastoral work or accept some other appointment. It was here that the bishop saw his opportunity of effecting a thorough reform. The Council of Trent had provided and imposed an excellent means for assuring a reasonable standard of excellence for the pastoral functions. This was the *concursus* or competitive examination of the candidates who had proved themselves unexceptionable on the score of morals and other priestly qualities. St. Francis' predecessor had begun to apply this method with regularity. The saint himself during his provostship had vindicated the principle in his own case in the application for the parish of the Petit-Bornand, and had used his influence to see that it was duly carried out on every occasion. It was only

a question of insisting on the law already recognized. He appointed as examiners the most distinguished and prudent ecclesiastics, presided himself at the examination when it was possible, and for no reason whatever would he depart in the slightest degree from the regulations of the Council. "I would sell my crozier," he said once, "to ensure the impartiality of the concursus." Once or twice candidates brought letters of request from the Duke of Savoy. The holy prelate would not even open them till the decision of the board was given. He considered himself in this a mere dispenser. "*Non est meum dare vobis*," he would say, when any question of favor was raised. He endured all kinds of persecution, and what was more to one of his affectionate disposition, the censure of old friends, rather than swerve one hair's breadth from the line which he had traced for himself in this matter of dispensing benefices and places. Moreover, no benefice was conferred unless a certain standard of examination had been reached, and if there were no capable applicants, the parish would remain vacant while candidates prepared themselves better.

Father Philibert de Bonneville relates that the great bishop once discoursed to him at length on the excellence of the decrees of Trent, not only those that referred to dogma, but also to the discipline of the Church, and he stated his two main reasons for following its injunctions in the matter of conferring benefices. "The first," said he, "is to relieve my conscience in this most important duty of my charge; the second, because I do not think that it was possible to devise a more excellent method of testing merit than this of the *concursus*." On another occasion he explained to the same priest the reason of his extreme care to provide capable pastors in the following words: "Good parish priests are no less necessary than good bishops, and bishops labor in vain if they do not provide their parishes with priests of piety, sufficient learning, and exemplary life. These are the pastors who are to walk immediately before the sheep, to teach them the way of heaven, and to show them good example. Experience has taught me," he said, "that the people are easily led to be devout when their clergy excite them to virtue both by the word of God and by good example, and

that they quickly stray from the path when their priests are ignorant, wanting in zeal for the salvation of souls, or of evil behavior."

Such were the methods which the saint employed to fit his pastors for their high duty. Let us see how he managed to maintain and increase their efficiency. In the first place he drew up a set of constitutions which were duly promulgated, printed, and hung up in every sacristy. These ordinances struck at the root of the abuses which existed, regulating the employment of women-servants and forbidding to ecclesiastics certain diversions, such as hunting, frequenting public amusements unbecoming ecclesiastical state, entering taverns, etc. Laws were published and enforced for the better regulation of public worship and for the honor of the Blessed Sacrament; it was strictly enjoined that the catechism of Cardinal Bellarmine should be taught to all the people on Sundays and feast-days, and to the children during the week.

The second point of the programme of reform was the furnishing to the parish priests special instruction on the duties of their state. For this purpose the bishop ordained anew the use of a prescribed form of sermon or *prône*, which had already been composed by himself as provost and used by the clergy, and which contained all the most important points in which it was necessary to instruct the faithful. He also published his *Instructions to Confessors*, summing up the requisites for the proper administration of the Sacrament of Penance, and suggesting various methods for the devout celebration of Mass. These regulations were also to be kept in the sacristy, but privately. He began at once, and published in 1612 a long and complete *Ritual*, following closely in it, as far as possible, the Roman Ritual, which was not yet of universal obligation.

The third means of reform among the clergy consisted in the organization of a body of archpriests or overseers (*surveillants*), which had been started, perhaps, at the suggestion of the zealous and practical provost, by Mgr. Granier. For this purpose the diocese was divided into some twenty deaneries. Each inferior *curé* had to give an account of his parish twice a year to the dean, who also visited the priests once or twice a

year, personally or by deputy, and sent in a detailed report to the episcopal chancery. These officers were, of course, chosen for their prudence and capacity, and they had considerable power. Their *visa* was necessary before a strange priest could preach or hear confessions in any parish of the deanery. They accompanied the bishop in his visitation of their districts. No priest could go to law with a parishioner without previously submitting his case to the approval of the dean.

Another measure of reform was the regular and solemn holding of the annual synod, on the "Sunday of the Good Shepherd." To this meeting the Bishop of Geneva attached the utmost importance, and it was with great difficulty that he could be persuaded to dispense anyone from attending at it. The order and spirit of this assembly are described by many witnesses, amongst others by the penitentiarius Jay, who had been synodal secretary for several years. It began with Pontifical Mass and general Communion of the clergy, who came in procession to make their profession of faith. Then various officers were elected, the constitutions of previous synods read, new ones promulgated, and such public corrections administered as were deemed necessary. The next day after the preliminary functions, the clergy were addressed by a preacher appointed for the task, and to this the bishop added, says Jay, "exhortations so excellent that all present gloried in having so admirable and prudent a prelate." Then the parish priests were summoned to the bishop's residence and questioned in regard to the administration of the Sacraments, and as to various points of parochial discipline; whether they had received the canonical visit of the dean or archpriest; whether they had published during the year the decrees on marriage and on the form of Baptism; whether they observe the Ritual and keep the proper registers; whether they give the instructions ordered for Sundays and feast-days; whether they conform to the ordinances relating to ecclesiastical costume, etc. At the conclusion of the synod the bishop again addressed them in words full of encouragement and paternal affection. "All listened to him," says our witness, "as to an angel of God, and received with singular pleasure his valedictory address instinct with divine love.

They departed, uttering the praises of this best of fathers, and it was marvellous how in so short a time he had been able to speak to almost all and on every variety of topic." In the evenings the canons and chief officials met the visiting clergy, and conversed with them, giving them counsel and answering their difficulties.

Another mode in which the holy pontiff exercised his zeal for the sanctification of the diocesan clergy was to encourage the practice of various devotions amongst themselves or amongst their people. He suggested the formation of associations by which the spirit of ecclesiastical discipline, the knowledge of pastoral theology, and the habit of study might be promoted among the clergy. It was the desire of our saint to introduce at Annecy the mode of life observed by the Oblates of St. Charles. He begged his young friend, John Francis de Blonay, to make a stay at Milan in order to study the organization of that congregation. He himself began to give instructions in theology at his house, dictating the lectures to those who assisted; but his innumerable occupations obliged him to abandon again this self-imposed labor. During the Lent of La Roche, 1605, he used to call together the neighboring priests once a week for a theological conference, over which he presided. With a like zeal he labored to inaugurate confraternities among the faithful, with the voluntary obligation of frequenting the Sacraments and exercises of piety. Examples of such work are to be found in the "Penitents of the Cross," at Annecy, in the great Confraternity of Our Lady of Compassion, at Thonon, of which the priests of Savoy were members. Before his death, he had succeeded in procuring the establishment of confraternities of the Blessed Sacrament and of the Rosary in almost every parish of the diocese. To this portion of his incessant labors must be added the famous institutions of the catechisms of Annecy, conducted on a large scale, and the solemnity given to the ceremony of First Communion, with previous preparation and examination. His zeal in these respects was a marvel even to those who were not of the Catholic faith in Geneva.¹

¹ "Deceased M. Claude de Granier," wrote La Faye (*Réplique Chrétienne*, 1603), "was a good, simple man, as is reported by some of his diocese; but his successor is a stick of a very different sort, as to learning, zeal, and ingenious methods for ever-increasing devotion."

These means could not fail to be efficacious; but it will be useful to study the impetus given to this mechanism by the personal activity of the good bishop. We may place first his example; for what emulator of the Apostles has better carried out the injunction of their leader, St. Peter, "to become with earnest endeavor the pattern of the clergy?" In every part of the sacred ministry he showed by his own conduct what he wished his priests to be. We have seen in a recent number of this REVIEW what he did as regards the sacred tribunal and the direction of the consciences of the faithful. As to the preaching of the Word of God, we may refer the reader to our essay on "St. Francis as a Preacher."² His devotion in the presence of the Blessed Sacrament, in celebrating Mass, in conducting public functions, was such as to inspire reverence and piety into the least fervent spectator. The example of St. Francis de Sales, though an all-important element in his pastoral work, is, however, less our object here than his principles and his manner of applying them. It would be hard to say whether esteem for their sacred character or perfect supernaturalized love held the chief place as foundation of his relations with his clergy. His ideal of the priest was "alter Christus," a second Jesus Christ, and this ideal he brought forward on every occasion. Several of the fifty members of his diocesan clergy who gave testimony during the process of canonization, declare that his burning exposition of this ideal gave them their first sentiments of vocation and a determination to persevere therein. At ordination he always preached on the excellence of the priestly state, and, not content with a general discourse, made a separate exhortation to the candidates for each order. The points of some of these exhortations have been preserved. A favorite thought on these occasions was to show how priests are the soldiers of Gedeon, who must be detached from all self-interest and worldly considerations. "Providence," he used to say, "is the priest's mirror;" "the Lord is the portion of my inheritance." All will remember the story which he used to recount, and it was most probably his own experience, of the priest whose angel-guardian forces him to take

² Burns & Oates, London; Benziger Bros., New York.

precedence after the ordination.³ Our saint was consistent throughout; his manner of treating priests, of writing to them, was a continual lesson on their dignity. He would never allow them to do the slightest office for him which could be considered menial, such as to put on his mantle or to serve him at table. To his parish priests he always signed: "your humble confrère;" if they were of a certain age and standing, it was "most humble," or "very humble." He always made them sit and cover themselves in his presence. He gave as a reason for not employing a secretary, that when it was necessary to administer a correction to a *curé*, a secretary might fail to use terms of sufficient respect.

His love for his priests showed itself in a thousand ways. It began from the moment when, by sacerdotal consecration, he brought them forth in Christ. "When he gave the kiss of peace to the newly ordained," writes Canon Baytaz, "he did it with so strong a sentiment of holy love, and embraced all alike so tenderly, that his manner drew tears of consolation from the eyes of almost everyone, as it did from mine, and never can I think of that moment without experiencing a special consolation." Another priest bears witness to the fatherly affection and manner of the bishop in the following words: "The servant of God assisted at my first Mass and began the *Introit*; then he preached on the excellence of the Mass and on the honor due to priests. He condescended to dine in my father's house, where he also confirmed my brothers. It is impossible to enumerate all the acts of humility which he performed on that day." Michael Charbonnel, *curé* of Cernex, testifies as follows: "Being newly appointed to my parish, I made a list setting forth all my difficulties; these I placed before the bishop at his house at different times. He listened to me and explained everything to me with so paternal

³ We venture to recommend to the clergy one of the recently-published sermons of the saint for the Tuesday after the second Sunday of Lent, 1617, preached at Grenoble, on the text, "The Scribes and Pharisees have sat in the chair of Moses." In this discourse, after the most explicit statements on the infallibility of the Church and the Pope, the great bishop proceeds to outline the privileges of the Christian priesthood and the spirit which should animate the pastor and his flock.—*Œuvres de S. F. de S.*, Annecy, tome viii.

an interest that I cannot describe it. And seeing that I had given him pleasure, I repeated the same thing." Another priest states that the bishop gave him a series of lessons on Cardinal Tolet's *Summa peccatorum*, to prepare him for hearing confessions. To a number of his priests he gave written instructions on preaching. His solicitude for their success in the ministry showed itself before the ordination. M. Raffy, who afterwards became the superior of the hermits of Mount Voiron, states that after his first examination, while employed as sacristan of Notre Dame at Annecy, the saint invited him to go to him for lessons. "I propose," said he, "to help you; but when I am not at leisure I shall ask you to let me off. When I do not know how to answer your difficulties, I shall ask you to give me time to study them up."

The saint's solicitude was not confined to spiritual matters. "I was extremely weak," testifies a young priest during the process of the saint's canonization, and for two years I was rather dying than living. The servant of God took compassion on me, begged me to accept his advice and let him be my doctor. He told me not to restrict myself too much, but to eat, at his own table, of one dish and another. He had good nourishment provided for me, but he was not satisfied with that, and while he himself took only the plainest food, he used to give me, with his own hand, of other dishes, which I should hardly have touched, so that I began to regain strength day by day." The following declaration of Michael Favre, the bishop's chaplain, reveals to us still better the depths of tenderness from which such actions sprang. "His lordship had greatly at heart the establishment of a seminary at Annecy, if only, he used to say, to receive young men who were sent away from religious orders on account of weak health. For he had great compassion on these, and desired to educate them in the said seminary, to employ them afterwards to serve their brethren in the diocese. And he often said to me that if he could secretly set aside three or four thousand crowns, he would employ them for this purpose."

His affection for his priests was shown, finally, in his intense zeal for the maintenance of their honor as a part of

the respect due to God. He was scarcely so sensitive on any other point. Many persons who knew him declared that whenever any of the prerogatives of the clergy was concerned, the bishop showed marked anxiety. Once a certain peasant, who considered himself to have been injured by an ecclesiastic, broke out into invectives against the clergy in general. The bishop preserved a rigid silence to the astonishment of the bystanders, who asked him afterwards the reason of his conduct. "I have made a compact with myself," he said, "never to speak when angry, and I feared that my indignation would overmaster me." The following incident deserves to be related at length: "I once went with a priest," says Michael Bouvard, the saint's lawyer and intimate friend, "to beg for a shortening of the term of suspension which this priest had incurred for a second offence against good morals. The bishop had in his company another clergyman. He received me with his customary serenity, and I explained my petition in a low voice. His countenance immediately changed, and he said in a loud tone: 'And you intercede for such men! They bring disgrace upon my clergy, and the rest are looked down on because of them. If I dissembled their faults, I should become their accomplice—the accomplice of those who give me the greatest fears which I have concerning the account which I must render to God. And it is you who intercede for them! I will not listen to you. If it were lawful I would take the extremest measures to prevent such sin.' I had never seen his lordship angry, or heard of his ever being so. I humbly begged his pardon for having proposed a matter so disagreeable to him, and for having excited his indignation, and I feared to have forfeited his friendship. The next day I met him, and he, regarding me with his habitual gentleness, said: 'Are you still angry?' I answered that I feared that it was his lordship that was angry with me. 'I was not angry,' he said, 'but I was obliged to act as I did, for these men must understand, and must let others know, that I will have no criminal indulgence.'"

This incident leads to an important final consideration on the methods of our holy bishop, to wit, the question of his

manner in treating with those few priests who, in spite of example and instruction, forgot their sacred profession. There is no doubt that he leaned entirely to the side of mercy and forgiveness, but it is equally certain that he did not fall into a weak tolerance. It is only necessary to look deeply enough into the facts. The necessity of correction was with him a fixed principle. M. John Francis de Blonay states that the saint was accustomed to say: "It is a mistake to think of tolerating evil amongst the clergy for fear of offending them and of driving them away. It is certain that the *only means of having a good and numerous clergy is to keep good discipline*, to pray God to bless them, because on them depends the salvation of souls, and not to tolerate those who are given to vice." He was inexorable against those who stained the priestly character by immoral conduct. On another occasion a person of influence wished to intercede for a *curé* who in a fit of anger had struck his father in public. In reply to the request the indignant prelate exclaimed: "It is useless to ask me; he shall suffer the full penalty of his crime." Disrespect in the service of God and violation of synodal constitutions were invariably noted by him and severely punished. He admitted that everyone desired to be judged by him, because he preferred the mildest course possible; but, he added, "we have appointed an official—a judicial assessor or deputy—in order that strict justice may be done."

He preferred to correct by parental rebuke, but he had his secret for giving it efficacy. "He restrained me more," says the archpriest, M. Critain, "by the earnestness of his grave and persuasive words than others did by severe acts." The saint's most powerful appeal was: "I beseech you, do not damn yourself and your bishop." By this appeal, used in a full assembly of ecclesiastics, he overcame the obstinacy of the rector of an important parish, who had remained insensible to previous threats and entreaties. The same words, written to a certain deacon, who was scandalizing the district by some public act unbecoming a cleric, brought the man in an instant to the feet of the saintly prelate to confess and to receive absolution. The saint would soothe the indignation

of those who overlooked the power latent in such fatherly pleadings, and who counselled the bishop to act with greater severity, by an ingenious mode of reasoning. "My priests," he would say, "are not men who commit crimes worthy of the scaffold or the galleys. It is better to make them penitents than hypocrites, to send them to make a general confession than to drive them to despair, to let them fall into purgatory rather than into hell."⁴

It may be of interest to inquire into the success of the methods and regulations which the saint inaugurated for the training of his clergy. The canonization proceedings reveal abundant proofs of the fruits of this training in the holiness and spiritual discernment shown by the large number of priests who witnessed that they had been formed by the venerated prelate. "He found this diocese brick, and left it marble," says a lay professor in the college at Annecy. "It would be impossible to find a diocese better ordered than this," says Canon Jay; "it is the light to guide, and the goad to urge, other dioceses." The statement is confirmed by the fact that other bishops continually asked to have subjects from our saint, and visited him at Annecy, in order to learn his methods. "The Bishop of Valence," says a priest, "kissed the dimissorial letters which I carried to him from the Bishop of Geneva, and, in presence of all the candidates for

⁴ Our saint's Jesuit friend, Father Binet, in Chapter VIII, of his *Du Gouvernement spirituel doux et rigoureux* (Paris, Henault, 1637), gives a false impression of the meaning of these words, stating that the Bishop of Geneva used them with a smile for the benefit of persons who took scandal because he received ecclesiastics of indifferent reputation. The good Father, who met the bishop at Paris, must be referring to some isolated fact, or facts, which occurred under particular circumstances, where the saint was perhaps outside his own diocese, and which cannot be quoted in contradiction to his ascertained principles and habitual conduct. Father Binet's appreciation of his saintly friend was founded on a somewhat superficial study of the character of St. Francis. His view has contributed much to strengthen the false impression regarding the true strength of character hidden under an admirable gentleness of manner. We cannot refrain from adding here, with all due respect to Monseigneur Bougaud, that he, too, in his *Life of St. Jane Frances de Chantal*, errs in the same direction.

ordination, styled him the 'Apostle of Bishops.'" At Paris, he was universally called the "Father of the Bishops of France." Father Binet, in Chapter IV, of the work named in the previous note, appeals to the perfect state of our saint's clergy as a principal proof of his contention that a mild argument is preferable to a severe one.⁵

Nor was it only in his own diocese that St. Francis de Sales succeeded in raising and perfecting the sacerdotal order. All those great men who, as early as 1618, had begun or were just about to begin the definitive reforms among the French clergy came under his immediate and direct influence. We need but name De Bérulle, Galleman, Du Val, Froger and Bourdoise⁶ of St. Nicholas du Chardonnet, M. Olier, and principally St. Vincent de Paul. M. Froger tells us of two great assemblies of the clergy in his church, to whom the saint was invited to give conferences, such as he was accustomed to give in his own diocese. These were, perhaps, the germ

⁵ Father Binet says that his diocese cost the holy bishop no trouble, and that this was the reason why he was able to occupy himself so largely with souls outside it. This is surely an error. "The affairs of this diocese," wrote our saint to his other self, St. Jane Frances, "are not streams but torrents." The devoted Jesuit provincial ought to have realized that the saint was as other men, and that heart and brain cannot do the work of machinery without ceaseless strain and bitter cost. His method of sweetness and love required a continual attention, unintermittent solicitude and action, laborious patience.

⁶ The mention of Bourdoise and of that common life of which he was the apostle, raises an objection which it is necessary to answer. The biographer of that zealous man relates that he went to reproach St. Francis de Sales for spending so much time in founding and directing the Visitation, instead of consecrating all his efforts to the reformation of the clergy. The saint is represented as answering that he had turned to his work for women only after losing all hope of reforming ecclesiastics, adding, that "he had been seventeen years trying to form good priests *to aid him in this work of reform*, and had succeeded only in forming one and a half." M. Hamon and others who have quoted this passage make it still more objectionable by suppressing the words in italics, which alone preserve any semblance of possibility for the fact related. It seems to us that the grain of truth contained in the extravagant phrase attributed to our saint is this, that Bourdoise was referring to the establishment of the common life of the clergy, which he considered an essential and primary point in reform, and that the saint spoke of the failure of his efforts *in that direction* without committing himself to Bourdoise's general principle. And as a fact (we learn it from a newly discovered document), the saint had been on the point of establishing a system of common life with two of his clergy at the time when his unforeseen death prevented this scheme. This was but a few months before his visit to Paris.

of those "Conférences du Mardi" which were St. Vincent's chief instrument for laying the foundations of reform. One of these discourses was on the great subject of common life. This, M. Froger tells us, the saintly speaker praised in glowing words, inviting his hearers to imitate the priests of the parish who had already established it, reprobating the reproach implied in the epithet of "secular" attributed to the parochial clergy, and insisting that the priest of secular conversation was unworthy of the name. Similar conferences were given by the saint in other churches of Paris.

There remains one other point which we should greatly like to treat—the ideal of an ecclesiastical seminary according to the mind of St. Francis de Sales. We could not do so, however, without having previously explained the principles which guided him in the education and management of his clergy. For the present, the space allotted to us is already exhausted. In a future number of the REVIEW we hope to do justice to this theme.

Annecy, France.

DOM H. B. MACKEY, O.S.B.

RELIGIOSUS RELIGIOSAE VITAE PERTAESUS SIBI ACCIPIT
DONUM OBLATUM.

(*Casus Conscientiae.*)

Iulianus, sacerdos religiosus, quum Annam graviter aegrotam filiam spiritualem visitaret, ab ea accipit summam 10,000 dollariorum, quam pro suo arbitrio expendat. Interrogata, num intenderet monasterium bonis augere, Anna respondet, se intendere ipsi Iuliano personalem favorem praestare; cui vel quibus summa illa cedat, se non curare; ac proin plane consentit, quum Iulianus proponat, hanc pecuniam nummulario tradere, ut post annos Iulianus eam inde possit repetere et de ea disponere.

Iulianus re vera animo iam volverat religionem relinquere; atque paullo post Sanctam Sedem adit pro saecularizatione (emiserat enim vota solemnia); quam obtinet. Anna interim

mortua, Iulianus summam istam a nummulario repetit sibi que retinet, ut habeat, unde commode vivat. Sed quum ipse nunc graviter decumbat, stimulis conscientiae agitur propter pecuniam istam sibi assumptam. Quod negotium ut recte componatur, quaeritur:

I. *Quomodo Iulianus peccaverit?*

II. *Cuius sit illa summa pecuniae: possitne Iulianus de ea inter vivos vel mortis causa libere disponere?*

III. *Mutandane sit solutio, si Anna dedisset pecuniam illam dispositione testamentaria; vel si Iulianus non solemnia, sed simplicia tantum vota emisisset?*

AUCTORES CONSULENDI:

Quum casus ille imprimis spectat paupertatem religiosam, afferro auctores, qui circa religiosae paupertatis effectus et obligationes consuli possunt: S. Alphons. lib. 4, n. 14-35; Gury-Ballerini II. n. 153-163 cum notis; Ballerini-Palmieri, *Opus theologicum-morale*, tr. 9, c. 1, dub. 4; Suarez, *De Religione* tract. 7, lib. 8, cap. ii et xv; D'Annibale, *Summula theol. mor.* I. 104-14; Lehmkuhl, *Theol. mor.* I. n. 520-530.

AD I^{am} QUAESTIONEM RESPONSURUS

Dico 1.—Videtur Iulianus omnino contra paupertatis votum graviter deliquisse seu religionis obligationem graviter laesisse. Quod sine dubio fecit, si pro nunc voluit sibi ius acquirere aliquando de pecuniae summa pro suo arbitrio disponere vel si utcunque voluerit abhinc esse subiectum iuris cui competat sive ius dominii sive ius disponendi circa illam summam. Cuius iuris Iuliano conferendi Anna intentionem clare habuit, cum aperte declararet, se hanc donationem in favorem personalem Iuliani facere velle. Quae intentio excusationem potest habere in Anna, paupertatis voti eiusque effectum ignara; sed Iulianus, nisi huic intentioni contradixit, illam censetur approbasse atque hoc ipso ex sua parte paupertatis violationem commisisse.

Hoc adeo verum est, ut communi theologorum sententiâ laesio sit paupertatis, accipere pecuniam, etsi non in proprium usum, sed distribuendam in pauperes, si haec distributio fiat iure seu nomine proprio, non nomine dantis; aliter autem, si alieno seu dantis nomine distributio fiat, etsi religiosus sit, qui

pauperes vel pias causas singulas designet. Ratio est, quia in priore casu religiosus *ius* habet circa res temporales; in posteriore nullum ius habet, sed merum instrumentum est voluntatis alienae, quae quovis momento mutari atque pecuniam ad se revocare possit. Similiter non ageret contra paupertatem, qui a donatore acciperet pecuniam nomine certi alicuius instituti pii, cui se illam tradituram promittat; nam in eo casu instrumentum est novi subiecti iuris, cuius nomine ipse religiosus acceperit pecuniam et cui illam ex iustitia tradere teneatur.

In nostro autem casu non habetur novum subiectum iuris cui Iulianus accipiens pecuniam velit acquirere; neque Anna sua intentione subiectum iuris manet seu dominium retinere vult, ita ut Iulianus solus illius voluntatis exsecutor possit haberi. Nam Annae *voluntatis* est, pecuniae illius dominium a se statim abdicare et in Iulianum transferre.

Dico 2.—Si autem Iulianus persuasisset Annae, ut suo nomine summam illam nummulario traderet, rogans, ut acceptionem et usum pro futuro ipsi liberum relinquat, si forte liberam utendi facultatem recuperasset: per hoc ipsum nondum *re* laesit paupertatem. Attamen in eo casu debebat Annae clare aperire, ad ipsam spectare omnimodam aliter disponendi facultatem, se, Iulianum, hucusque nihil iuris acquisivisse neque acquirere posse sive quoad usum actualem sive quoad usum futurum. Quod cum Iulianus *re* vera non fecerit, dici prorsus debet, eum sua agendi ratione, qua *re* ipsa usus sit, paupertatem laesisse.

Dico 3.—Imo etsi declaratione ista, de qua modo dixi, Iulianus paupertatis laesionem realem fortasse evitaverit, animo et voluntate potuit omnino etiamtum paupertatem laedere. Si enim iustam causam petendae saecularizationis non habebat, vel si *absolutam* habebat voluntatem religiosi ordinis, cui aggregatus erat, relinquendi: laesit animo vota religiosa, inter quae paupertatem; imo paupertatem specialiter, quia sibi quoad res temporales acquirendas specialiter iam nunc providit.

AD II^{am} QAESTIONEM RESPONDENDO FACIENDA EST EX PLURIBUS RATIONIBUS DISTINCTIO.

Dico 1.—Post vota religionis substantialia generale quidem valet principium: "Quod monachus acquirit, acquirit monas-

terium;" verum id valet, quando voluntas sive dantis sive accipientis non obstat vel non potest obstare. *Non potest obstare*, quando agitur de re, cuius ius acquisitum iam habet monasterium, vel quando dispositiones privatas ius publicum in favorem religionis correxit. Alias saltem de facto *non obstat*, quamdiu non constat de voluntate contraria: quamdiu enim de ea non constat, iudicandum est secundum communiter contingentia et secundum axioma iuris "praesumitur recte factum, quod de iure faciendum est," ideoque qui religioso aliquid donat, censetur ita donare, sicut religioso donari aliquid potest et communiter donatur, videlicet ut in religioso donetur religio.

Dico 2.—Quando igitur aliquis, *exclusa religione*, religiosum vult dono donari, si est religiosus votorum solemnium vel dominii incapax, invalide agit, neque religiosus neque monasterium acquirit. Idem dic, si religio seu monasterium non excludatur quidem, tamen ea conditio imponatur, ut res in certi religiosi usum cedat independentem a Superioris libera voluntate: nisi forte agatur de donatione ultimae voluntatis, in qua talis conditio, *utpote turpis*, ex iure Romano atque canonico reiicitur, ita ut legatum seu dispositio nihilominus sine illa conditione in favorem religionis sustineatur. Cf. S. Alphonsus l. 4, n. 15, III, ubi ait: "Infertur III, quod, si religioso relinquatur legatum cum conditione, ut illud possideat independentem ab arbitrio Superiorum, tunc certe peccabit contra votum paupertatis, si sic retineat; sed legatum valebit in favorem monasterii, quia illa conditio tamquam turpis reiicitur." Quod tamen non ita applicari potest iis religiosis, qui, emisso voto simplici tantum paupertatis, dominium directum bonorum suorum retinent augereque possunt; neque illam regulam intelligo de ea ultimae voluntatis dispositione, quae religionem seu monasterium plane excludat.

Dein haec iuris dispositio minus etiam applicari potest quibusvis donationibus inter vivos, cum relate ad eas ius positivum naturale ius non immutavit. Audiatur hac de re Suarez l. c. cap. ii, n. 33: "Respondetur, primum omnium considerandam esse intentionem et voluntatem donantis. Nam si ille non habuit voluntatem absolutam donandi, sed solum sub expressa

vel tacita conditione, quod illa res cedat in proprium usum ac dominium talis personae et ab illa possideatur independenter a Superiore, tunc res non acquiritur a monasterio, non tam ex defectu acceptantis quam donantis, quia cum conditionalis non ponat in esse, *ille non habuit voluntatem donandi monasterio*; et quamvis conditio posita fuerit iniqua, nihilominus fuit sufficiens ad suspendendam seu impediendam voluntatem donantis. Quocirca in eo casu non potest religiosus talia bona apud se retinere, nec etiam Praelato seu conventui illa donare; nam primum esset contra paupertatem, secundum autem esset contra iustitiam; debet ergo illa reddere vero domino, i.e., ei qui donavit, quia nunquam ille dominium a se abdicavit, cum sufficientem voluntatem non habuerit."

Dico 3.—Similiter atque de intentione donantis, dicendum est de intentione religiosi accipientis, quando agitur de dono, in quod religio nondum ius ullum habet, neque ipsa lege positiva monasterio applicatur. In tali igitur donatione manuali res non acquiritur monasterio nisi per acceptationem religiosi: qui si *simpliciter* acceptat, etsi sacrilegam ferret voluntatem suo privato usui rem retinendi, acquirit rem non sibi, sed monasterio; si vero expresse nolit pro monasterio acceptare eamque voluntatem donatori manifestat, monasterio non acquirit: utrum nemini acquirat an subiecto alieno, pendet ab ulteriore voluntate dantis et accipientis.

Dico 4.—Principia exposita applicaturis ad casum nostrum difficultates non leves occurrunt.

(a) Si Iulianus summam accepisset, postquam Anna declaraverat, se intendere personalem Iuliani favorem, neque quibus res cedat, se curare quidquam, neque aliud quid significasset: summa illa acquisita erat monasterio, nisi forte expresse intenderit Iulianus eam accipere pro certa alia causa pia. In quo casu id suo Superiore debebat indicare eique cum illo fine indicato rem tradere; quodsi, Superiore re non indicata, causae illi piae rem applicaret, non censeo, eum paupertatis votum laesisse, sed pro circumstantiis regularem disciplinam debitamque ergo Superiores subjectionem.

(b) Verum nunc re ipsa Iulianus manifestat satis voluntatem suam, rem non pro monasterio accipiendi, atque donatricis

consensum habet. Propterea censeo, acquisitionem pro monasterio non esse perfectam; habebat tamen Iulianus quovis momento obligationem hanc acceptationem perficiendi ratione paupertatis religiosae, non ratione iustitiae, vel rogandi Superiorem ut certae causae piae hanc summam applicet.

(c) Cum igitur applicatio illa et acceptatio manserint in suspenso, alterutrum dici debet: pecuniae summa aut carebat domino, aut mansit in dominio Annae. Quod posterius rectius dicitur. Nam omni domino summa illa caret tantum, si Anna *absolute* voluerit atque in omni casu dominio se abdicare. Sed quoniam non tam intendit, se bonis illis spoliare, quam Iulianum iis ditare; si hoc fuerit impossibile, censenda est Anna voluisse summam illam ad se revocare, ut aliter de ea disponat. Imo tota haec donatio natura sua, cum valide acceptata non sit, mansit inefficax et nulla, ac proin pecunia illa in Annae dominio mansit.

(d) Postea quidem Iulianus, si valide obtinuerit saecularizationem, habilis factus est, ut possit sine Superioris licentia summam illam saltem ad suum *usum*—acceptare. Neque difficultas in eo est, quod re ipsa cum effectu Iulianus pro suo usu tum acceperit, si eo temporis Anna adhuc inter vivos erat atque summa illa in eius remanserat dominio. Voluntas enim, qua summam illam Iuliano obtulerat, cum non esset retractata, moraliter permansit, atque acceptatione Iuliani nunc valida effectum sortita est.

At difficultas est, si Anna iam erat antea vita functa. In hoc casu re vera circa hanc summam intestata videtur decessisse, ac propterea ipsa illa summa iure legali transiisse ad Annae haeredes legales aut pro legibus regionis ad haeredes testamentarios. Nam ultimae voluntatis contestationem quoad hanc pecuniam non habes ullam, nisi liceat donationem erga Iulianum volitam pro ea habere, atque summam istam tempore intermedio incapacitatis Iuliani pro quasi-iacente haereditate. Verum puto, positivam legem nullibi *talem* voluntatem ultimam sancire, neque sola naturali lege eam valere. Propterea mihi dubium non est, quin haeredes Annae, quibus lex regionis faveat, possint et potuerint iure suo sibi summam istam sumere. Nihilominus inde nondum sequitur, Iulianum non potuisse

eos, iuris sui nescios, praevenire atque sibi, postquam possidendi capax evaserit, summam illam acceptare. Et quoniam ius naturae id videatur permittere, post factum Iulianum restitutioni obnoxium non esse censeo. Videlicet, etsi iure naturae non videatur aliquis ita de rebus suis per ultimam voluntatem posse disponere, ut post annos demum certa persona ius acquirendi habeat, quae nunc iuris incapax sit et quae num unquam capax evadat, sit incertum: tamen non repugnat, quin bona relictā maneant sine domino atque postea possint occupari. Quodsi per hoc Iuliano provisum fuerit, Anna, quae huic meliore quo fieri potuerit modo providere voluit, ita voluisse seu consensisse censenda est, maxime cum haeredes sive legales sive testamentarios ab illa summa excludere intenderit. Iulianus igitur a nemine praeventus, cum bona illa vacantia esse nemo sciret, quam primum acquirendi capax evaserit, tamquam primus occupans ea sua poterat facere atque habituali et virtuali voluntate re ipsa ea iure occupasse dici debet.

Dico 5.—Verum, etiamsi Iulianus nunc summam illam iure possideat, nondum sequitur, eum *libere* de ea posse dispositione inter vivos vel ultima voluntate disponere. Id enim pendet a facultate, quam a S. Sede recepit, cum saecularizationem obtineret. Nam cum illa datur quidem facultas habendi et acquirendi bona temporalia ad modestum usum proprium; sed votum paupertatis non plene exstinguitur; sed solent bona illa, quae in morte religiosi saecularizati superfuerint aut statim applicari certo fini bono—quod si factum fuerit, liberae eius dispositioni summa illa subtracta est ita, ut non aliter eam expendere possit nisi in usus proprios necessarios et convenientes—: aut datur simul facultas testandi in causas pias—quodsi ita factum sit, Iulianus potest summam impendere sive nunc sive per testamentum in solas quidem causas pias, sed pro suo arbitrio eligendas.

AD III^{am} QAESTIONEM BREVIUS RESPONDERI POTEST. SCILICET:

Dico 1.—Si Anna pecuniam illam dedisset non per donationem inter vivos, sed mortis causa, acceptionis defectus ex parte Iuliani nihil effecisset, ne monasterio loco Iuliani ius ortum esset. Imo etiam voluntas obiective saltem iniqua et

turpis, qua Anna monasterio ius ita attribueret voluisset, ut pecunia illa in privatum usum Iuliani cederet, nihil esset operata: nam, ut supra dictum est, ius canonicum talem conditionem habet pro non adiecta atque rem absolute religioni seu monasterio adjudicat; in iura autem acquirendi institutorum religiosorum iure canonico diriguntur. Verum de hoc iam supra dictum est in R. 2 ad 2^{am} quaestionem.

Dico 2.—Si Iulianus non voto solemniter, sed simplici tantum ligatus fuisset eoque tali quod admittat dominium directum bonorum temporalium a religioso: causa nostra non leviter mutari potest. Nam in eo casu Iulianus cum independentem a voluntate Superioris ageret, illicite quidem egit contra paupertatem, capax tamen erat possidendi et acquirendi, ac proinde valide acquisivisset, vel statim dominium illius summae, vel ius in posterum illud acceptandi. Continuo quidem mansisset in peccato contra paupertatem religiosam, cum perpetuo continuasset illicitam illam acceptationem et retentionem; imo videtur Superior potuisse negotium illud rescindere vel ipsam acceptationem irritam facere propter religiosam Iuliani subiectionem et obedientiae votum; sed quamdiu Superior, rei ignarus, id non fecisset neque faciendi cogitationem concepisset, res mansisset valide acta; neque postquam Iulianus per S. Sedem a religiosae illius subiectionis vinculo solutus fuerit, res a Superiore poterat retractari.

AUG. LEHMKUHL, S. J.

Exacten, Holland.

A NEW METHOD OF TEACHING HISTORY.

THE argument of this paper has been suggested by an article in a recent issue of the *Educational Review*, entitled "Teaching European History in College." Stated as fairly as extreme condensation will permit, the plea of its author is for a rejection of the text-book method of teaching history, and the substitution in its place of a method that will present a new choice of subjects, and that will emphasize *conditions* as well as *events*. He applauds the idea of putting into the hands of the pupil a series of pamphlets containing

selections from the "original sources" of history, in illustration of conditions of life and thought in special periods of past times. Much can be said in favor of this method, and much can be said in dispraise of the text-book method—and the writer has said both. Still, something can be said for the text-book method, and much can be said against the writer's plan. The plan suggested raises up a host of difficulties. Some of them may be pointed out as follows:

First, the time-limits for studying history are very restricted. In his opening paragraph, the writer declares that the question which puzzles the teacher more and more is, "How to make the most of, let us say, three hours a week for a year." A few pages further on, he declares that "We have, let us remember, but two hours a week for one year to deal, for better or for worse, with the history of Europe during fifteen long centuries." Passing over, as immaterial, this sudden narrowing of limits, it remains quite evident that the time-limits are very inadequate for a minute study of "events"—not to speak of "conditions." To bid the pupil consult, even in pamphlet form, "original sources," seems to be a further narrowing of limits. He is to cover fifteen long centuries in two or, at most, three hours a week; and, like Shylock, he might well "bethink" him—"Two hours a week—and for nine months—'tis a large task!" It is very questionable if even a simple, straightforward, "unvarnished tale" of so many centuries and so many countries can be well conned by the pupil within such narrow limits of time as confront him. To refer him to "sources," however much these be condensed and edited for his special wants, will surely be to leave much of the large tract unexplored. A glance at the series of *Translations and reprints from the original sources of European history*, to which we are more than once referred by the writer in the *Educational Review*, will place a strong emphasis on our contention. "We must get under way—no slight matter, indeed," he says. It is, in truth, no slight matter, this getting under way. The series of *Translations and reprints* has got under way, however, and presents to the pupil already some 400 pages of winnowed "sources" on mediæval history alone—and the end is

not yet. We have, therefore, the bulk of a fair-sized General History—not merely of the Middle Ages, but of the world of space and time, assigned to a few conditions and still fewer events of but one field of historical exploration. Meanwhile, be it remembered, the pupil is not a special student in history; he is only a beginner in one of the many departmental studies of a general course. On the other hand, he *is* a special student of one or more branches by which—to place the utility of a college course on its lowest plane—he must earn the bread and butter of his after life, and to which he is simply compelled, by the logic of his present and future circumstances, to devote almost all his energies.

Secondly, the suggested plan would still labor under the disadvantage of great sketchiness in the portrayal of “conditions.” A glance at the *Translations and reprints* will assure the teacher of this. A pamphlet of thirty-four pages contains illustrations of “Ordeals, Compurgation, Excommunication and Interdict”—subjects not inter-related at all closely, not similar in origin, in spirit, in outcome; subjects which, when considered (as they are in this pamphlet) only in relation to the Middle Ages, must still cover all of Europe for a thousand years, and must, therefore, be treated without any opportunity for a nice discrimination of epochs and of countries. As a primer for the special student of these *quasi*-legal aspects of the Middle Ages, the pamphlet would serve some end, as it would formally pretend to be but the merest sketch; but as a description of “conditions” for the general student, it is worse than nothing, for it is not even a clear sketch.

Thirdly, the plan would, in actual operation, perplex rather than help. To a student who has finished a good general course in history, who has supplemented this with a fair amount of general reading in literature, who has learned by actual contact with the life of a business or a profession how to estimate in some fashion the motives that prompt mankind to action—to such a student a series of such pamphlets would prove interesting and not unintelligible. From such a point of view will the ordinary reader be apt to look at the series and to commend it. From a still clearer eminence will the

teacher of history be apt to see much that is helpful in it. Nevertheless, it is an axiom in pedagogy that the teacher must try to divest himself of the point of view which he has attained only through long and wearisome ascents of patient study and deep reflection, and must try to look at his subject from the point of view—a much clouded one and an uncertain!—of the pupil. “Put yourself in his place” with the hero of one of Charles Reade’s novels, and—in the spirit of the pupil’s utter unpreparedness, of his ignorance of the antecedents and consequents of any one epoch or of any set of peculiar “conditions,” of his highly diversified curriculum, of his immaturity of mind as well as of knowledge—pick up a pamphlet of “original sources” for study!

Fourthly, the suggested plan fails to take into account the fact that although the college course in history will probably be the only formal training the student will ever have in this branch, such a course by no means either does or should assume to be “the be-all and the end-all” of his reading in this line. He is yet to “live his life out” (in the phrase of Browning), and he cannot fail, in the reading which every professional and every cultured man will for the mere pleasure of the exercise indulge in, to come across constant references to historical matters. The newspaper, the magazine, the very novel even, will be perpetually building up in his mind an unconscious estimate of the past life of his race. And this superstructure of knowledge will be not at all contemptible in its proportions. It will deal, too, with *conditions* rather than with *events*. A novel of Scott’s or of Thackeray’s or of Weyman’s—does it not deal almost wholly (as far as it deals with history) with the *conditions* of life and thought of the age and the people with which it is concerned? It rather presupposes some general knowledge of *events* than insults the intelligence and culture of the reader by an attempt to impart that knowledge. A college course in history that does not prepare the pupil for intelligently approaching a vast literature like this (dealing, as we wish to insist, with *conditions* and *presupposing* a knowledge of *events*) is in reality assuming to supersede this reading of a life-time. Its real function is

but to prepare the pupil for it. If, then, by paying scant attention to the events which form the web of history, and by emphasizing—poorly and partially and vaguely and disconnectedly at best—certain “conditions” surrounding the “events,” it considers its task completed, what does it do in effect but weave gaudy patterns without strengthening the web to hold them properly, or paint glowing pictures without sizing the canvas?

Each of these four objections to the plan might easily be made the head of a long discourse. The older text-book method is not without its faults, and sufficiently obvious ones. The writer under review is not, however, wholly felicitous in turning them into weapons for his cause. Indeed, it is not so much the older method which is really attacked by his argument, as the text-books actually used by the colleges. These are faulty, it seems, because they emphasize the wrong things, pass lightly over matters of great moment, fortify exploded views, etc. “How perverted,” the writer declares, “our selection in history has been is easily estimated from the tenacity with which the public clings to the idea that the French Revolution was due to especially shocking conditions in France, instead of to an exceptionally happy and, in some respects, an ever-bettering state of affairs; or to the delusion, long ago refuted by Voltaire, that the revival of learning began with the fall of Constantinople. The notions about Luther’s Theses and the Inquisition are usually quite as far from correct.” Again, he would “dispense entirely with distracting note-taking, and altogether with the old-fashioned text-book. We may hopefully look forward to a new kind of manual adapted to our present needs; but the thoughtful teacher of history will feel the same hesitancy in putting our popular school histories into the student’s hands, that a botanist might experience in recommending Mrs. Lincoln’s botany of half a century ago.” What is all this in effect, but declaring that the authors of the text-books, rather than the method of teaching by a text-book, are at fault? The simplest answer to a plea for a method departing in all its details from that now and heretofore in vogue is, *Revise the TEXT-BOOK!* The writers of text-books—

and some names of eminent students and teachers of history are to be found on their title-pages—should surely take account of the modern investigations destructive of antiquated traditions; they could assert—if it be a desirable thing—the pre-eminence of conditions over events; could, in short, do all the things sought to be accomplished by the “new method.” If their selections have been “perverted,” let better selections carry the day. If a delusion has long since been refuted by Voltaire, let it not be sanctioned by the compilers of manuals. If the public still clings to an exploded idea connected with a text-book tradition of the French Revolution, let the next edition state the error and remove its cause.

Another quotation will perhaps make our contention clearer. In the suggested plan, the writer says that “a different set of facts from the conventional one have been chosen for discussion, but they are none the less facts. ‘Heresy was long looked upon by the State as a crime worse than murder or high treason, and treated accordingly,’ is the statement of a fact, not of a philosophical theory, and it is surely more significant for the student than the statement that Charles VI, of France, died in 1422, or that the battle of Marignano was fought in 1515.” Now, does it necessitate a departure from the method of a text-book to put the student in possession of this view concerning heresy? Could not the manual of history state the thesis just as concisely as the writer has stated it? Must the student wade through a long jumble of *Translations and reprints* from the original sources of European history to arrive at such a view, and meanwhile, if he be at all gifted with a philosophical instinct, justly dread generalizing from an inadequate supply of such reprints to a conclusion quite as likely to be wrong as it is easy and explicit? From a logical standpoint, it would seem to be a very poor method of teaching history that should cultivate in a student the habit of easy generalization—that *bête noir* of the logician. The faculty of generalizing is not one which we acquire, but one which is congenital. The child will generalize from a single phenomenon to a universal conclusion; and it is the canker of much of the writing of to-day, of much of the speculation in politics,

in science, in religion, that this faculty has not been better held in check. No one can safely generalize from even a large collection of original sources in history to a single definite and just statement without much preparatory training in the critics of history, and in logic, in law, in politics, in religion; without many years passed in the study of his small corner of historical investigation; without a very mature and well-balanced judgment. Leaving out of the question the "personal equation"—the preferences, prepossessions, prejudices, the more clamorous and insistent as they are the more unconsciously entertained—not even profound learning and unremitting labor will assure a correct conclusion. There is such a thing as an historical aptitude or instinct, quite as real, although not so obvious, as the musical instinct.

In defence of the suggested plan, it may be averred that it does not contemplate any such generalizing process on the part of the pupil; that editorial comment will safeguard the pupil from an unwarranted inference; that the quoted original sources are meant to be but vivid illustrations of the editor's proper generalization from many more sources than those placed before the pupil—an editorial generalization formulated into a definite and concise statement. But granting to this contention whatever strength it may possess, there still remains the difficulty of time-limits (sufficiently narrow already for even a cursory glance over a large tract of time); of an apparent object-lesson in hasty generalization from a few historical monuments; of a minuteness imperiling breadth.

It is pretty evident that the "new method" is not suited to a "general" course in history. It might prove of value as a training-method in a special course. And its advocate seems, in fact, to have had the *desiderata* of such a course held steadily before his eyes throughout the long plea he has urged. "The plan here suggested," he says, "is an effort to supply, not an apparatus of dates and names, of battles and decrees, or of events at all, except for obvious purposes of illustration. Let the student come in contact with the things themselves. A year in political economy or chemistry or botany makes the learner a bit of an economist, a chemist, or

a botanist—in a small way, it is true, but in each instance he becomes a worker himself.” Now is it possible, or even desirable, that every collegian should become a “bit of an economist, a chemist, or a botanist,” or a historian? That he should, “in a small way,” become “a worker himself?” Has not every collegian—or at least should he not have—a definite specialty to which he should apply himself with all earnestness, and in whose cultivation he should not be hampered by a universal spirit of specialism, running into the merest *dilettantism*? “Let the student come in contact with the things themselves,” is an adjuration borrowed from the rhetoric of clamorous technologists. Having been accorded a respectful consideration by the makers of curricula, having received a long and searching test of years and practice, this plea for “things” instead of “words” is now finding some of its most strenuous opponents in the ranks of those teachers of science who have themselves most earnestly prescribed and most thoroughly adopted it, and who have found themselves wholly unable, through its vast and inevitable consumption—or rather squandering—of precious time, to cover more than a few odd corners of the field of physical investigation.

Apropos, in the same issue of the *Educational Review* is an instructive “*Discussion*” on the subject of “Grading inside of class lines.” The writer is contemplating not a special but a general course. Although he is speaking of a high-school and not of a university, the conditions which he takes into account are similar in both. “It would be difficult,” he says, “to estimate with exactness what are the relative powers of the best and poorest students in a large high-school class. The writer took occasion a few years ago to consider this question in relation to the physics instruction in the laboratory, and on that occasion he found that out of a possible maximum of 170 points on ten experiments in physics, mostly quantitative—this maximum being based on the note-book of the best pupil in the class—a considerable number out of the 150 students, more or less, who were pursuing the subject, had failed to attain more than five points, while a few had really accomplished so little that it was impossible to give

them any credit whatever on that part of the whole year's work which was embraced in the ten experiments considered." This extract is very instructive. "Things" were being dealt with in these quantitative experiments—not "descriptions" or "words." The maximum of 170 points was based, not on an *absolute* standard of correctness, but on the *relative* standard of the *best student* in the class—an uncertain standard, truly—and, nevertheless, "a *considerable number* out of the 150 students, more or less," failed to attain more than *five* points out of a possible *one hundred and seventy*, while a few of the students had accomplished practically *nothing*!

The whole contention of the writer whom we have been reviewing is based on the assumption of modern pedagogy, that the end of education is attained when the pupil has been made an amateur worker in all the branches of a college curriculum. He is to become a "bit of a worker," as our author puts it, in *everything*—a veritable "Jack of all trades." Is there not some little ground for fear that by virtue of such a process he shall never be a master in any? Let the student be trained as thoroughly as possible in the method of study appropriate to the specialty that shall afterwards be his life-work; but let him rest content with as large a stock of "general information" as he can acquire in the branches of the "general course." For imparting this latter desideratum the teacher, indeed, should follow a good method; nay, should busy himself actively to discover and practice the best method; but it is not practicable, nor is it even desirable, that the student should perplex his mind and divide his energies by a similar quest after "method."

In arguing thus, we are aware that we are guilty of a pedagogical heresy; and for this reason we feel impelled—even at the pretty certain risk of wearying our readers—to illustrate our position a little more fully.

At the outset of any inquiry into methods of teaching, a clear discrimination should be made between "teaching" and "studying." The teacher should always be a student, in the highest sense of the word; but it can scarcely be expected that every pupil, or even a large proportion of the pupils

taught, should aim at such a distinction in more than a very, very few branches of a college curriculum. The real study of any subject is the task of a life-time, and, therefore, implies either the scholarly bent of a man of wealth and leisure, or the estimable ambition of a professional man. But even a professional man cannot hope to be a student, in the higher sense, of every subject that fairly enters his sphere of duty. The physician must, indeed, know something about every one of the many lines of investigation pursued by students of medicine; but he may well be excused from perplexing his mind with the details of their methods of study. He must have a decent knowledge of their purposes, their hopes, their attainments; but he needs not to follow, with the intense gaze of a "student," the ever-changing drama of their disappointments, their rejection of yesterday's theory, their tentative theories of to-day. Similarly, the lawyer must know something of the many special departments of the law, but he does not need to have a working familiarity with the instruments of study proper and peculiar to every one of these departments. But if the physician, the lawyer, the clergyman, aspire to the dignity of specialists, "method" enters as a necessary factor in their life-work.

Now, the best purpose of any higher course of education is not to produce a mere specialist, but a well-rounded specialist. The graduate should know something of everything, and should be trained in the best method of learning everything of something. In order to accomplish this, the college must train its alumni to study. But just here is met the *crux* of the difficult task set for the college to perform. We cannot compress into the limits of an hexameter—*Lingua, Tropus, Ratio, Numerus, Tonus, Angulus, Astra*—as did our forebears of fifteen centuries ago, the titles of all knowledge. Even by the time of the twelfth century the Trivium and Quadrivium had been found so utterly inadequate that John of Salisbury could, in his *Metalogicus*, smile at the simplicity of a curriculum that was, he says, "so much admired by our ancestors in former ages, that they imagined

the seven arts comprehended all wisdom and learning, and were sufficient for the solution of all questions and the removing of all difficulties." But the *ἐγκύκλια παιδεία* of our day—how shall a college meet its obligations? It must impart to all of its alumni a fair amount of "general" knowledge, and at the same time a certain amount of "special" information. Together with this special kind of knowledge, it must train the pupils in methods of study as various as are the many departments into which the college course is divided.

In the departments into which the modern spirit of specialization has split up—and is every year more and more splitting up—the traditional solidarity of the older curricula, it may be conceded to the pedagogical theorist that the strictest duty incumbent on the teacher is to impart, not alone information, but *method* as well; that the teacher should conceive his function to consist less in the formal exposition of the knowledge to be acquired by the pupils than in the illustration and explication of those processes of investigation which are to guide him throughout the life-work of a real student. But not all of a college education lies in lines of specialties; there is still a large amount of it which now is, and must ever remain, "general." Be the "specialty" what it may, the college must, nevertheless, insist on the dignity and *quasi*-necessity of general culture.

While a demonstration of this contention is quite unnecessary, it certainly cannot be accounted superfluous to have thus noted it at some length; for the vast difference between the purposes of general and special education seems to have been quietly ignored, or at least to have had its significance only slightly appreciated, in the discussion of the methods to be pursued in teaching those branches which, as yet, have not been wholly specialized. To illustrate: The study of English belongs to a general course, but may, nevertheless, be made the subject of a very rigid special course. The former course is essential to any and every graduate; the latter is appropriate for but very few pupils. A great clamor is heard on all sides for more attention to the study of English. The material presenting itself for matriculation at the universities

is found to be extremely raw in respect of this matter of English. The preparatory schools are blamed for not providing a better course. Meanwhile, it seems to be forgotten that the last decade of years has been singularly prolific in "methods" of English study, and that the schoolroom has witnessed the trial of them all. The teachers are not laggards in enterprise. They have themselves groaned in spirit to see their pupils "sitting in a worse than Egyptian darkness" with respect to their mother tongue, and have set themselves manfully to the work of lifting some of the darkness. But as a matter of simple fact, what have they been doing? The catalogues of publishers will tell us a sad story of methods applied in a general course that are only suited to a special course. "Make the pupils read the classics in English literature—Chaucer, Spenser, Shakespeare, Addison, Burke . . ." and the rest. The classics are indeed put into the hands of the pupils, but are put on the dissecting table forthwith, and serve but to turn the schoolroom into a philological laboratory. Anglo-Saxon is to be mastered to read Beowulf or Caedmon or the Ormulum, and Piers Plowman is by no means to be neglected! Copious glossaries, notes critical or exegetical or philological or analogical, swell the volume to undue plethora and cramp the poor text of the original into a corner of the page. In short, the methods smack almost solely of *specialism* at a time when the pupil has no *general* knowledge of English.

In what we have been saying we have not lost sight for a moment of the "New Method of Teaching History." We have meant to protest against the assumption that every branch of a college curriculum should be treated as a specialty in which the teacher should seek less to impart mere information than to "train" the pupils in *methods* of study. History, like English, is a part of the general course, but may be made the subject of a very special course. In the special course the pupils should be trained in methods of investigation, should be familiarized with original sources and with the means of using them critically, should be furnished with bibliographical paraphernalia. Such pupils—and they will always be few in

proportion to the others—are adopting a life-study and need such training. But is it not a great error for the teacher of history to employ such methods in a general course? In the perplexing multiplicity of modern branches, must the hapless pupil see in every branch of the curriculum an institute of technology?

The time-limits for teaching history are growing more restricted as the necessity for broadening the course in science becomes, year after year, more pressing. The student has less and less chance of gaining that broad general knowledge which is part of the equipment of every well-educated man. Must he, then, devote any part of that too precious time to a minute study of some few “conditions,” the while he is ignorant of the broad features of the history of his race? Is he to analyze a small bundle of “original sources” and be thus trained in the critics of history-study, the while he remains wholly in the dark with respect to those events and dates which, however unimportant they really may have proved in the evolution of present conditions of civil or religious society, are nevertheless an inextricable part and parcel of all literature?

We conclude by reaffirming our statement that “a clear discrimination should be made between “teaching” and “studying.” Outside of the specialized courses of a college curriculum, the teacher should not feel obliged to teach the pupils *how* to study. His business is to teach, by the best possible method, what he is employed to teach—and that is *matter* rather than *method*.

HUGH T. HENRY.

Overbrook Seminary.

HYMNUS IN HONOREM SANCTAE AGNETIS.

E MISSALI PARISIENSI, A. D. 1520.

AGNETIS solemnio
Psallat cum tripudio
Vignalis concio
Risu toto;

FROM THE PARIS MISSAL, A. D. 1520.

On this Saint's solemnity
Let the Virgin company
With a joyous energy
Dance whilst singing:

In ejus martyrio,
Respondens cum gaudio,
Grates Dei Filio
Voce, voto.

AGNES virgo nobilis,
Virgo venerabilis,
Dulcis et amabilis,
Virgo munda ;

Virgo prudens, humilis,
Fidelis et stabilis
In verbis mirabilis
Et profunda.

Sponsa regis gloriæ,
Tu palmam victoriæ
In annis infantie
Meruisti ;

Nunc gaudes in requie,
Permanentis curiæ,
Coram dulci facie
Jesu Christi.

Tu patris potentiæ,
Verbi sapientiæ,
Spiritus clementiæ
Cor parasti ;

Dum carnis lasciviæ
Terrenæ fallaciæ,
Serpentis astutiæ
Reluctasti.

AGNES, AGNI fœmina,
Nos intus illumina,
Radices extermina,
Peccatorum ;

Singularis Domina,
Post mundi gravamina,
Transfer nos ad agmina
Beatorum. Amen.

For her martyrdom, with glee
Let sincere thanksgiving be
Made to Christ, in melody
Upward springing !

AGNES ! noble Virgin-Child,
Venerable Virgin, mild,
Holy, sweet, and undefiled—
Gentle Maiden !

Virgin ne'er by pride beguiled,
Steadfast, prudent, faithful styled
In thy words from lips that smiled
Wisdom-laden !

Thou, the King of Glory's bride,
Ere thy youth away could glide,
Didst deserve the palm-branch dyed
Victorious.

Now thy soul, erst sorely tried,
Doth in Heavenly peace abide
In Christ's Presence sanctified
And glorious.

Thou to thee the heart hast chained
Of the Sire ; the Word's obtained ;
Yea, the Mercy-Spirit's gained—
As thou soughtest.

Whilst thy spirit, all-unstained,
Earth's allurements best disdained ;
'Gainst the serpent's cunning, trained
Well, thou foughtest !

AGNES ! LAMB'S elected mate !
All our hearts illuminate !
Roots of sin exterminate,
That disgrace us ;

Lady ! Admirably great,
After life's care-burdened state,
Where troops blessed congregate,
Safely place us ! Amen.

THOMAS SHEARMAN, C.S.S.R.

Ballarat, Victoria, Australia.

MY NEW CURATE.

XI.—BESIDE THE SINGING RIVER.

FATHER LETHEBY was coming home a few nights ago, a little after twelve o'clock, from a hurried sick-call, and he came down by the cliffs; for, as he said, he likes to see the waters when the Almighty flings his net over their depths, and then every sea-hillock is a star, and there is a moon in every hollow of the waves. As he skirted along the cliff that frowns down into the valleys of the sea on the one hand, and the valleys of the firs and poplars on the other, he thought he heard some voices deep down in the shadows, and he listened. Very soon the harsh rasp of a command came to his ears, and he heard: "'Shun! 'verse arms," etc. He listened very attentively, and the tramp of armed men echoed down the darkness; and he thought he saw the glint of steel here and there where the moonbeams struck the trees.

"It was a horrible revelation," he said, "that here in this quiet place we were nursing revolution, and had some secret society in full swing amongst us. But then, as the little bit of history brought up the past, I felt the tide of feeling sweeping through me, and all the dread enthusiasm of the race woke within me:

There beside the singing river
That dark mass of men are seen,
Far above their shining weapons
Hung their own immortal green!

But this is a bad business, sir, for soul and body. What's to be done?"

"A bad business, indeed," I echoed. "But worse for soul than body. These poor fellows will amuse themselves playing at soldiers, and probably catching pneumonia; and there 'twill end. You didn't see any policemen about?"

"No. They could be hiding unknown to me."

"Depend upon it, they were interested spectators of the midnight evolutions. I know there are some fellows in the village in receipt of secret service money, and all these poor boys' names are in the Castle archives. But what is worse,

this means anti-clericalism, and consequently abstention from Sacraments, and a long train of evils besides. It must be handled gently."

"You don't mean to say, sir," he replied, "that that Continental poison has eaten its way in Ireland?"

"Not to a large extent; but it is there. There is no use in burying our heads in the sands and pretending not to see. But we must act judiciously. A good surgeon never acts hastily—never hurries over an operation. *Lente—lente.*"

I saw a smile faintly rippling around the corners of his mouth. But I was afraid he might rush matters here, and it would be dangerous. But where's the use? He understood but one way of acting—to grapple with an abuse and strangle it. "You drop stones," he used to say, "and they turn up armed men."

How he learned their place of meeting I don't know. But Sunday afternoon was a favorite time for the rebels; and the coursing match on the black hills and the rabbit hunt in the plantations were only preliminaries to more important and secret work. Whether by accident or design, Father Letheby stumbled on such a meeting about four o'clock one Sunday afternoon. A high ditch and a strong palisade of fir-trees hid him from sight, and he was able to hear a good deal, and had no scruple in playing the listener. This is what he heard. The village tailor, lame in one leg, and familiarly known as "Hop-and-go-one," was the orator:

"Fellow-countrymen, de time for action has come. From ind to ind of the land, the down-trodden serfs of Ireland are rising in their millions. Too long have dey been juped by false pretences; too long have the hirelings of England chated and desaved them. We know now what a shimmera,¹ what a fraud was Home Rule. Our counthry has been dragged at the tail of English parties, who were purshuing their own interests. But 'tis all past. No more constitutional agitation, no more peaceful struggle. Lead will do what fine speeches didn't. And if the black militia, wid dere ordhers from Rome, attempt this time to interfere, we know what answer to give dem. De West's awake, and 'tisen't priests will set us to sleep agin—"

At this juncture the orator was caught by the nape of the neck, and lifted bodily off the turf ditch, which was his forum. When he looked around, and saw who was his captor, he shrieked for mercy; and Father Letheby, dropping him, as one would drop a rat, he scurried off as fast as his lame leg would permit, whilst the priest, turning round to the stupefied boys, warned them of their folly and madness:

"God knows, boys," he said, "I pity you. You are bent on a desperate and foolish course, the end of which no man can foresee. I know it is useless to reason with you on the score of danger; but I warn you that you are violating the laws of God and the Church, and that no blessing comes from such action. And yet," he continued, placing his hand in the breast-pocket of his coat, and drawing out a blue, official paper, "this may convince you of your folly; at least, it may convince you of the fact that there is a traitor and informer in your midst. Who he is I leave yourselves to conjecture!"

He read out slowly the name of every young man that had been sworn in that secret society in the parish. The young men listened sullenly, and swore angrily between their teeth. But they could not deny their betrayal. They were vexed, humbled, disgraced; but they had to make some defence.

"The priests are always agin the people," said one keen-looking fellow, who had been abroad.

"That's an utter falsehood," said Father Letheby, "and you know it. You know that priests and people for seven hundred years have fought side by side the battle of Ireland's freedom from civil and religious disabilities. I heard your own father say how well he remembered the time when the friar stole into the farmyard at night, disguised as a pedlar, and he showed me the cavern down there by the seashore where Mass was said, and the fishermen heard it, as they pretended to haul in their nets."

"Thru'e enough for you, yer reverence," said a few others; "'tis what our fathers, and our fathers' fathers, have tould us."

"And now," continued Father Letheby, "look at the consequences of your present folly. Possible imprisonment in the dungeons of Portland and Dartmoor; exile to America, enforced by the threats of prosecution; and the sense of hostility to the Church, for you know you are breaking the laws. You dare not go to confession, for you cannot receive absolution; you are a constant terror to your mothers and sisters—and all at the dictation of a few scoundrels, who are receiving secret service money from the Government, and a few newspapers that are run by Freemasons and Jews."

"Ah, now, your reverence," said one of the boys, a litterateur, "you are drawing the long bow. How could Irish newspapers be run by Freemasons and Jews?"

"Would you be surprised to hear," said Father Letheby, "that all the great Continental papers are the property of Freemasons and Jews; that all the rancor and bitterness stirred up against the Church for the past fifty years has been their work; that the anti-clerical feeling in Germany and in France has been carefully originated and fostered by them; that hatred of the Holy See is their motto; and that they have got into Ireland. You can see the cloven foot in the virulent anti-religious and anti-clerical articles that you read by the light of the fire at the forge; and yet, the very prayer-books you used at Mass to-day, and the beads that rolled through your mothers' fingers, have been manufactured by them. But the Irish are always fools—never more so than now."

It was a magnificent leap of imagination on Father Letheby's part—that which attributed to Jews and Freemasons the manufacture of beads and prayer-books on the one hand, and anti-clericalism on the other. Yet there was truth in what he had said. Indeed, there were many indications, as I could point out to him to his surprise, which proved that the anti-Catholic agencies here in Ireland were pursuing exactly the same tactics which had led to the extinguishing of the faith in parts of France and Italy—namely, the dissemination of pornographic literature. They know well that there is but one thing that can destroy Irish faith, and that is the dissemination of ideas subversive of Catholic morality. Break down the earthworks

that guard the purity of the nation, and the citadel of faith is taken. He was very silent all that evening, as I notice all Irish priests grow grave when this awful fact, which is under their very eyes, is made plain to them. It is so easy to look at things without seeing them. Then, as the full revelation of this new *diablerie* dawned upon him, he grew very angry. I think this is the most charming thing about my curate, that he is a thorough hater of everything cunning and concealed, and breaks out into noble Philippics against whatever is foul and vicious. But I know he will be now on the alert; and God help any unfortunate that dares to peddle unwholesome wares under the necklaces and matches of his basket!

The tailor came duly to report Father Letheby for the drastic treatment he had received. He was rather too emphatic in demanding his immediate removal and hinting at suspension. In lieu of that satisfaction, he would immediately institute proceedings in the Court of Queen's Bench for assault and battery, and place the damages at several thousand pounds. I listened to him patiently, then hinted that an illiterate fellow like him should not be making treasonable speeches. He bridled up at the word "illiterate," and repudiated the vile insinuation. He could read and write as well as any priest in Connaught.

"But you cannot read your own writing?" I said, tentatively. "Couldn't he? Try him!"

I thrust under his eyes his last letter to the sub-inspector of the district. I thought he would get a fit of apoplexy.

"Now, you scoundrel," I said, folding the letter and placing it beyond reach, "I forgive you all your deception and treason. What Father Letheby has got in store for you I cannot say. But I'll never forgive you, you most unscientific and unmathematical artist, for having given me so many shocking misfits lately, until I have looked like a scarecrow in a corn-field; even now you are smelling like a distillery. And tell me, you ruffian, what right had you to say at Mrs. Healy's public-house that I was 'thauto—thauto—gogical' in my preaching? If I, with all the privileges of senility, chose to repeat myself, to drive the truths of Christianity into the numskulls of this pre-Adamite village, what is that to you—you

ninth part of a man? Was it not the immortal Homer that declared that every tailor—”

“For God’s sake spare me, your reverence, and I’ll never do it again.”

“Do you promise to cut my garments mathematically in the future?”

“I do, your reverence.” He spoke as emphatically as if he were renewing his baptismal vows at a great mission.

“Do you promise to speak respectfully of me and my sermons for the future?”

“I do, your reverence.”

“Now, go. *Exi, erumpe, evade*, or I’ll turn you into a *Sartor Resartus*. I hand you over now, as the judge hands the culprit, to Father Letheby. Don’t be too much surprised at eventualities. Do you know, did you ever hear, what the women of Marblehead did to a certain Floyd Ireson? Well, go ask Father Letheby. He’ll tell you. And I shall be much surprised if the women of Kilronan are much behind their sisters of Marblehead in dealing with such a scoundrel as you.”

I proposed this conundrum to Father Letheby that same evening: “Why is it considered a greater crime to denounce and correct an evil than to commit it?” He looked at me as if he doubted my sanity. I put it in a more euphemistic form: “Why is success always the test of merit? To come down from the abstract to the concrete: Why is a gigantic swindler a great financier, and a poor fellow that steals a loaf of bread a felon and a thief? Why is a colossal liar a great diplomatist, and a petty prevaricator a base and ignoble fraud? Why is Napoleon a hero, and that wretched tramp an ever-to-be-dreaded murderer? Why is Bismarck called great, though he crushed the French into a compost of blood and rags, ground them by taxation into paupers, jested at dying children, and lied most foully, and his minor imitators are dubbed criminals and thieves? Look here, now, young man! If you, by a quiet, firm, indomitable determination succeed in crushing out and stamping out forever this secret society here, it will redound to your infinite credit in all men’s eyes. But mark, if with all

your energy and zeal you fail, or if you pass into a leaderette in some Freemason journal, and your zeal is held up as fanaticism and your energy as imprudence, the whole world will regard you as a hot-headed young fool, and will ask with rage and white lips—what is the bishop doing in allowing these young men to take the reins into their own hands and drive the chariot of the sun? It is as great a crime to be a young man to-day as it was in the days of Pitt. Nothing can redeem the stigma and the shame but success. Of course, all this sounds very pagan, and I am not identifying myself with it. I believe with that dear bare-footed philosopher, St. Francis, who is to me more than fifty Aristotles, as à Kempis is more than fifty Platos, that a man is just what he is in the eyes of God, and no more. But I am only submitting to you this speculative difficulty to keep your mind from growing fallow these winter evenings. And don't be in a hurry to answer it. I'll give you six months; and then you'll say, like the interlocutor in a Christy Minstrel entertainment: 'I give it up.'"

XII.—CHURCH IMPROVEMENTS.

I am afraid Father Letheby is getting irritable. Perhaps he is studying too hard, and I don't spare him there, for he has the makings of a bishop in him; or, perhaps, it is that wretched coffee—but he is losing that beautiful equanimity and enthusiasm which made him so attractive.

"I cannot understand these people," he said to me, soon after his adventure with the "boys." "Such a compound of devotion and irreverence, meanness and generosity, cunning and childlike openness was never seen. When I give Holy Communion with you, sir, on Sunday morning, my heart melts at the seraphic tenderness with which they approach the altar. That striking of the breast, that eager look on their faces, and that 'Cead milé failté, O Thierna!'² make me bless God for such a people; but then they appear to be waiting for the last words of the *De profundis*, to jump up and run from the church as if in a panic. I can understand now

² "A hundred thousand welcomes, Lord."

how *extemplo* came to mean *in a hurry*, for if the roof were falling they could not rush from the building more promptly. Then an old woman will haggle over sixpence in buying a pair of chickens, and then come to you the following day and offer you in a stocking all she had saved in this world. I give them up. They are unintelligible."

From which I perceive that our good schoolmaster, experience, is trying the rod on this most hopeful and promising pupil.

"I hope you did not perceive any such abrupt and sudden contrasts in your protégé, Jem Deady," I said. "He has realized your ideas of a nineteenth century *Goban Saor*."³

He laughed loudly.

"There's no use in talking," he said. I notice he is coming down gradually from his polished periods to our village colloquialisms.

"Thou shalt lower to their level"—God forbid! 'Twas bad enough with myself; but with this bright, accomplished fellow, 'twould be too bad. He then told me with delight and chagrin, rage and laughter, his experiences with Jem.

It would appear that he made a solemn contract with this architect to stop the leak and restore the wall in St. Joseph's Chapel for twenty-five shillings. "'Twas too little," said Jem, "but what can you do with a gentleman that doesn't know a trowel from a spade." All materials were to be found by the contractor.

On Monday afternoon there was a knock at Father Letheby's door, and Jem was announced.

"Well, Jem," said Father Letheby, cheerfully, "getting on with the job?"

"Yes, your reverence, getting on grand," said Jem. "But I come to you about the laddher."

"The-e ladder?" echoed Father Letheby.

"Yes, your reverence," echoed Jem confidentially, "the laddher to get up on the roof, you know."

"But I understood you to say that you were getting through with this little job."

³ A famous Irish architect.

"Oh, of course, your reverence, we're getting through the preliminaries; but I must get on the roof, you know."

"I presume so," said Father Letheby, a little nettled, "and why don't you go there?"

"Does your reverence take me for an eagle, and want me to fly?"

"Well, not exactly," said Father Letheby, with a slight touch of flattery and sarcasm, "I am more disposed to take you for a nightingale!"

"Well, then, your reverence," said Jem, melting under the happy allusion, "a gentleman of your grate expayrince in building should know that, of all things else, a laddher is the wan thing necessary."

"Then you expect me to construct a ladder for your convenience?"

"Oh, not at all, your reverence; but if you gave me a little note up to the 'Great House,' I'd have it down while you'd be saying 'trapsticks.'"

There were some reasons why it was not at all desirable that he should ask favors from the "Great House;" but there was no help, and Jem got the letter.

"Now, this is all you require," said Father Letheby, with determination.

"That is all," said Jem. "Do you think I'd be throubling your reverence every minit. Long life to your reverence. May you be spared long in the parish."

About four o'clock that afternoon, Father Letheby was startled by a sudden commotion in the village. All the dogs were barking, and there are as many dogs in Kilronan as in Constantinople, and they are just as vicious; all the women were at the doors, rubbing their hands in their aprons; and the village loafers were all turned towards where a solemn procession was moving through the street. First came a gang of youngsters, singing: "Sure, We're the Boys of Wexford," then a popular ditty; then came two laborers, dragging along a ladder with as much show of expended energy as if it were a piece of heavy ordnance; then the cart on which the ladder was placed; then two more laborers behind, making

desperate efforts to second the arduous endeavors of their mates in front; then a squadron of bare-legged girls, trying to keep the hair out of their eyes; and finally, the captain of the expedition, Jem Deady, leisurely walking along, with his hands in his pockets, a wheaten straw in his mouth, whilst he looked from cabin to cabin to receive the admiration of the villagers. It was expressed in various ways:

"Wisha, thin, Jem, 'tis you're the divil painted."

"Where is he taking it?"

"To the chapel!"

"Wisha, thin, I thought the priests had some sinse."

"Whisht, 'uman, he's come around the new cojutor and got a job."

"Th' ould job?"

"Th' ould job!"

"Wisha, God help his poor wife now. 'Tis she'll suffer," etc.

The men made desperate efforts as they passed Father Letheby's windows. He looked on hopelessly, as you look at a charade of which you have not got the key.

At six o'clock there was a deputation at the door, consisting of four laborers and the owner of the cart.

"We come for our day's hire, your reverence," said the foreman, unabashed.

"Oh, indeed," said Father Letheby, "I am not aware that you are in my employment."

"We dhrew the laddher down from the Great House to the chapel; and I may tell your reverence 'twas a tough job. I wouldn't do it again for five shillings."

"Nor I, ayther."

"Nor I, ayther."

"Nor I, ayther, begor."

"Well, look here," said Father Letheby, "I'm not going to submit to this infamous extortion. I didn't employ you, and I acknowledge no responsibility whatsoever."

"That manes you won't pay us, your reverence?" said the foreman, in a free translation.

"Precisely," said Father Letheby, closing the door abruptly.

He heard them murmuring and threatening outside, but took no notice of them. Later in the evening he took his usual stroll. He found these fellows loafing around the public house. They had been denouncing him vigorously, and occasionally a Parthian shaft came after him:

"Begor, 'tis quare, sure enough."

"Begor, we thought the priests couldn't do any wrong."

But when he turned the corner he met a good deal of sympathy:

"Wisha, begor, 'tis your reverence was wanted to tache these blackguards a lesson."

"Wisha, 'twas God sent you," etc., etc.

Now, one shilling would have given these fellows lashings of porter, and secured their everlasting fealty and an unlimited amount of popularity. I told him so.

"Never," he said, drawing back his head, and with flashing eyes, "I shall never lend myself to so demoralizing a practice. We must get these people out of the mire."

The next day, he thought he was bound to see how Jem was progressing with his contract. He went down to the little church and passed into the sacristy, whence he had a clear view of the roof of St. Joseph's Chapel. Jem was there, leisurely doing nothing, and on the graveyard wall were eight men, young and old, surveying the work and offering sundry valuable suggestions. They took this shape:

"Wisha, Jem, take the world aisy. You're killing yerself, man."

"What a pity he's lost his wice (voice); sure 'twas he was able to rise a song."

"Dey say," interjected a young ragamuffin, "dat Fader Letheby is going to take Simon Barry into his new choir. Simon is a tinner, and Jem is only a bannitone."

"Hould your tongue, you spalpeen," said a grown man, "Jem can sing as well as twinty Simons, dat is if he could only wet his whistle."

"Thry dat grand song, Jem, 'Tis Years Since Last We Met."

"No, no," said the chorus, "give us 'Larry McGee.'"

"Wisha, byes, wouldn't wan of ye run over to Mrs. Ha-
ley's for a pint. 'Tis mighty dhry up here."

"Here ye are," said the chorus, chipping in and making
up the requisite "tuppence." "Don't be long about it, ye
young ruffian."

"But what about the pledge, Jem?" asked a conscientious
spectator. "Shure your time isn't up yet."

"'Tis up long ago," cried another. "'Twas three months
yesterday since he took the pledge."

"Byes," said Jem, who was troubled at the possible scandal
he was about to give, "I promised not to dhrink in a public
house; and shure this isn't a public house, glory be to God!"

They took off their hats reverently; and then the pint
came, was taken up the ladder with great care and solemnity,
and a few minutes after, Father Letheby heard:

"What is it going to be, byes? I've left me music on the
pianney!"

"'Larry McGee!' 'Larry McGee!' No. No. 'Tis Yares
Since Last——'. No. No. 'The Byes of Wexford.'"

"Byes, I think the majority is in favor of 'Larry McGee.'—
Here's to yer health!"

And then came floating from the roof in various quavers
and semi-quavers and grace-notes the following, which is all
Father Letheby can remember:

I—in the town of Kilkinny lived Larry McGee,
Oh—oh the divil's own boy at divarshion was he;
He—he had a donkey, a pig, but he hadn't a wife,
His cabin was dreary, and wretched his life.

Then the notes came wavering and fitful, as the wind took
them up, and carried them struggling over the moorland;
and all that Father Letheby could hear was about a certain
Miss Brady, who was reared up a lady, and who was requested
to accept the name of Mrs. McGee. This suit must have
been successful, because, as the wind lulled down, the words
came clearly:

Sure the chickens was roasted—the praties was biled,
They were all in their jackets, for fear they'd be spiled;
And the neighbors came flockin', for to fling up the stockin',
And dance at the weddin' of Larry McGee.

It was interesting; but Father Letheby's temper was rising with the undulations of the song. He came out into the graveyard, and there was a stampede of the spectators. Jem was lifting the porter to his lips, and looked down calmly and philosophically at the young priest.

"Mr. Deady," said the latter, putting on his strongest accent, "I do not think I engaged you to entertain the village with your vocal powers, much as I esteem them. I engaged you to work—to do honest work for honest wages."

"Begor," said the unabashed Jem, "if I was a Turk, or a Armaynian, I'd be allowed to ate my dinner."

"But this is not your dinner hour!"

"Twelve to wan is the dinner hour, except when I dines at the Great House, whin, for my convaynience, they puts it off till aight."

It was a sly cut at Father Letheby, and he felt it.

"And your dinner, I presume, is the usual quantity of filthy porter, such as I see represented in your hand."

"It is, your reverence, excep' whin I dines with the Captain. Den we haves roast beef and champagne."

All this Father Letheby told me, with a look of puzzled anger, and with many exclamations.

"I never saw such a people;" "I'll never understand them;" etc. His magnificent impetuosity again.

"Tell me," I said, for he had given me most cordially the privilege of speaking freely, "do you make your meditation regularly?"

"Well, I do," he replied, "in a kind of way."

"Because," I went on to say, "apart from the spiritual advantages it affords, that closing of our eyes daily and looking steadily into ourselves is a wonderfully soothing process. It is solitude—and solitude is the mother-country of the strong. It is astonishing what an amount of irritation is poured from external objects through the windows of the soul—on the retina, where they appear to be focussed, and then turned like a burning-glass on the naked nerves of the soul. To shut one's eyes and turn the thoughts inward is like sleep, and, like sleep, gives strength and peace. Now, would you accept from me a subject of meditation?"

"Willingly, sir," he said, like a child.

"All that you want to be perfect is to curb your impetuosity. I notice it everywhere. Probably it is natural; probably it is accentuated by your residence in feverish cities. Now, I have a right to give an advice on this matter, for I got it and took it myself. When I was as young as you I said Mass in twenty minutes, and said the Office in forty minutes. How? Because I slurred over words, spoke to the Almighty as a ballad-singer, and for a few years went through these awful and sacred duties without ever resting or dwelling on their sublime signification. One day a holy old priest said to me:

"'Father, would you kindly give me an easy translation of the first stanza of the hymn for Terce?'

"I was completely at sea. He saw it.

"'Ah, never mind. But what means *factus sum, sicut uter in pruina?* You say it every day nearly.'

"I couldn't tell him.

"'Herodii domus dux est eorum. What is that?' I made a feeble attempt here, and translated boldly: 'The house of Herod is their leader.'

"The venerable man looked smilingly at me; and then asked me to look up my Bible. I did, and found that I had been speaking an unknown language to Almighty God for years, and I called it prayer."

Father Letheby looked humbled. He said: "True, Father, I fear; and if you had to say the entire Office, commencing Matins at eleven o'clock at night; or if you had to crush Vespers and Compline, under the light of a street-lamp, into the ten minutes before twelve o'clock, you'd see the absurdity of the whole thing more clearly. A strictly conscientious confrère of mine in England used always commence Prime about ten o'clock at night; but then he always lighted a candle, for consistency, before he uttered *Jam lucis orto sidere*. It is a wonder we were never taught the very translation of the psalms in college."

"Well, we're wandering. But set apart, *hic et nunc*, a half-hour for Matins and Lauds; twenty minutes for the Small

Hours ; a quarter of an hour for Vespers and Compline ; and take up no other duty until that time has expired. Then never say your Office from memory, even the parts you know best. Read every line from your Breviary. It is not my advice, but that of St. Charles Borromeo. Take half an hour for the celebration of Mass. It will be difficult at first, but it will come all right. Lastly, train yourself to walk slowly and speak slowly and deliberately—"

"You are clipping my wings, Father," said he, "and putting soles of lead on my feet."

"Did you ever hear of Michael Montaigne?" I said.

"Yes. But that's all I know about him."

"Quite enough, indeed. He hardly improves on acquaintance. But his father trained himself to wear leaden shoes in order that he might leap the higher. That's what I want from you. But where's this we were? Oh, yes! You must take these poor people more easily. You cannot undo in a day the operations of three hundred years—"

"Yes, but look how these people spring into the very van of civilization when they go to England or America. Why, they seem to assume at once all the graces of the higher life."

"Precisely—the eternal question of environment. But under our circumstances we must be infinitely patient."

"What vexes me most," said Father Letheby, "is that we have here the material of saints; and yet—look now at that wretched Deady! I don't mind his insolence, but the shifty dishonesty of the fellow."

"Let him alone! By this time he is stung with remorse for what he said. Then he'll make a general confession to his wife. She'll flay him with her tongue for having dared to say a disrespectful word to God's minister. Then he'll go on a desperate spree for a week to stifle conscience, during which orgies he'll beat his wife black and blue; finally, he'll come to you, sick, humbled, and repentant, to apologize and take the pledge for life again. That's the programme"

"'Tis pitiful," said the young priest.

But the following Sunday he recovered all his lost pres-

tige and secured immortal fame at the football match between the "Holy Terrors" of Kilronan and the "Wolfe Tones" of Moydore. For, being asked to "kick off" by these athletes, he sent the ball up in a straight line seventy or eighty feet, and it struck the ground just three feet away from where he stood. There was a shout of acclamation from the whole field, which became a roar of unbounded enthusiasm when he sent the ball flying in a parabola, not six feet from the ground, and right to the hurdles that marked the opposite goal. The Kilronan men were wild about their young curate, and under his eye they beat their opponents hollow; and one admirer, leaning heavily on his *caman* was heard to say:

"My God, if he'd only lade us!"

THE BIBLE AS A FACTOR IN THE EDUCATION OF CHILDREN.

I.

OF late years greater interest than ever before has been manifested in the various methods of educating children. The mind of the child is being studied scientifically. Thoroughly equipped departments of child pedagogy have been established in many of the great universities. Therein apparatus have been set up and practical tests have been made whereby the intellectual capabilities of the child are drawn out, and the faculties of the mind are developed by a process of eliciting spontaneous activity, in place of being forced to take in varied knowledge through the memory alone.

Whilst our parochial schools have, in most cases, striven to keep pace with this remarkable advance in method of instruction, and have applied it to the different branches of primary education, they have not, I believe, given sufficient attention to a branch of study as important in its practical aspect as mathematics, and as useful as a means of culture as the acquisition of a knowledge of drawing. The branch to which I refer is Bible study. I am aware that in the seventh and eighth grade class-rooms of many schools there is taught a

book called Bible history. These Bible histories are for the most part dull reading; their illustrations are devoid of the elements which develop good taste or make the subject-matter attractive; whilst from the Bible position, which they purport to summarize and present in a more popular form, they are in many cases worthless, because they are unreal. Thus it happens that the history and literature of Israel, so full of charming and useful interest, becomes a matter of indifference, and often aversion, to men and women in later life. The method followed by the instructors is usually as bad as the text-book. The pupils are compelled to learn two or three pages, and then to give merely a memory recitation. Nothing is truly realized. The ideas, customs, and the lands of the distant East are so very different from those of the West, that a narrative of an Oriental scene or event without a geographical, historical, or ethnological commentary is almost unintelligible. If the instructors, as may be the case, are unable to give such a commentary, the Bible history becomes to the pupils something unreal, and so is either quickly forgotten, or retained as a mass of facts without producing practical results.

The text-book which I should advocate is parts of the Bible itself, or a book containing selections taken literally from the Bible. The advantages to be derived are many. From its earliest years the child would be taught to use the Bible itself. In the minds of many people is the notion that the Scripture is a devotional book only—a sort of a very large prayer-book. “It has been hedged around with awe, as if the use of it, except in solemn circumstances and with devotional feeling, was a sin against the Holy Spirit.”¹ The consequence is that it is approached with sentimentally reverential feelings that are disastrous. Around the book is thrown a veil of mystery that it should not possess. But when acquaintance has been made with it in childhood, and when years of usage have made its contents familiar, then will genuine reverence for the marvellous book increase as the days of reading go by, and in the time of sorrow it will become a means of sure relief, for it will then convey to the soul in a living voice the consoling words of God.

¹ Briggs' *Biblical Study*.

II.

The Bible possesses in an eminent degree three qualities which exercise their relative influence in the education of children. These qualities are the intellectual, the æsthetic, and the moral element of the Sacred Text. The Bible contains ideas the most suggestive, for "it has to deal with the secrets of life and death, of God and man, of this world and other worlds."² "Its themes are the central themes, which are inextricably entwined in all knowledge. Into its channels every other study pours its supply, as all the brooks and rivers flow into the ocean."³ But it is the æsthetic quality of the Bible which deserves the special attention of the educator of the young. The result of this quality is culture; by which I mean a true perception of the beautiful and a consequent refinement of taste and expression. From it I exclude the extreme form of epicurean refinement which makes "men live in a dreamland of poesy, and in the consciousness of their inability to help forward any good cause, content themselves with criticism, which unsettles conviction and weakens the zest for action."⁴ It is against this kind of realization of culture that the objections heard everywhere are raised. It is against an effeminacy of character. Culture is, in reality, a correct appreciation of God's handiwork. It brings into view the beauty that is hidden in the blade of grass, and makes one always seem to be in closest contact with whatever is beautiful in life. It is true that this capability of perceiving the beautiful, and of expressing in words that perception, has in the old system of education been sought and acquired by a careful study of the languages and literature of Greece, yet it need not for that reason be ignored that the literature of Israel is a most efficient means to the same end also. In a child whose mind is just opening to receive impressions from any source, the æsthetic faculty may be aroused and made to develop by leading it to the contemplation of nature. The world around, when rightly seen, is truly beautiful. "For

² Briggs : *op. cit.*

³ *Ibid.*

⁴ Spalding: *Things of the Mind.*

prolonged entertainment no picture can be compared with the wealth of interest which may be found in the poorest field or blossoms in the narrowest copse. As suggestive of supernatural power, the passing away of a fitful cloud or opening of dawn are in their change and mystery more pregnant than any pictures. A child would receive a religious lesson from a flower more willingly than from a print of one, and might be taught to understand the Nineteenth Psalm on a starry night better than by diagrams of the constellations."⁵ As a first suggestion, however, to the appreciation of the beautiful in nature, the Old Testament literature, and especially its poetry, might be used. The Hebrew poet entered into closest communion with the external world. In his mind the spirit of God permeated everything. "The solitude and awfulness of the desert; the towering mountains and intervening valleys; the long, silent streams and grass-covered meadows; then the storms that swept over the hills and rumbled down into the plains, were replete with suggestions of the power and fury of nature and, to the Eastern mind, of nature's God."⁶ In the Psalm literature especially is the continuous contact with nature plainly indicated. Every phenomenon is referred to. Thus, in the Twenty-ninth Psalm have we an ode of the Thunderstorm. "The body of the ode has the 'Voice of Jehovah' for its refrain; it is the realization of a thunderstorm rising in the waters to the north, passing overhead with every form of violence, and dying away over the wilderness to the south, until all nature has become again a hymn of praise to its Maker."⁷

The voice of Jehovah is upon the waters,
The God of glory thunders.
Jehovah is upon the great waters,
The voice of Jehovah is with great power.
The voice of Jehovah is with majesty.
The voice of Jehovah breaks the cedars;
Yea, Jehovah breaks in pieces the cedars of Lebanon.

Again, the One-hundred-and-fourth Psalm is a manifestation of the wonderful variety and beauty of nature. The external

⁵ Ruskin: *Modern Painters*, V.

⁶ Goodwin: *Hebrew Poetry*.

⁷ Moulton: *Literary Study of the Bible*.

universe "is presented as the tabernacle of God; its tent-pole reaches from the waters that are below to the waters that are above the firmament; the heavens are the stretched curtains of the tent; the winds are His messengers, and light is but the garment in which He veils Himself from our gaze. God appears as the Creator of this universe; at a signal from Him the curtain of the chaotic deep was withdrawn and the world revolved itself into an orderly vicissitude of mountain and valley and stream, of fowl singing among branches that overhung the waters where wild beasts quench their thirst, of earth sending up grass for cattle, and bread that gives man strength, and wine and oil to gladden his spirits."⁸

He sends forth springs into the valleys,
Between the mountain do they make their course;
They give drink to every beast of the plain,
The wild beasts quench their thirst;
The trees of Jehovah have their fill,
The cedars of Lebanon which he planted,
Wherein the birds make their nests;
The stork—her house is on the fir trees,
Upon them dwell the birds of heaven,
From among the branches do they sing.

This entire song, the One-hundred-and-fourth Psalm, should be carefully read and studied. It is one of the most beautiful poems ever penned, and even in an English dress the wondrous charm is there still. It seems to bring clearly before the mind's sight all that there is in the world; every line is suggestive of the open air, the bright sunshine, and the gleam of the mountain torrents. It is a song that assuredly opens up a line of thought, for there is brought to us an idea of the massiveness and of the overwhelming grandeur of the visible world, and the smallness of man who, amidst all the scenes of beauty around him, only seems to care for himself as he goes forth to his work in the morning and to his labor until evening. Nature is also made to convey deep moral lessons. A truth is clothed in figures taken from the material world around, and thus tends to make that material world suggestive of the highest thoughts.

⁸ Moulton : *ibid.*

Thus there is written in the Book of Ecclesiastes:

Remember now thy Creator in the days of youth,
While the evil days come not nor the years draw nigh
When thou shalt say I have no pleasure in them.
While the sun or the light or the moon or the stars, be not darkened,
Nor the clouds return after the rain;
In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the window be darkened;
And the doors shall be shut in the streets,
When the sound of the grinding is low,
And he shall rise up at the voice of the bird,
And all the daughters of music shall be brought low;
Also when they shall be afraid of that which is high, and fears shall be in the way,
And the almond tree shall flourish,
And the grasshopper shall be a burden,
And desire shall fail;
Because man goeth to his long home,
And the mourners go about the street:
Or ever the silver cord be broken,
Or the pitcher be broken at the well,
Or the wheel broken at the cistern.

In these few verses the helplessness of old age is set forth vividly. Nature is still bright and cheerful, the birds sing sweetly in the trees, the brilliant light of day penetrates everywhere, but the eyes of the aged cannot see the glory of the sun any more. Now and then a little happiness enters, but the clouds gather again as they do after the rain has fallen. Nature and human life are here combined and then contrasted. Yet there is a difference between man and the world,—“the dust shall return to the earth as it was, and the spirit shall return to God who gave it.” But although ideas are essential to the development of the æsthetic faculty of children, yet for the acquisition of culture suitable words are no less necessary. Beautiful thoughts should be expressed in beautiful words. Now, although the Bible was originally written in Oriental languages and in the language of the Greeks, yet it has been translated wonderfully well into English. There is a simplicity about the translation that enables the youngest child to understand it. Then the words, too, are for the greater part of pure Anglo-Saxon, so that the rendition is

strong and forcible. Along with this also there is such an arrangement of words that a rhythmical and musical effect is produced. This may be seen from the opening verses of the Forty-sixth Psalm :

God is our refuge and strength,
A very pleasant help in trouble,
Therefore shall we not fear though the earth change,
And though the mountains be moved in the heart of the seas :
Though the waters thereof roar and be troubled,
Though the mountains shake with swelling thereof,
The Lord of hosts is with us ;
The God of Jacob is our refuge.

The study of a work such as this cannot but mould the speech of the student. Ruskin, Newman, and many other writers of prose and poetry, acknowledge the great debt they owe to the Bible for the power they have over pure and idiomatic English. It is, indeed, a well undefiled. It is true that, especially in the Old Testament part, it contains many words obsolete now ; yet as a whole, its words are such as may be read in polite society to-day. Altogether, therefore, by the continuous use of the Bible, a vocabulary of strong, pure English words is acquired, and thus means are obtained for expressing every variety of thought, in language appropriate, clear, and beautiful.

III.

It may seem superfluous to indicate the use of the Bible as a moral help for children, whose moral faculty is being trained by the use of the catechism. From the catechism they acquire a knowledge of the commandments of God, and seem to gain just as much as they would from the Bible itself. The catechism is truly a useful and necessary book. In a compact form it gives the child all that is needed in order that it may attain salvation. But it seems to me along with the catechism something more is needed. When the child is examined, it is often evident that the catechism is not understood at all. It has been committed to memory, it may be recited from cover to cover, but it is not known. The reason of this is that it is a book for the intellect mainly ; it does not appeal sufficiently

to the will. It is something like a series of formulas without vitality, and remaining in the mind unrealized. It is true that in after-life the words of the catechism stand out in the memory, but they are like words of warning, full of terror and often nothing more. By means of the Bible the same lessons are taught, but in a different way. As a text-book it does not appeal to one faculty, but to the whole soul. Its lessons, therefore, are thoroughly alive. It teaches, indeed, by precept; but it teaches, too, much more forcibly by historical examples. Thus in a most beautiful manner—in a manner and in words every child can understand—is the lesson of forgiveness of injuries and of true brotherly love taught in the story of Joseph. Again, is the necessity of having true sorrow for one's sins indicated by the story of David's repentance. The story of the forty years' wandering in the desert seems also to be the story of a soul wandering here on this earth. Temptations, falls, rising again, hopelessness, then joyous confidence in the saving power of God, are manifested in that tale. The entire Bible is a striking lesson in morals, the Old Testament being purified and explained by the New. The Bible, therefore, should be used as a commentary on the catechism, without leaving the impression that it is a book inferior in authority to the catechism, for the Bible is the Book of God, and the catechism is only a book of instruction. By thus making use of the two books a new interest would be awakened, and religion would become something real.

But in addition to being a means for rightly understanding the catechism, there is another and a far greater advantage to be derived from a study of the Bible. To the grown-up man and woman there is a strangeness about our social life. This strangeness is apparent also to children in their dealings with one another. There is everywhere a ceaseless competition—"a keen struggle for employment and the means of existence; there is want, failure, and misery on every side."⁹ Everywhere are educated men and women laboring hard day after day, seeing success as a phantom eluding them always, and dying as they have lived, forgotten and alone. Everywhere, too, are

⁹ Kidd: *Social Evolution*.

seen those whose life is seared and stained with all that reason declares to be utterly wrong, succeeding in all they undertake, crushing out those who may be in their way, caring nothing for the multitudes whose lives are one long series of misfortunes, of sorrow and physical agony, and finally being carried to the grave amid the acclamations of thousands in honor and renown. Now, the Bible being a World's Book, pictures society and individuals as they are. There is, therefore, a manifestation in it of the good and the bad,—of the men who have succeeded and of those who have failed. The Book of Job narrates the history of a good man who helped his neighbors, whose life was unstained, yet who encountered calamities, and whose old age seemed about to go down in sorrow to the grave. But for this olden patriarch, and for others too, there is held out a hope not given by reason, but by a Providence that watches tenderly over all. Not even a single sparrow falls to the ground without His knowledge. This doctrine of Divine Providence is assuredly one that should be taught the child at the very beginning of its intellectual life; for it is one that an acquaintance with the world seems to shatter first, and so in later life it is very difficult of rational acceptance. Finally, the Bible, and in particular the New Testament, is a text-book of the natural virtues. Moses is said to have been the meekest of men, and Christ was the first gentleman of the world. Newman,¹⁰ in a qualifying manner, defines a gentleman to be one who never inflicts pain. He is, therefore, one who is always considerate of the beliefs and of the feelings of others. He is modest and charitable, never mean nor little, always conducting himself as if the eyes of everyone were upon him. He is in fact an incarnation of St. Paul's idea of charity, that is—patient and meek, humble and single-minded, disinterested, contented, and persevering. These are some of the qualities to be acquired by study of the Bible. They bring about a regeneration of the whole soul. The Bible, therefore, is a book most conducive to the liberal education of children. It opens up a new world to them; it brings large and heavily laden ideas into their minds—ideas that are most

¹⁰ *Idea of a University.*

conducive to intellectual development. It enables them also to realize the magnitude and the variety and the beauty of the natural world, to learn a lesson from the tiniest flower, to notice the wonderful mechanism of the smallest insect. It trains their wills, makes them ever seek for that which is the highest good, and instinctively turn away from that which is bad. It is a means for enabling them to give out their ideas in fitting words and for accommodating themselves to society, and thus be the means of bringing pleasure and happiness into a world sadly in need of them.

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Analecta.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA
PAPAE XIII.

EPISTOLA DE ROSARIO MARIALI.

*Ad Patriarchas, Primates, Archiepiscopos, Episcopos, Aliosque
Locorum Ordinarios Pacem et Communionem cum Aposto-
lica Sede habentes.*

Venerabiles Fratres Salutem et Apostolicam Benedictionem.

Diuturni temporis spatium animo respicientes, quod in Pontificatu maximo, Deo sic volente, transegimus, facere non possumus quin fateamur Nos, licet meritis impares, divinae Providentiae praesidium expertos fuisse praesentissimum. Id vero praecipue tribuendum censemus coniunctis precibus, adeoque validissimis, quae, ut olim pro Petro, ita nunc pro Nobis non intermisce funduntur ab Ecclesia universa. Primum igitur bonorum omnium largitori Deo grates habemus maximas, acceptaque ab eo singula, quamdiu vita suppeditet, mente animoque tuebimur. Deinde subit materni patrocinii augustae caeli Reginae dulcis recordatio; eamque pariter

memoriam gratiis agendis celebrandisque beneficiis pie inviolateque servabimus. Ab ipsa enim, tamquam uberrimo ductu, caelestium gratiarum haustus derivantur: eius *in manibus sunt thesauri miserationum Domini*:¹ *Vult illam Deus bonorum omnium esse principium*.² In huius tenerae Matris amore, quem fovere assidue atque in dies augere studuimus, certo speramus obire posse ultimum diem. Iamdudum autem cupientes, societatis humanae salutem in aucto Virginis cultu, tamquam praevalida in arce collocare, nunquam destitimus *Marialis Rosarii* consuetudinem inter Christi fideles promovere, datis in eam rem Encyclicis Litteris iam inde a kalendis Septembribus anni MDCCCLXXXIII, editisque decretis, ut probe nostis, haud semel. Cumque Dei miserantis consilio liceat Nobis huius quoque anni adventantem cernere mensem Octobrem, quem caelesti Reginae a Rosario sacrum dicatumque esse alias decrevimus, nolumus a compellendis vobis abstinere; omniaque paucis complexi quae ad eius precationis genus provehendum huc usque gessimus, rei fastigium imponemus novissimo documento, quo et studium Nostrum ac voluntas in laudatam cultus Mariani formam pateat luculentius, et fidelium excitetur ardor sanctissimae illius consuetudinis pie integreque servandae.

Constanti igitur acti desiderio ut apud christianum populum de Rosarii Marialis vi ac dignitate constaret, memoratâ primum caelesti potius quam humana eius precationis origine, ostendimus, admirabile sertum ex angelico preconio consertum, interiectâ oratione dominica, cum meditationis officio coniunctum, supplicandi genus praestantissimum esse et ad immortalis praesertim vitae adeptionem maxime frugiferum; quippe praeter ipsam excellentiam precum exhibeat et idoneum fidei praesidium et insigne specimen virtutis per mysteria ad contemplandum proposita; rem esse praeterea usu facilem et populi ingenio accommodatam, cui ex commutatione Nazarethanae Familiae offeratur domesticae societatis omnino perfecta species; eius idcirco virtutem christianum populum numquam non expertum fuisse saluberrimam.

¹ S. Io. Dam. ser. I, de nativ. Virg.

² S. Ir., c. Valen. l. III, c. 33.

His praecipue rationibus atque adhortatione multiplici sacratissimi Rosarii formulam persequuti, augendae insuper eius maiestati per ampliorem cultum, Decessorum Nostrorum vestigiis inhaerentes, animum adiecimus. Etenim quemadmodum Xystus V fel. rec. antiquam recitandi Rosarii consuetudinem approbavit, et Gregorius XIII festum dedicavit eidem titulo diem, quem deinde Clemens VIII inscripsit martyrologio, Clemens XI iussit ab universa Ecclesia retineri, Benedictus XIII Breviario romano inseruit, ita Nos in perenne testimonium propensae Nostrae voluntatis erga hoc pietatis genus, eandem solemnitatem cum suo officio in universa Ecclesia celebrari mandavimus ritu duplici secundae classis; solidum Octobrem huic religioni sacrum esse volumus; denique praecepimus ut in Litaniiis Lauretanis adderetur invocatio: *Regina sacratissimi Rosarii*, quasi augurium victoriae ex praesenti dimicatione referendae.

Illud reliquum erat ut moneremus, plurimum pretii atque utilitatis accedere Rosario Mariali ex privilegiorum ac iurium copia, quibus ornatur, in primisque ex thesauro, quo fruitur, indulgentiarum amplissimo. Quo quidem beneficio ditescere quanti omnium intersit qui de sua sint salute solliciti, facili negotio intelligi potest. Agitur enim de remissione consequenda, sive ex toto sive ex parte, temporalis poenae, etiam amotâ culpâ, luendae aut in praesenti vita aut in altera. Dives nimirum thesaurus, Christi Deiparae ac Sanctorum meritis comparatus, cui iure Clemens VI Decessor Noster aptabat verba illa Sapientiae: *Infinitus thesaurus est hominibus: quo qui usi sunt, participes facti sunt amicitiae Dei.* (VII, 14.) Iam Romani Pontifices, suprema, qua divinitus pollent, usi potestate, Sodalibus Marianis a sacratissimo Rosario atque hoc pie recitantibus huiusmodi gratiarum fontes recluserunt uberrimos.

Itaque Nos etiam, rati his beneficiis atque indulgentiis Marialem coronam pulchrius collucere, quasi gemmis distinctam nobilissimis, consilium, diu mente versatum, maturavimus edendae *Constitutionis* de iuribus, privilegiis, indulgentiis, quibus Sodalitates a sacratissimo Rosario perfruantur. Haec autem Nostra *Constitutio* testimonium amoris esto, erga augustissimam Dei Matrem, et Christi fidelibus universis incitamenta simul

et praemia pietatis exhibeat, ut hora vitae suprema possint ipsius ope relevari in eiusque gremio suavissime conquirere.

Haec ex animo Deum Optimum Maximum, per sacratissimi Rosarii Reginam, adprecatur; caelestium bonorum auspicium et pignus vobis, Venerabiles Fratres, clero ac populo uniuscuiusque vestrum curae concredito, Apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die v Septembris MDCCCXCVIII, Pontificatus Nostri anno vicesimo primo.

LEO PP. XIII.

EX ACTIS LEONIS XIII ET E SECRETAR. BREVIUM.

Litterae Apostolicae in confirmationem Constitutionum Societatis Iesu de doctrina S. Thomae Aquinatis profitenda.

LEO PP. XIII.

AD PERPETUAM REI MEMORIAM.

Gravissime Nos, pro apostolico officio, infesta Ecclesiae tempora atque humanae societatis in maximis rebus quasi naufragium, sub ipsa pontificatus exordia, reputantes, praecipuam tanti exitii causam in eo agnovimus quod certis iis principiis institutisque, quibus ad christianam fidem munitur via, neglectis passim et prope contemptis, libido invalisset novarum rerum, quae, per speciem progredientis doctrinae, sapientiae a Deo traditae obsisteret et repugnaret. Neque ita laboriosum fuit opportuna indicare remedia, fontes nimirum germanae doctrinae male desertos repeti oportere. Id Nos primum litteris datis encyclicis *Aeterni Patris* praestitimus; pluribus deinde auctoritatis Nostrae actis, atque privatis etiam cum Episcopis et moderatoribus religiosorum Ordinum colloquiis idem saepius confirmavimus, deliberatum Nobis esse et constitutum doctrinam Sancti Thomae Aquinatis in scholas omnes revocare; eam nempe doctrinam quam ample Romanorum Pontificum sacrorumque Conciliorum laudes commendant, et qua, suffragante saeculorum voce, nihil solidius possit aut fructuosius optari. — Rem Nos moliri et negotii et laboris plenam omnino intel-

leximus, quum tanti referret quanti graviorum disciplinarum poene omnium instaurare rationem: eam tamen maturare et urgere contendimus, opera etiam Ordinum religiosorum valde confisi, quorum explorata virtus nihil profecto neque ingenio neque viribus parceret ad consilia Nostra iuvanda et perficienda. Quo quidem in numero deesse non poterat inclyta Societas Iesu, quippe quae et late pateat in Ecclesia et studiis deditam iuventutem suoapte praescripto habeat excolendam: alebantque in Nobis expectationem non modo perpetua testimonia summae eius pietatis in hanc Apostolicam Sedem, sed propriae ipsius sacrae leges, quibus alumni sapientiam Aquinatis persequi et profiteri tenentur.—Ea igitur mente ut Societas Iesu in proposito tam praeclaro fidelissime constet, atque locum cum primis teneat in ea, cui tantopere studemus, doctrina vera tuenda et propaganda, visum est easdem Societatis leges, prout in Constitutionibus Ignatii Patris, in decretis Congregationum generalium, in mandatis Praepositorum habentur, in summam quamdam conferre, easque firmas atque in perpetuum ratas suprema auctoritate Nostra declarare. Quo etiam fiet ut, si quae forte speciosae causae vel inductae consuetudinis aliqua ex parte contrariae, vel minus rectae interpretationis resideant, eis penitus sublati, regula et norma statuatur a Nobis certa, stabilis, definita.

Quod primum est, idque omnibus probe notum, sic insignis ille Societatis auctor crebris Constitutionum locis decrevit, sequendam in unaquaque disciplina doctrinam solidam et securam, atque etiam *securiorem et magis approbatam* (Const. p. IV, c. V, § 4): quod pluries redit ipsum per decreta et iussa tum Congregationum tum Praepositorum rite affirmatum. Hoc autem amplius ille praecepit, ut doctrina, quam sequeretur Societas, una eademque esset apud omnes atque in omni munerum perfunctione. *Idem sapiamus, idem, quoad eius fieri possit, dicamus omnes, iuxta Apostolum. Doctrinae igitur differentes non admittantur, nec verbo in concionibus vel lectionibus publicis, nec scriptis libris* (Ib. p. III, c. I, § 18); item: *Patres deputati ex variis nationibus pro libro de ratione studiorum recognoscendo, quum de delectu opinionum primo loco tractandum censuissent, ac tamquam fundamentum proposuissent*

doctrinam Societatis esse debere uniformem, securam et solidam, iuxta Constitutiones . . . (Congr. V, decret. 56). Quae quidem uniformis doctrinae praeceptio non eo circumscribi putanda est, ut sententias tantummodo quae sunt in scholis communes respiciat, verum etiam ad opiniones latius pertinere de quibus catholicos inter doctores minus conveniat: *In opinionibus etiam in quibus catholici doctores variant inter se vel contrarii sunt, ut conformitas in Societate sit curandum est* (Const. p. III, c. I, decl. O). Quando enim e lege *unius scriptoris doctrina in Societate eligenda est* (Const. p. VIII, c. I, lett. K; Congr. V, decret. 56); ideo per se apparet, opiniones item disputatas et disputabiles eo ipso praescripto contineri, quum in sentiendiis communibus, quocumque demum praeunte auctore, nihil de ipsa doctrina accidat immutatum. Haec vero legifer Pater, provida mente et sancta ad altiora quaedam direxit, ut conjunctioni concordiaeque et universae quasi corporis Societatis et varia inter eius membra prospiceret: quae virtutes quanto magis necessariae sunt ad religiosi fervorem spiritus nutriendum ubertatemque salutarium fructuum gignendam, tanto facilius in varietate opinionum languent atque intereunt, quum dissimilitudo sentiendi disiunctionem saepius faciat animorum: *Iuvat ad unionem membrorum huius Societatis inter se et cum suo capite . . . eadem doctrina* (Const. p. X, § 9). Ad eum igitur assequendum concordiae et caritatis modum quem Societati praestituerat, optime vidit Ignatius Pater haudquam satis esse vulgatam probatamque regulam, opiniones dispares tolerandas, secundum illud, *in dubiis libertas*, sed necessarium opiniones tales minime haberi in Societate, easque praecise ab ipsa prohibuit. Ne cui vero hoc de uniformi doctrina praeceptum saperet durius, idem caute consuluit, ut sodalis quisque, priusquam sese votorum religione obstringeret, rogaretur, *Num paratus sit ad iudicium suum submitendum, sentiendumque ut fuerit constitutum in Societate* (Exam. c. III, § 11); quo modo iam tum optio datur eius rei eligendae quae, ex lege deinde imposita, vix tolerabilis possit videri.

Itaque longe alienum fuerit a natura scriptisque legibus Societatis, ut quis in ea talem opinandi facultatem exposcat, quali extra eam plerique potiantur. Quamvis enim de opinio-

nibus ageretur valde probabilibus atque doctos nactis patronos, quae tamen doctrinae refragentur praescriptae, eas qui sequerentur, reprehensionem quidem vitarent novitatis, temeritatis, erroris, at vero ab una illa eademque doctrinae forma tantopere desiderata et commendata, prorsus discederent. Idque deterius fieret, si eiusmodi libera opinionis copia ad ea doctrinae capita advocaretur quae Societas in Constitutionibus atque in elenchis per summos Praepositos, mandatu Congregationum generalium, confectis, iam aperte iussit ab universis admittenda esse vel improbanda; quae libertas in licentiam et culpam descisceret. Hoc legifer Pater tamquam fundamento in Societate posito, quo praeterea iudicio excellebat, certam ipse unam delegit formam doctrinae, quam, utpote maxime omnium integram et eminentem, consensione sapientum et diuturno usu comprobata, prae ceteris ab Ecclesia laudatam, bene potuit filiis suis praescribere, eorum mentibus non modo vim afferens nullam, sed immo pabulum exhibens incorruptum et salutare; eaque fuit doctrina S. Thomae Aquinatis: *In Theologia legetur . . . doctrina scholastica Divi Thomae* (Const. p. IV, c. XIV, § 1). Fatendum sane est sanctum Fundatorem, salvo quidem de uniformi doctrina praecepto, eiusque rei causa doctrina Angelici anteposita, attamen, ut patet ex multis locis Constitutionum, suavi quadam prudentia reliquisse posteris facultatem designandae doctrinae, quam et tempus et ipsa rerum tractatio Societati aptiorem esse monerent; aequè vero fatendum, eadem posteros facultate iamdiu esse usos, atque laudatissime usos, quo plane modo decebat tanti patris filios, eius animi et virtutis heredes. Etenim in Congregatione V. generali commemorantes patres monita Constitutionum, *unius scriptoris doctrinam eligendam esse*, unanimi consensu statuerunt, *doctrinam S. Thomae in theologia scholastica tamquam solidiorem, securiorem magis approbatam et consentaneam Constitutionibus sequendam esse* (Congr. V, decr. 41), cui decreto quo plus firmitatis accederet, haec addita voluerunt: *Nostri omnino S. Thomam ut proprium doctorem habeant*, eoque amplius ut nullus ad docendum theologiam assumatur, qui non sit vere S. Thomae doctrinae studiosus; qui vero ab eo sunt alieni, omnino removeantur (Ib. decr. 56). Quae omnia, tam considerate et prudenter consulta,

potius quam diuturnitate exoleverint aut defluerint, frequenter sunt singulatimque confirmata, in Congregatione praesertim XXIII, peculiari quodam decreto edito; quod quidem decretum, quum Nobis primum exhibitum est, XIV cal. dec. an. MDCCCLXXXIII, commendatione Nostra dignum habuimus, eique hæc volenti animo adscripsimus: *Decretum de retinenda S. Thomae Aquinatis in scholis Societatis Iesu doctrina, quod in conventu magno Ordinis nuper habito renovatum est, valde Nobis probatur, et maxime hortamur ut diligentissime in posterum ab omnibus servetur.*

Qui porro Societatis praescriptiones de studiis perpenderit, ei perspicuum erit, doctrinam S. Thomae etiam in philosophicis, non in theologis tantum, esse omnino sequendam. Licet enim ex regula sequendus sit in philosophia Aristoteles, philosophia S. Thomae nihil demum alia est atque aristotelea: hanc nempe Angelicus scientissime omnium interpretatus est, hanc erroribus, scriptori ethnico facile excidentibus, emendatam, christianam fecit, hac ipsemet usus est in exponenda et vindicanda catholica veritate. Hoc ipsum numeratur inter summa beneficia, quae magno Aquinati debet Ecclesia, quod christianam theologiam cum peripatetica philosophia iam tum dominante tam belle sociaverit, ut Aristotelem Christo militantem iam non adversarium habeamus (Card. Sfortia Pallavicini, *Vindicationes Soc. Iesu*, c. 24). Neque vero aliter ab eo fieri poterat, qui doctorum theologiae scholasticae extitit princeps: nam, quod omnes norunt, hæc disciplina eiusmodi est, quae fontes adeat quidem proprios, doctrinas nimirum divinitus revelatas, ex eisque in rem suam omni religione et studio derivet, sed operam quoque multam adhibeat sibi philosophiae tamquam optime adiutricis, ad fidem ipsam sive tuendam sive illustrandam. Quotquot igitur Aristotelem cogitant debentque tuta via sectari, philosophiam Aquinatis amplectantur oportet: idque eo magis quod in Societate philosophiam praeceptores ita interpretari iubentur, *ut verae theologiae scholasticae, quam commendant Constitutiones, ancillari et subservire faciant* (Congr. III, can. 8), atque idcirco Aristoteleae institutionis ratio praeoptata est, quia eidem proposito melius visa sit respondere: *Quum Societas philosophiam Aristotelis, tamquam theologiae*

magis utilem amplexa sit, illi inhaerendum omnino est (Congr. XVI, decr. 36). Philosophia vero quam Societatis alumni profiteantur, nisi sit ad mentem et rationem Angelici, nequaquam subservire poterit theologiae eius scholasticae, quam omnes reapse tenentur sequi. Quod illi in primis sibi dictum habeant qui, Aristotelis interpretes vel catholicos in varias dissimilesque opiniones quum videant discedentes, integrum sibi fortasse putent quam velint opinionem assumere, nihil fere laborantes quid senserit Thomas: hoc enim ipso, ut palam est, etiam in theologia ab illo recederent, ob eandemque causam ab ipsa deficerent *doctrina uniformi* quam legifer Pater constantissime iussit habendam. Quapropter consilio bene laudabili actum est a Congregatione XXIII, quae non ita multo post editas a nobis litteras encyclicas *Aeterni Patris* convenit, hoc etiam scripto capite: *Societas Iesu plenissimum filialis obedientiae atque assensus obsequium* (eis encyclicis litteris) *solemni ac publico testimonio manifestandum sibi esse iudicavit* (Congr. XXIII, decr. 15); eo autem totae spectabant litterae Nostrae ut S. Thomae philosophia in scholis omnibus restituta vigeret.

Neque tamen Nobis sententia est derogari quidquam de praeclaris scriptorum meritis quos Societas per aetates eduxit: isthaec immo domestica gloria retinenda conservandaque ita est, ut omnes, sodales maxime Societatis, *magni faciant et diligenter consulant probatos illos et eximios Societatis doctores quorum laus in Ecclesia est* (Ib. decr. 18). Nam virtute ut erant atque ingenio eximii, data studiosissime opera scriptis Angelici certis locis sententiam eius copiose luculenterque exposuerunt, doctrinam optima eruditionis supellectile ornaverunt, multa inde acute utiliterque ad errores refellendos novos concluderunt, iis praeterea adiectis quaecumque ab Ecclesia sunt deinceps in eodem genere vel amplius declarata vel prescius decreta; quorum solertiae fructus nemo quidem sine iactura neglexerit. At maxime vero cavendum ne forte, ex opinione qua illi floreant eximii auctores ex ipsoque studio quod impendatur eorum scriptis, potius quam adiumenta, ut propositum recte est, ad veram colendam S. Thomae doctrinam suppeditentur, aliquid oriatur quod uniformi doctrinae officiat: haec enim nullo pacto speranda erit, nisi Societatis alumni auctori

adhaereant uni, ei scilicet iam probato, de quo uno praeceptum, *sequantur S. Thomam, eumque uti proprium doctorem habeant.* Ex quo illud consequitur ut, si qua re ii ipsi auctores quos laudavimus a documentis magistri communis dissideant, nihil tunc ambigendum quae recta sit via; eamque non difficile erit tenere, propterea quod, in Documentis quae certo sunt S. Thomae, non ita fiet facile ut scriptores Societatis ab illo omnes dissentiant. Quare satis fuerit, prout postulent quaestiones, si ex illis auctoribus deligant qui cum eodem consentiant, una opera duplicem capientes utilitatem, sequi se posset Doctorem Angelicum et optimos Societatis auctores.

Nemo autem inducat in animum licere sibi illis promiscue opinionibus uti, quas forte deprehenderit in libris scriptorum Societatis eisque de moderatorum permissu editis. Praeter enim quam quod ex istis non pauci editi sunt antequam certas de studiis leges Societas constituisset, eiusmodi libertati numquam summi Praepositi non restiterunt, hoc praeterea frequenter aperteque, etiam sub haec tempora, testati, in quibusdam librorum censoribus et diligentiae plus et severitatis fuisse optandum (Ex litteris P. C. Aquaviva an. 1623, *de observanda ratione studiorum deque doctrina S. Thomae*: ex Ordinatione P. F. Piccolomini *pro studiis superioribus*, an. 1651: ex Ordinatio. P. P. Beckx, an. 1858). In quo non equidem sumus nescii, quibusdam ex locis Constitutionum aliquid veniae datum videri, atque etiam plane hoc esse affirmatum, doctrinae S. Thomae non ita Societatem habendam esse adstrictam ut *nulla prorsus in re ab eo recedere liceat* (Cong. v. decr. 59). Verum qui eosdem inter se Constitutionum locos conferat diligenter, facile intelliget, tantum abesse ut ea ipsa exceptione quidquam de legibus positis derogetur ut eadem potius firmiter consistent. Quaedam enimvero libera datur facultas, primo, *si quando vel ambigua fuerit S. Thomae sententia, vel in iis quaestionibus, quas S. Thomas non attingit* (Ib. decr. 41); in quibus ergo quaestionibus ab illo tractatis sententia eius dilucida emergat, ne in istis quidem liberum est ab eo ipso deflectere. Hic tamen illas revocare iuverit plenas iudicii cautiones, a P. C. Aquaviva datas: *Neque vero satis est binis vel ternis locis niti sparsim collectis, et per consequentias aut incon-*

venientia, vel cum violentia adductis; quasi credendum sit eam esse opinionem Sancti Viri, quia illa quomodocumque innuit aliud agens in illis locis. Verum necesse est videre quid sentiat, ubi ex professo id agit, et attente expendere quidquam cohaerenter vel dissonanter afferat cum reliquo corpore doctrinae (De soliditate et uniformitate doctrinae, 24 mai 1611); scilicet ne quis vanis artibus persuadeat sibi sententiam Angelici ambiguitati patere. De quaestionibus autem quas ille fortasse non attigit, principia et capita doctrinae eius penitus cognita sint oportet, ne quae reddantur responsa ullo modo pugnent cum illis; apteque hic faciunt quae censuit ea ipsa Congregatio XXIII serio monendos esse nostros tum theologiae tum philosophiae professores et scholasticos, ne proprio iudicio nimium fidentes novas a se conceptas interpretationes pro vera germanaque S. Thomae doctrina temere aut inconsulte tradant (Decr. 18). Similis videtur libera dari facultas, secundo, in quaestionibus mere philosophicis, aut etiam in iis quae ad Scripturas et ad Canones pertinent (Congr. V, decr. 56). Verum ut ceteras mittamus, palam est quaestiones philosophicas, si qua ratione ad theologiam attineant, ab ea dimotas esse facultate; neque adeo multas apud S. Thomam reperire licebit, quas non ille ad theologiam retulerit. In ipsis porro quaestionibus mere philosophicis, duo opportune incidunt admonenda: alterum, ut in rebus alicuius momenti ab Aristotele (Ib. decr. 41) (eademque de causa a S. Thoma) non recedant; ex quo libera cuiquam non erit facultas nisi in rebus parvi aut nullius momenti: alterum, ut sibi interdictum existiment recedere a S. Thoma in praecipuis, et quae tamquam fundamentum sunt aliorum plurium (Ex cit. litt. P. C. Aquaviva, 1611). Illud postremum in quo ab eo ipso magistro non temere sit dissentire, quum videlicet aliqua doctrinae forma, sententiae eius contraria, in catholicis academiis fere sit recepta (Congr. V, decr. 41), neque est commemorandum quidem: namque academiae tales aetate nostra numerantur paucae, nec ulla prope in eis, si huic Apostolicae Sedi audiant dicto, obtinere potest doctrina quae adversetur Angelico, cuius immo vestigiis se omnes, ut debent, insistere profitentur. Satiis fuerit auream sententiam excitare, qua ea ipsa iussa ad exitum roborantur: Ceterum ne forte ex

iis, quae dicta sunt, sumat aliquis occasionem S. Thomae doctrinam facile deserendi, praescribendum videtur, ut nullus ad docendum theologiam assumatur, qui non sit vere S. Thomae doctrinae studiosus; qui vere ab eo sunt alieni, omnino removeantur. Nam qui ex animo S. Thomae fuerint addicti, certum erit, eos ab eo non recessuros, nisi gravate admodum et rarissime (Congr. V, decr. 56). Utraque haec probe expendenda conditio. Si enim non id liceat nisi *gravate admodum*, nemo sane facere ausit probabili tantum causa, sed gravissima adductus, ipsasque inter opiniones probabiles maluerit esse cum S. Thoma, ut eam assequatur doctrinam et *uniformem* et *securam* quae dicta est. Quod vero non id liceat nisi *rarissime*, hoc si recte ex sua sententia accipiatur, ita nimirum ut non ad omnes universe spectet, sed ad opiniones inter doctores catholicos agitatae restrictisque eis modis quos paulo supra notavimus, non accidet sane ut quispiam a doctrina S. Thomae recedat, nisi *in una vel altera conclusione, non alicuius momenti*, nequaquam vero, *in praecipuis et quae tamquam fundamentum sunt multorum plurium*.

Quam exposuimus studiorum rationem de doctrinae delectu habendo, ea plane est quam Societas Iesu, ad praescripta legiferi Patris, alumnis suis omnibus praefinivit, eo consilio ut quam maxime idonei instituantur ad gloriam divinam augendam, utilitatesque procurandas Ecclesiae et proximorum, neque minus ut consulant suo ipsorum profectui. Quae quidem ratio tam aequa visa est Nobis atque opportuna ut, etiamsi per Societatis leges praecepta non esset, eam Nosmetipsi praecepissemus; id quod pro auctoritate Nostra Apostolica in praesentia facimus atque edicimus. Hoc tamen et laetitiam affert et auget spem, qua, quum alumnos Societatis Iesu in partem operae quam urgemus, instaurandae S. Thomae philosophiae, adsciverimus, nihil praeterea opus sit nisi ut eos ad instituta disciplinae suae custodienda adhortemur. Quod si praescriptis hisce Nostris iidem Societatis alumni religiose debent omnes diligenterque parere, religiosius debent ac diligentius, tum magistri, conformanda ad ea iuventute quam docent, tum studiorum praefecti, vigilando et curando ut integra ea ipsa valeant et observentur. Hoc autem ex conscientia officii

singulariter praestabunt moderatores, quorum est sodales ad magisteria deligere: neque dubitent sese in ipsa auctoritate Nostra tueri, ut quos obtemperanti ingenio viderint et studiosos doctrinae S. Thomae, eos merito foveant provehantque, quos vero ad illam noverint minus propensos, eos a magisteriis, respectu hominum nullo, submoveant. Ita in pontificia Universitate Gregoriana, quae fere est in conspectu Nostro, in quam cogitationes et curas non leves contulimus, laetamur optatis iussisque Nostris satis admodum esse factum, eamque videmus propterea et magna frequentia alumnorum et doctrinae fama rectae solidaeque florentem. Fructus iidem tam praestabiles desiderandi quidem non erunt, ubicumque doctrina impertiatur ab iis quos eadem mens agat, eadem aluerint studia.

Ad ultimum quo praescripta Nostra firmitus permaneant et melius ampliusque succedant, decernimus, ut hae Apostolicae litterae in forma Brevis datae, in universa Societate Iesu sint et ab omnibus habeantur tamquam definita ac perpetua lex de doctrinarum delectu: ut ad caetera pontificia documenta, quibus complentur instituta eiusdem Societatis, adiungantur, atque tamquam certa consulantur norma, si quae incidant de recta studiorum ratione cognoscenda questiones: ut ipsarum exemplaria sodalibus quotquot sunt eruntve moderatores, vel studiorum praefecti, vel magistri rei theologiae aut philosophicae, vel librorum censores, singulis singula tradantur; ut eadem, statim ut allatae erunt, itemque quotannis in instauratione studiorum, in collegiis omnibus vel domiciliis Societatis ubi philosophiae vel theologiae studia coluntur publice ad mensam legantur.

Iamvero quae litteris hisce Nostris declaravimus et statuimus, ea omnia rata firmaque in omne tempus permaneant, irritum autem et inane futurum edicimus, si quid super his a quoquam contingerit attentari: contrariis nihil obstantibus quibuscumque.

Datum Romae apud S. Petrum sub anulo Piscatoris, die XXX Decembris MDCCCXCII, Pontificatus Nostri anno decimoquinto.

S. Card. VANNUTELLI.

E S. CONGREGATIONE RITUUM.

I.

MASSILIEN. PROBANTUR LITANIÆ DE S. CORDE IESU, ITA UT IN ECCLESIIS ET ORATORIIS PUBLICIS DIOECESIVM MASSILIENSIS ET AUGUSTODUNENSIS ET UNIVERSI ORDINIS VISITATIONIS B.M.V. RECITARI AC DECANTARI QUEANT.

Rmus Dominus Ioannes Robert, Episcopus Massilien. Sanctissimo Domino Nostro Leoni Papae XIII demisse subiecit quasdam Litanias Sacratissimi Cordis Iesu, clero et populo Massiliensi apprime charas atque iucundas, praesertim ex eo quod iisdem tribuatur, Massiliam anno 1720 liberationem pestis a divina bonitate impetravisse. Hinc ipse Rmus Orator humillime expetivit, ut eadem Litaniae et Apostolica Auctoritate approbari et in sua Massiliensi Dioecesi publice recitari valeant. De mandato Sanctissimi Domini Nostri, Sacra Rituum Congregatio Litanias praedictas examinandas suscepit, et exquisito voto Emi et Rmi Cardinalis Adulphi Ludovici Perraud Episcopi Augustodunensis, qui antea de hac re ardens suae Dioecesis studium aperuerat et R. P. D. Ioannis Baptistae Lugari sanctae Fidei Promotoris, omnibusque accurate perpensis, easdem Litanias, prout in superiori extant exemplari, a se revisas atque sex invocationibus auctas ex aliis de Sacratissimo Corde Iesu Litanis, quae circumferebantur desumptis, ut numerus triginta trium invocationum in memoriam et honorem vitae temporalis divini Redemptoris impleatur, probari posse censuit. Sanctitas porro sua, referente infrascripto Cardinali Sacrae eidem Congregationi Praefecto, Rescriptum Sacri Consilii ratum habens, hasce Litanias probavit, easque de speciali gratia indulsit tum Dioecesibus Massiliensi et Augustodunensi, tum universo Ordini Visitationis B.M.V., ut in Ecclesiis et Oratoriis publice recitari ac decantari queant. Contrariis non obstantibus quibuscumque.

Die 27 Iunii 1898.

CAMILLUS *Card. MAZZELLA, S.R.C. Praefectus.*

DIOMEDES PANICI, *S.R.C. Secretarius.*

L. † S.

LITANIÆ DE SACRO CORDE IESU.

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de coelis Deus,

miserere nobis.

Fili Redemptor mundi Deus,

“ “

Spiritus Sancte Deus,

“ “

Sancta Trinitas, unus Deus,

“ “

1. Cor Iesu, Filii Patris aeterni,

“ “

2. Cor Iesu, in sinu Virginis Matris a Spiritu
Sancto formatum,

“ “

3. Cor Iesu, Verbo Dei substantialiter unitum,

“ “

4. Cor Iesu, Maiestatis infinitae,

“ “

5. Cor Iesu, Templum Dei Sanctum,

“ “

6. Cor Iesu, Tabernaculum Altissimi,

“ “

7. Cor Iesu, Domus Dei et porta coeli,

“ “

8. Cor Iesu, fornax ardens charitatis,

“ “

9. Cor Iesu, iustitiae et amoris receptaculum,

“ “

10. Cor Iesu, bonitate et amore plenum,

“ “

11. Cor Iesu, virtutum omnium abyssus,

“ “

12. Cor Iesu, omni laude dignissimum,

“ “

13. Cor Iesu, rex et centrum omnium cordium,

“ “

14. Cor Iesu, in quo sunt omnes thesauri sapientiae
et scientiae,

“ “

15. Cor Iesu, in quo habitat omnis plenitudo divi-
nitatis,

“ “

16. Cor Iesu, in quo Pater sibi bene complacuit,

“ “

17. Cor Iesu, de cuius plenitudine omnes nos accepimus,

“ “

18. Cor Iesu, desiderium collium aeternorum,

“ “

19. Cor Iesu, patiens et multae misericordiae,

“ “

20. Cor Iesu, dives in omnes qui invocant Te,

“ “

21. Cor Iesu, fons vitae et sanctitatis,

“ “

22. Cor Iesu, propitiatio pro peccatis nostris,

“ “

23. Cor Iesu, saturatum opprobriis,

“ “

24. Cor Iesu, attritum propter scelera nostra,

“ “

25. Cor Iesu, usque ad mortem obediens factum,

“ “

- | | |
|--|-----------------|
| 26. Cor Iesu, lancea perforatum, | miserere nobis. |
| 27. Cor Iesu, fons totius consolationis, | " " |
| 28. Cor Iesu, vita et resurrectio nostra, | " " |
| 29. Cor Iesu, pax et reconciliatio nostra, | " " |
| 30. Cor Iesu, victima peccatorum, | " " |
| 31. Cor Iesu, salus in Te sperantium, | " " |
| 32. Cor Iesu, spes in Te morientium, | " " |
| 33. Cor Iesu, deliciae Sanctorum omnium, | " " |
- Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
 Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
 Agnus Dei, qui tollis peccata mundi, miserere nobis.
- V. Iesu mitis et humilis Corde,
 R. Fac cor nostrum secundum Cor Tuum.

Oremus.

Omnipotens sempiterne Deus, respice in Cor dilectissimi Filii Tui, et in laudes et satisfactiones, quas in nomine peccatorum Tibi persolvit, iisque misericordiam Tuam petentibus, Tu veniam concede placatus, in nomine eiusdem Filii Tui Iesu Christi, qui Tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

II.

DUBIA CIRCA MISSAE CAEREMONIAS PRAESENTE METROPOLITANO.

Emus et Rmus Dominus Card. Herbertus Vaughan Archiepiscopus Westmonasteriensis sequentia dubia Sacrae Rituum Congregationi pro opportuna solutione humiliter exposuit, nimirum:

I. Utrum Metropolitano, sive Cardinalitia dignitate insignito sive non, conveniat assistere cum mitra et pluviali Missae solenni in Ecclesia alicuius Suffraganei, sive ab Ordinario, sive ab alio, ipso praesente, celebrandae. Et in casu affirmativo, utrum habeat usum baculi et presbyteri assistantis, et ea alia omnia, quae conveniunt Ordinario, mitra et pluviali parato, Missae solenni in propria Dioecesi assistenti?

II. Utrum Metropolitanus, sive Cardinalis sive non, in Dioecesi Suffraganei cum cappa assistens Missae solenni ab Ordinario vel ab alio, ipso praesente, celebratae, adhibere valeat praeter assistentes etiam presbyterum assistantem?

III. Utrum in dictis circumstantiis Metropolitanus habere possit usum libri et scotulae ad legendum Introitum, etc.?

IV. Praesente Metropolitano, sive Cardinali sive non, cappa induto simul cum Ordinario loci Missae solemni a Canonico vel Sacerdote simplici celebratae, cuinam spectare debeant benedictiones thuris, ministrorum, etc.?

V. Utrum Episcopis, sive Suffraganeis sive non, Missae solemni in aliqua Cathedrali vel alia Ecclesia in provincia, praesente Metropolitano, assistantibus, conveniat usus mozzettae supra rochetum mantelletta coopertum?

Et Sacra eadem Congregatio ad relationem subscripti Secretarii, exquisito voto Commissionis liturgicae omnibusque accurate perpensis, rescribendum censuit:

Ad I. *Affirmative* ad primam partem, et ad alteram partem observetur Caeremoniale Episcoporum et quoad usum baculi pastoralis praesertim in Lib. I. cap. 17 num. 5, quoad presbyterum assistentem detur Decretum S. Congregationis Caeremonialis d. d. 16 Dec. 1837.¹

Ad II. *Provisum in primo.*

Ad III. *Affirmative.*

Ad IV. *Ad Metropolitanum.*

Ad V. Dentur Decreta in *Rheginen.* 17 Martii 1663, ad 2; *Mediolanen.* 16 Martii 1833, ad 1 et 2; et *Liburnen.* 23 Septembris 1848, ad 2.²

Atque ita rescipit, die 13 Septembris 1898.

C. Card. MAZZELLA, Ep. Praenestinus, S.R.C. Praefectus.

D. PANICI, Secretarius.

L. + S.

¹ Decretum sic sonat: “. . . Missam cum celebrante, quisque is sit, non incipit (Cardinalis). Sedem Episcopalem occupat, ubi, si non celebret Episcopus (loci Ordinarius), Canonicum vel Canonicos assistentes potest habere; celebrante tamen Episcopo non potest. *Neutro autem in casu Presbyterum assistentem proprie dictum habere valet. . . .*”

² Decretum in *Rheginen.* (1256-2210) statuit: “2. An (Metropolitanus) possit prohibere Episcopum, ipso praesente, ab usu mozzettae?” *Resp.* “Licite fieri posse a Metropolitano.” Alterum in *Mediolanen.* (2706-4709) decrevit: *Resp.* “ad 1 et 2. Ratione Episcopatus posse et debere uti habitu ordinario, quo utuntur Episcopi in Romana Curia, id est rochetto supra subtanam et mantelletta violacei coloris. . . .” Tertium denique in *Liburnen.* (2976-5140) habet: “2. An uti possit (Episcopus) mozzetta, vel potius supra rochetum mantellettam tantum gestare debeat?” *Resp.* “Negative ad primam partem; affirmative ad secundam.”

E S. CONGREGATIONE INDICIS LIBRORUM PROHIBITORUM.

Sacra Congregatio Indicis per decretum diei 1. Septembris 1898 in Indicem librorum prohibitorum referri mandavit quae sequuntur opera: *Il pessimismo di sentimento o "dolore del mondo"* (Weltschmerz), Parte prima, Prolegomeni. Del prof. Luigi de Rosa, Direttore del ginnasio pareggiato di Nicastro. Nicastro: tipografia e libreria F. Bevilacqua, 1896.—*Paris*, par Emile Zola. Paris: Bibliothèque Charpentier, Eugène Fasquelle éditeur, 1898.—*Monks and their Decline*, by the Rev. George Zurcher, Pastor of St. Joseph's Church, Buffalo, N. Y., 1898.—*Steps towards Reunion*, by the Rev. J. Duggan. London: Kegan Paul, Trench, Trübner & Co., 1897.—*Brière* (sub ementito nomine Georgii Perdrix), Auctor Opusculorum, quorum titulus: *Le vrai mot de la situation présente*. Paris. 1877.—Lettre adressée a monsieur l'abbé Pouclée, Official diocésain de Chartres, *prohib. Decr. 8 Apr. 1878, laudabiliter se subjecit*.—*Di Bernardo Domenico*, auctor operis cui titulus: *Il divorzio considerato nella teoria e nella pratica*, vol. unico. Palermo, 1875, *prohib. Decr. 8 Apr. 1878, laudabiliter se subjecit*.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are :

I.—APOSTOLIC LETTER “ De Mariali Rosario.”

II.—PAPAL BRIEF confirming the Constitutions of the Jesuit Order regarding the teaching of St. Thomas Aquinas.

III.—S. CONGREGATION OF RITES :

1. Approves a Litany in honor of the Sacred Heart, of which the authentic form is subjoined, for *liturgical* use in the dioceses of Marseilles and Autun in France, likewise for all the communities of the Visitation Order.
2. Cardinal Vaughan, of Westminster, proposes a number of *Dubia* (which are decided by the S. Congregation) regarding the use of pontificalia by the Metropolitan in certain solemn functions held in the churches of Suffragans.

IV. S. CONGREGATION OF THE INDEX notes certain books as prohibited.

WHAT ARE WE TO THINK OF “HELBECK OF BANNISDALE” ?

(*A Comparison of Catholic Views.*)

Qu. . . . Mrs. Ward's book is a misrepresentation of the Catholic truth, Catholic custom, and Catholic influence. It ridicules the Church and places her in a false light. It is a lie. I was horrified and disappointed to see on page 444 (of the October number of the REVIEW), that you had a good word to say of it. . . .

Qu. Among the endless and contradictory criticisms of *Helbeck of Bannisdale* which have appeared thus far in the press, I was delighted to find your carefully discriminating notice (which lost nothing of its trenchant worth by its brevity) of the book in the October number of the ECCLESIASTICAL REVIEW. . . .

Resp. A curious disagreement of opinion has been manifested among literary critics regarding the moral quality and influence of Mrs. Humphry Ward's latest novel, *Helbeck of Bannisdale*. This difference is not confined to the professional reviewers, whose canons might be supposed to vary according to their beliefs and interests. Priests have taken it up.

The book deals with the struggle between infidelity engendered by early training, and the claims of the Catholic faith awakened by a growing affection in the life of a young girl. It is written in fascinating style, and by an author who has a recognized place among the best novelists with a serious theme of the present day. It cannot be deemed strange, therefore, that the work has aroused the interest of the clergy, who realize the educational influence which a well-written novel treating soberly, albeit attractively, the vital questions of religion, must of necessity exercise on the minds and hearts of those who are under their pastoral care.

Considering the object of the novel, and the well-defined attitude of the clergy towards religious subjects, it might be supposed that they readily agreed, at least as to the general character of the book—that is to say, whether it attacked or defended the Catholic Church, whether it was a book good for Catholics to read, or one deserving to be placed on the *Index expurgatorius*. It is of itself a psychological study, worth pursuing for the inferences which it suggests, how men, well educated, good critics of literary work, with a single mind in defence of Catholic doctrine and sound morality,—in short, men whose ability and candor are equally above suspicion—may arrive at apparently opposite judgments with regard to the moral value of a work treating avowedly of the Catholic Church. Nevertheless there is the fact, and we need not go out of our way to select examples from writers whose conditions, widely apart, might serve as a pretext for the difference of their views.

Two of the most prominent critics, both Catholic priests, members of two orders in the Church—the Jesuits and the Augustinians—which stand for religious intellectual activity, and both considering the subject on English ground, are the Rev. Father Clarke, S.J., of London, who writes in the *Nineteenth Century*,¹ and the Rev. Richard O’Gorman, O.S.A., from Kent, who contributes the leading article on the same subject to the September number of the *Irish Ecclesiastical Record*.

The contrast of the opinions of these two representative critics will be best indicated by selecting some typical passages from both, and placing them side by side. It is hardly necessary to state that there is perfect agreement on all sides as to Mrs. Ward’s great power of portraying English life and manners, and a general admission of her exceptional literary skill, by which she manages to interest the thoughtful reader in the development of her plot. Apart from this our two writers differ wholly in their view, not only of the supposed purpose Mrs. Ward had in writing the book, but also, and mainly, of the objective truth which she pretends to picture, whether we take the story as a whole or analyze its leading characters by asking ourselves: Are there actually—or can there be—such persons and such occurrences in real life?

As to Mrs. Ward’s purpose in elaborating her plot, Father Clarke is quite pronounced; he believes that she meant to *discredit the Catholic religion*. Father O’Gorman, although not sure that she intended to make propaganda for the Catholic Church, believes that Catholics owe her a debt of gratitude for having *weakened Protestant prejudice* by putting before them such a picture of Catholic life and feeling.

FATHER CLARKE:—“Its (the book’s) object is, if I read it aright, to justify revolt, by *discrediting* the only consistent and logical form of Christianity.” (456.)

“The motive of Mrs. Ward’s book is obvious enough. . . . It is from beginning to end a *libel on all things Catholic*.” (465.)

FATHER O’GORMAN:—“I am persuaded that this book will be the means of doing a vast amount of good.” (194.)

“Its author may not have intended this. But the fact remains that she has put before the world a picture of Catholic life and feeling . . . in the main *correct and even sympathetic*.” (194.)

¹ September. “A Catholic View of *Helbeck of Bannisdale*,” pp. 455-467.

"By innuendo and suggestion, by a policy of suppression and misrepresentation, . . . attributing to their (the Catholics') religion what is really due to their own whims and eccentricities, Mrs. Ward has succeeded in disparaging the Catholic Church." (460.)

"This picture *cannot fail to make a profound impression on thousands of minds.* For this we have reason to feel grateful. (194.) Catholics owe a debt of gratitude to Mrs. Ward for this book, taken as a whole." (205.)

No less pronounced is the difference of view formed by the two critics in regard to the historic or real features of the novel, apart from any supposed conscious tendency on the part of the writer.

"After reading and re-reading Mrs. Ward's story, *I say, without hesitation,* there never was a more *absurd travesty* of all things Catholic put before the English reader. (460.) It gives us to understand that these follies . . . are, from a Catholic point of view, something noble." (463.)

"*I have no hesitation in declaring it* (the book) will make for *truth and righteousness.* (205.) The Catholic Church fills the book, and on the whole the author represents her claims and her position *fairly and intelligently.*" (204.)

Equally at variance are the two Reverend Fathers in their estimate of the leading characters in the novel. Helbeck, the hero from whom the story takes its title, is represented as follows:

"Helbeck speaks and acts as a *well-instructed Catholic could not possibly* speak or act if he were in his right senses. (460.) His *whole view of life is at variance with the principles of Christian ethics.*" (460.)

He "(Helbeck) is depicted in these pages as *selfish, proud, ill-tempered, self-willed.*" (460.)

"Helbeck is *an ideal Catholic,* with scarcely a thought for himself or his own wants; devoting all his time, his energies, and his wealth to the sacred cause of Holy Church, and that *from a deep-rooted sense of duty.*" (195.)

"He (Helbeck) is full of gravity . . . showing *no trace of pride, and of charming manners.*" (195.)

A revelation of his past life, which the hero of the story makes to the woman whom he loves for herself and her soul's sake, is viewed in a like discordant fashion:

"Helbeck tells her the story of his soul—and a *very unhealthy story* we must confess that it is, *one against which a feeling of revolt will rise in the mind of any sensible Catholic who reads it.*" (463.)

"Helbeck puts before her the story of his life. . . . This is probably *one of the finest touches in the whole novel.* It effects a revolution in the mind of Laura. . . . *She recognizes clearly the grandeur, the nobility of Helbeck's character.*" (201.)

The heroine, Laura Fountain, is likewise the object of widely divergent fancies. Father Clarke believes her "most attractive and lovable." Father O'Gorman cannot understand how a man like Helbeck could possibly become infatuated of a creature who is neither beautiful nor reasonable, whose mind received a fatal bias at a time when feeling was more potent in her than reason.

"Laura Fountain, with all her faults, is a *most attractive* and lovable girl . . . her maidenly reserve, her unselfish devotion . . . to say nothing of *her personal grace and beauty*, can scarcely fail to win the heart of the reader." (455.)

"Helbeck's infatuation (toward Laura Fountain) from beginning to end gives me the impression of being unreal and improbable. (203.) We can hardly say that she (Laura) was endowed with the *dono infelice della bellezza*." (198.)

The minor personages of the drama hardly fare any better than the leaders. Thus, whilst both our critics agree that "Williams, a Jesuit scholastic," has no ostensible right to appear at all on the scene, Father Clarke thinks it probable that Mrs. Ward introduced him in order "to disparage Catholic teaching by every sort of means, fair or unfair." Whereas Father O'Gorman says that "probably Mrs. Ward used him to show her acquaintance with the details of what to most well-informed people is an unknown system," whence we infer that she represents a truthful side of that system.

From what has been said, it is quite apparent that the views of competent critics may go widely apart on one and the same topic. The question remains, whether this difference on the part of qualified spokesmen of Catholic truth and morality indicates in reality a difference of principle, which would lead us to conclude that one or the other of the critics is in the wrong as to the recognized standard of truth and goodness. We can hardly admit the affirmative.

A more reasonable answer is to be found in the assumption that each of the critics had in mind a different class of readers, upon whom he supposes the book mainly to exercise its prevalent influence; or that certain portions of the book, or certain features pervading it, appeal with a more direct emphasis to one of the critics than to the other, each taking for granted that most readers will be influenced in the same

way. By a similar process, Catholic critics have come to opposite conclusions regarding the *Pensées* of Pascal, or the Abbé Roux' *Meditations*.

In the present case we have one critic who, finding that, as he himself expresses it, "the poor Jesuits fare ill at Mrs. Ward's hands," is pardonably indignant at her for selecting in the furnishing of her tale only such examples of Jesuit training as reflect no particular credit on the admirable system of the sons of St. Ignatius. He naturally concludes that people who know nothing at all about the education imparted by the Jesuits will form their estimate of that lightsome Order from the accidental shadows resting on those whom it passes by. If Father Clarke read and re-read the story under this feeling, it is easily explained why he fails to be wholly just in his estimate of the objective truth represented by Mrs. Ward's story. The very use of his terms, excluding and denying with an apodictic air which admits of no distinctions, go to show that he wrote—*sit venia verbo*—"pro domo sua." Hence he overleaps the mark, declares as absolutely impossible certain characters and characteristics which, to men of different experience from his own, must seem quite real. The same is true as to the estimated effect of these pictures upon the average reader. It must not be forgotten that the generality of people are not free from some preconceived images representing Jesuits, priests, and nuns in a very distorted form. Such readers are likely to be impressed with something of a better sort, even by the poor specimen-figures of Jesuit connection found in the book. Helbeck surely is neither "crafty" nor "deceitful," in the synonym of "Jesuit" as the vulgar mind conceives it. If his conduct chills his sister, it is quite likely that the reader will recognize as the true cause her lukewarm faith and lack of character, together with a fretful and discontented disposition, as she shows it in her subsequent behavior, instead of blaming Helbeck for "the way he has of doing things." As for Williams, with his artistic propensities—why, it is plain that if he ever had been any good, he would have remained with the Jesuits, who would probably have allowed him to cultivate his passion for art, since, as any one

knows, the Jesuits do not despise or neglect æsthetic gifts, though they insist that their members should previously acquire the sublime art of self-government. Then there is Father Leadham, "not quite so detestable as the rest. . . . He shows gleams of common sense and of human kindness. He is a gentleman and a scholar," etc. Now all this is not any worse than one who does not shut his eyes might see it under ordinary circumstances without being particularly shocked. Mrs. Ward might easily have found better types, but she needed others no less real, though perhaps less representative. Few people are likely to draw the extravagant conclusion, as Father Clarke fears, that the foibles are anything else than foibles, or that they represent the best part of a religious system of which Mrs. Ward uses in this book the following language: "The figure of the Church, spouse or captive, bride or martyr, as she has become personified in Catholic imagination, is surely among the greatest, the most ravishing of human conceptions;" or, in the expression of one of her non-Catholic characters, who exclaims: "What does the ordinary Protestant know of all these treasures of spiritual experiences which Catholicism has secreted for centuries? *There* is the debt of debts that we owe to the Catholic Church!"

It is indeed this latter sentiment which strikes our second critic, Father O'Gorman, with a force that engages his admiration for the entire work. He hardly notices the things which so nettle Father Clarke. To him it is a work "which cannot fail to make a profound and lasting impression on thousands of minds to which the Catholic Church so far has stood for narrowness of mind, falsity of ethical principles, corruption, and sordidness." He views it as a distinct blessing coming at a juncture when "anything and everything that helps to put the Catholic Church in a favorable light before the minds of the people ought to be welcomed and looked upon in the light of an ally in the unrelenting contest between the powers of truth and error."

We must confess that we sympathize with this view rather than with that which Father Clarke sets before us. Not

that we think that Mrs. Ward's book should be put in everybody's hands as if its mission for good were a foregone conclusion. It certainly was not intended and cannot be taken for a defence of the Catholic Church. If Mrs. Ward had intended it, she would have made Helbeck do what any intelligent and conscientious Catholic could and should have done when Laura asked to be instructed in the mysteries of the faith—namely, to lead her by “a building up from the beginning” as for someone “who found it hard, very hard, to believe and yet did believe.” But if the authoress had done this she would have, of course, robbed the tragedy of its ending in suicide; it would have taken away the only excuse for closing out the grace of faith through the passage of reason. As all else is real in the novel, so is this phase of waywardness of the human soul, a soul too proud to be conquered by rational motives; only Mrs. Ward takes care that the form of Laura is beautified in other ways, with the ultimate effect, however, of making the catastrophe of Laura's ending disproportionate to the character. It may be that here, and to some extent in her other novels, the daughter of Thomas Arnold, who at one time of his life found the faith, portrays but the phases of a struggle which she has lived in the past. At all events she knows the figures of the sanctuary and has sought to penetrate their meaning perhaps with the intellect rather than with the heart and intellect combined.

The book will do some harm, we fancy, and some good. Harm, because it gives but partial evidence; good, because it gives *at least* a part of the evidence that makes for truth. Just so it will scandalize and please. It will, as our book-critic in the October number aptly put it, “offend ill-taught Catholics and wavering atheists,” for it takes away certain illusions by which both seek to prop up their convictions of religion and irreligion. But the thoughtful reader, Catholic or non-Catholic, who has no particular bias for or against Mrs. Ward's realistic delineation of certain characters in the novel, will see in this struggle between inherited disbelief on one side, and reason and faith on the other, an argument for the latter. Under its influence Helbeck stands, as the agnos-

tic Cambridge professor sketches him, "a good and noble man," whilst Laura is but "a blind witness to august things." "What," we are forced to ask, with the authoress reflecting on the central dogma of the Catholic faith, "what will the religion of the free mind discover to put in its place?"

And Father Clarke, too, admits that the ultimate result at which the *reflecting* reader must arrive is rather favorable to the Church, despite the objectionable features which constitute to his mind the tendency of the work. "What are we to say of the effect that it (the book) produces upon the thoughtful reader?" he asks, at the conclusion of his above-mentioned article; and the answer he gives is: "The surface impression is one unfavorable to the Catholic Church, but it seems to me that the *final trend* is quite the opposite."

Herein then do we find an agreement of the seemingly opposite judgments passed upon the novel as to its actual moral influence upon the reading world. It is a strong jet of water—turbid water, says one; a powerful stream, says the other—withal one (and in this both agree) that cleanses by its very force the sordid surface against which it is set.

H. J. HEUSER.

THE CONCLUSION OF THE FORTY HOURS' ADORATION.

Qu. In your edition of the *Manual of Forty Hours' Adoration*, you state that this devotion may also be ended in the evening. When, in a recent discussion about this matter, I quoted the *Manual* as an authority, our Right Rev. Bishop asked me for the decree. Will you please tell me where to find it?

J. O.

Resp. The authority for the statement in our *Manual* is Martinucci (*Manuale Sacr. Caerem.*, Lib. II, cap. xxxviii, No. 24), who is of opinion that whenever the Blessed Sacrament is placed in the tabernacle overnight, the final reposition should take place in the evening, and not in the morning. Wapellhorst (*Compendium*, p. 223, note) adopts this opinion, and after quoting Martinucci, adds: "Idem tenent alii auctores Romani."

In fact, the reposition in the evening would seem to be the obvious result of the privilege allowing the interruption of the devotion during the night, contrary to the original custom of a continuous adoration of forty hours, contemplated by the Clementine Instruction. Hence there appears no need of a special decree.

THE "CRUX" OF THE PRIESTLY LIFE.

To the Editor of the AMERICAN ECCLESIASTICAL REVIEW.

Some time ago the Rev. F. X. McSweeney, writing under the above caption in the ECCLESIASTICAL REVIEW, proposed a query as to the best manner of providing "occupation that is company for the celibate country pastor." The question struck me at the time as being of decided importance, inasmuch as the right solution of it would be likely to bring untold blessings on both pastor and people. Allow me, therefore, to return to the subject and to offer a modest suggestion, the principal merit of which consists in the fact that it has been tested by my own experience, and was found to afford both wholesome occupation and company.

To begin with, I would state that I owe my vocation, under God, my training and ordination (at thirty years of age) mainly to my parish priest—since gone to his reward. Knowing from experience the difficulties which beset a young man without independent resources, who desires to embrace the ecclesiastical career, I have always had sympathy for such. Knowing, moreover, from observation during my early years of missionary work, that many a young man loses the fair opportunity of entering upon such a career, either by reason of actual discouragement, want of direction, or lack of sufficient material aid, I resolved to do for these, at least, what had been done for myself. During thirty years of active service in the ministry, without ever having had an assistant—a priest,—I invariably found in all my missions, towns or country, abundant vocations to the priesthood. These were not so often among boys as among young men of twenty, ready and willing to work, to sacrifice, to

study day and night, if needs were, to qualify themselves for the priesthood. These vocations, too, have proved themselves more reliable, I venture to say, than those of boys.

Here I saw "occupation and company;" and as a result I have always had a student or two with me, preparing them, mainly by their own exertions, for the college or seminary. They in return have helped in the presbytery and church, at catechism, prayers, in the sanctuary, ceremonies, weekly adorations, etc. What an excellent preparation and test for the priesthood, and how useful to the "country pastor!" We have built, enlarged, repaired, painted and decorated, and this at times when I had six country missions scattered over one hundred and twenty miles. By the aid of such youths I was able to turn a portion of our wild prairie into a beautiful park, well studded with *growing* trees, and thanks to their readiness to be useful, I was at times able to dispense altogether with a house-keeper. Of the students who have been with me, nine thus far have become zealous priests, others are well on the way, and there are several who are anxiously waiting to be taken.

Are there not very many of the rural clergy who feel keenly "the lonesomeness of life in the country, more especially in places where those of the priest's social class are not of his faith?" "It is not good for man to be alone" (Gen. 2: 18); what the priest needs most is *domestic* company, which supplies to him something not to be gained from the visiting of neighboring priests. Of these visits the Venerable Curé of Ars used to say: "By all means let priests visit each other for confession or edification, but to be always running about visiting—alas! alas!" I have given a simple remedy, one within the reach of every priest, and an aged dying priest left this bequest to his young brother priest: "Always have students in your presbytery," he said; "you will be their guardian angel, and they will be yours."

It is needless to add that a priest does not require great financial means for this work. The ordinary mission receipts and the supplies for the house gladly brought from time to time by people—who quickly realize the sacrifice a poor country pastor makes—will furnish at least plain and frugal

sustenance, such as gives health and strength for the work to be done.

When we look all over the West, and contemplate the number of souls that are being lost, the missions not opened, on account of the scarcity of priests; and when we hear the sighs of our bishops for a "native clergy," whilst many "native" vocations are being lost because we have not the means to sustain them, we are tempted to ask our more favored brethren in the Eastern provinces to give us of their abundance, their home-space, their leisure and opportunities to train young men in the development of a priestly vocation. Fancy a priest bemoaning his lonesomeness, and the imaginary poverty of his mission, who is smoking more cigars than would support a student, and who might fill up his lonesomeness and provide himself with occupation and company, and the diocese with an increase of clergy, if he earnestly set about looking up the youth of his district.

I hope that some of my brethren may be induced by my modest venture of a suggestion to give their views or experience upon this weighty and fruitful subject, and so enable the weaker amongst us to escape the shoals in which, alas! not a few have foundered.

S. DAKOTA.

EUCCHARISTIC CONGRESS IN INDIA.

(*Communicated.*)

The readers of the AMERICAN ECCLESIASTICAL REVIEW in India must be aware how much is being done by the Eucharistic League in the United States, to promote devotion to the Blessed Sacrament among the faithful of that country. They have not failed to profit by the example of their clerical brethren. The first Eucharistic Congress for India was held on August 3d, 4th, and 5th, at the headquarters of the Irish Mission at Madras, under the presidency of the Venerable Archbishop, Dr. Colgan. There were present at the convention eight bishops and about sixty priests, quite a number of them belonging to the Syrian rite. India has reason to

rejoice in the fact that the great mass of the clergy who participated in this solemn celebration were actually natives of her own soil. Of European priests we had several Carmelite Fathers from Verapoly, one Italian Father from Hyderabad, two Portuguese priests from Cochin, and a few others belonging to Madras and Mylapore. On the first day the bishops and priests assembled at the Cathedral, where the customary addresses of welcome were given. The Archbishop made an eloquent speech, in the course of which he dwelt on the noble object of the congress, its probable results for the Church in India, its influence upon clergy and people. "We meet to proclaim to the world our unaltered and unalterable faith in the Mystery of Love—the Most Holy and Most Adorable Sacrament of the Altar; to thank our Divine Lord for this the greatest of all His gifts, in which He gives us Himself as the food and nourishment of our souls, to make reparation to Him, dwelling in our tabernacles, for the injuries and insults offered to Him by a depraved world, and to seek for grace for ourselves and our flock at this the fountain of living waters, the medicine of life and immortality."

The papers read at the subsequent meetings and the sermons preached in the Cathedral dwelt, of course, exclusively on the subject of the Blessed Eucharist:—"The Tabernacle and the Laity," by the Right Rev. Dr. Mayer, Auxiliary Bishop of Madras; "Eucharist and Priest," by the Very Rev. Father Caspar, C.D., General Director of the League; "The Eucharist the Memorial of the Passion," by the Very Rev. J. E. Balanader, a native priest whom the Holy Father recently honored by the title of Monsignor. Discussions as to the best means of making the results of the Congress practical were carried on in English and Latin. A number of resolutions fostering the spread of devotion to our Lord in the Most Blessed Sacrament were proposed in the general meetings and afterwards unanimously adopted in a special session.

The Indian Eucharistic League was placed under the patronage of the "Virgin Mother of the Eucharist," as Bishop Mayer happily styled the Queen of Heaven, and the Archbishop of Madras was unanimously voted the recognized Protector of the

League in India, from the continued activity of which we may promise ourselves great results for the spread of our holy faith in this country.

Mangalore, India.

A. C. L. VAZ, *Vic. Apost.*

THE MIDRASH OF THE "BIBLICAL WORLD."

A rather amusing lapse occurs in the September number of the *Biblical World*, which, incidentally, shows with what mind Protestants ordinarily read Catholic literature. Speaking of a paper, which had appeared in this REVIEW, on the subject of St. Paul's second missionary journey, the writer, while commending the article for its interest and crisp style, gravely informs the Biblical student that "Professor H. J. Heuser *guardedly* (!) *says that* 'some hold that the Apostles had admitted the Presbyterians to the Council, establishing a sort of precedent for the future parliaments of religions.'" This is surely fun, for Professor Heuser, quoting the passage of Acts 16: 4, in which the word *πρεσβυτέρων* occurs, merely plays on the word, but makes the harmless irony of his expression quite clear by adding that "these Presbyterians were loyal subjects of the Pope of Rome, and, therefore, right good Roman Catholics."

THE COURTS AND BEQUESTS FOR MASSES.

Qu. Within the last few years certain courts of the country have decided that donations for Masses, by will, were legal, and formed valid material for testamentary documents. Would you kindly tell me which State Court took up the matter and decided in the sense mentioned?

Resp. From Desmond's admirable compilation, "The Church and the Law," pp. 49-56, we glean the following: The Courts of the United States, Canada, and Ireland hold valid direct gifts or bequests for Masses; not so the English Courts, where such devises have been declared void under the statute against

'superstitious uses.' "The doctrine of superstitious uses"—we quote from the Illinois Supreme Court, in the Colgan Will Case (49 N. E. Reporter, 527)—"arising from Statute I, Edward VI, Chap. 14, under which devises for procuring Masses were held to be void, is of no force in this State, and has never obtained in the United States." In the McHugh Will Case (Oct., 1897; 72 N. M. Reporter, 631) the Wisconsin Supreme Court said: "Such gifts or bequests, when made in clear, direct, and legal form, should be upheld, and they are not to be considered as impeachable or invalid under the rule that prevailed in England, by which they were held void as gifts to superstitious uses. No such rule or principle obtains here." Several cases in New York State have been decided similarly in favor of the legality of the legacy. (Ruppel *vs.* Schlegel, 7 N. Y. Sup., 936; In re Howard's Estate, 25 *id.*, 1,111; Vandever *vs.* McKane, 25 Abbot's N. C., 105.) Pennsylvania Courts, too, have declared that legacies for Masses are religious and charitable bequests under the statutes. (Rhymer's Appeal, 93 P. St., 143; Seibert's Appeal, 18 W. N. Cas., 276.) The Iowa Supreme Court, in December, 1897, in re Moran *vs.* Moran, 73 N. W. Reporter, 617, handed down a like decision.

In those cases, however, where the bequests have been invalidated by the Courts, purely legal and technical defects are assigned as the reason. These are obviated, especially in those States which do not recognize "charitable uses," by the legacy being made directly to some named priest, with a simple request that he say the Masses; "and, to guard against the precatory words being construed as creating a trust, the bequest should expressly state that there is no intent to create a trust, and that no legally enforceable obligation to say Masses is implied, but that the gift is absolute to the legatee named. A bequest so drawn will be valid in any State of the Union."

Redfield, a recognized writer on the Law of Wills, is of opinion that the statute against superstitious uses applies in the United States. In this he is not supported by other writers, such as Perry on Trusts, Williams on Executors; nor by the decision, to our knowledge, of any Court of final resort.

PUBLISHING THE BANNS IN MIXED MARRIAGES.

Qu. There is a difference of opinion among the priests of two neighboring dioceses, some of whom publish the banns of matrimony in the case of mixed marriages, whilst others hold that it is contrary to the established canon law to do so, and that even if the bishops instructed the clergy that they must publish the banns, they would be justified in *refusing* to comply with the command, being certain that the Apostolic Delegate, if appealed to, would sustain a priest in the observance of the general law. Is this right?

Resp. No doubt the Apostolic Delegate would sustain the observance of an established law, whether it mainly concerns the publication of banns of matrimony or the becoming obedience to episcopal direction. But before appealing to such authority, it might be wise first to ascertain the law, and in the meantime to assume that a bishop's instructions have probably some foundation or reason in law.

As a matter of fact, the recent canon law sanctions the publication of banns, whenever the bishop judges it necessary or opportune, not only in what are properly termed mixed marriages, but also in those of Catholics with unbaptized persons, provided a dispensation has been granted which would render such marriages valid. As the reason for this deviation from the old canon law arises largely from the shifting condition of our population, which necessitates certain precautions to safeguard the validity of such marriages, the bishops are constituted the local judges as to the advisability of announcing the banns.

In any case there is to be no mention of the religion which the non-Catholic party claims to profess:

Proclamationes—si id ad detegenda impedimenta necessarium et opportunum judicet Ordinarius, licite praemittuntur tum matrimonii mixtis (Excerpt. ex Rit. Rom. *nota* in cap. “Modus assistendi Matrimonii Mixtis,” Konings, II, p. 395; Feije, *De Imped.* n. 571) tum illis quae inter Catholicos et infideles cum dispensatione Apostolica contrahuntur (S. Offic. 4 Jul. 1874 apud Gasparri n. 621) omitta tamen mentione religionis contrahentium.—Cfr. Putzer, *Commentar. in Facult.*, ed. V, n. 219.

"ORIGINAL SOURCES OF HISTORY."

Some time ago, Father Henry, President of the American Catholic Historical Society in Philadelphia, published a searching criticism of a series of pamphlets entitled *Translations and Reprints from Original Sources of European History*, edited under the auspices of the University of Pennsylvania. He pointed out that, however laudable the project, and honest the intention of the editors of these *Translations and Reprints* might be, they proved themselves in most cases thus far totally unqualified for the work they had undertaken and pretended to do. He cited numerous instances not only of a gross lack of historical acumen and judgment in the selection, but of unpardonable ignorance of the sense of the terms employed in the documents which they proposed to interpret.

I take leave to add another example (taken from a recent number of the series, which had not come under Father Henry's observation at the time he wrote) of the sort of critical editorship that is being employed in these *Translations and Reprints of Original Sources*.

Tract No. 2 of Vol. IV proposes to give the text (translated) of the canons of the first four General Councils—Nice, Constantinople, Ephesus, Chalcedon. The pamphlet is prepared by Dr. Edwin Knox Mitchell of *Hartford Theological Seminary*.

At first glance a student of history already somewhat familiar with the controversies of the fifth century, and the verdict of historic criticism regarding them, has his curiosity, as well as his suspicions aroused, by noting that the author enumerates and transcribes thirty canons for the Council of Chalcedon; whereas, it has long ago been demonstrated that there exist only twenty-seven authentic canons of said Synod. Although various collections of the *Acta* of Chalcedon add certain passages numbered 28, 29, and 30, by the scribes, these passages are not canons, but minutes of previous meetings, which lack altogether the dignity and force of laws of a General Council. To call them canons is to commit precisely the same error as if we were to give to the propositions of a senator in a State assembly the title of laws,—that is to say before they had received the weight of legislative sanction on

the part of the State authority. Dr. Mitchell could hardly have remained ignorant of the fact, if indeed he used the "sources and literature" to which he refers both at the beginning and at the end of his *Reprint*. These sources are quite clear on the subject. Harduin¹ gives the twenty-seven canons of the authentic *Acta*, with the formula of signature: "*Bonifacius presbyter Sanctae Ecclesiae Romanae statui et subscripsi: et caeteri episcopi diversarum provinciarum vel civitatum subscripserunt. Contuli die vi Kal. Apr. Ind. XIII.*" Next he subjoins the three numbers in question, but with a marginal note, warning the reader that these canons (?) are *not* to be found in *any* of the Latin MSS., "sive Isidori, sive Dionysii, sive aliis." Nor in the Greek Collections of John of Antioch, Patriarch of Constantinople, nor "apud Theodorum Lectorem," nor in the Arabic Collection. And to avoid all error he puts at the end of canon twenty-seven, cited from the Collection of Isidore, in parallel columns with his Greek original and the Latin text of Dionysius, the words: "*Expliciunt Canones Sancti Chalcedonensis Concilii,*" that is to say, "*Here end the canons of the Holy Synod of Chalcedon.*"

Mansi,² to whom our historian of Hartford Seminary refers us next as a *source* to verify his reprint, is even less compromising. He gives only the twenty-seven canons and the signatures of the bishops at the end of the last.

Hefele,³ the third of the five sources referred to, says of the twenty-ninth canon: "this *so-called* canon is nothing but a verbal copy of a passage from the minutes of the fourth session in the matter of Photius of Tyre and Eustathius of Bertys. Moreover, it does not possess the peculiar form which we find in all the genuine canons of Chalcedon, and in almost all the ecclesiastical canons in general." Of course, it contains an important principle, and in this sense may be called a law or rule or canon, which "a latter transcriber thought fit to add,"⁴ but there is no such interpretation in question when we speak of the canons of a General Council, which the

¹ *Collectio Conciliorum*, Paris, 1715 (1714?), tom. II, p. 611.

² *Collectio Sacr. Concil. Flor.*, 1759 (1762), tom. VII, p. 399.

³ *History of the Church Councils*, vol. iii, p. 421.

⁴ Hefele, *ibid.*

"sources" here propose to reprint. Of the next canon, the thirtieth, Hefele speaks in similar strain: "This paragraph, like the previous one, is *not a proper canon*, but a verbal repetition of a proposal made by the imperial commissioners," which as such the Synod had indeed approved, but which was in no sense part of the canon. It is difficult to conceive how Dr. Mitchell could have made such a blunder, unless, instead of really going to the sources which he quotes, he merely adopted the paging of a recent writer who follows Gentianus Hervetus, and copied out his canons.

In regard to canon twenty-eight, given by Dr. Mitchell as part of the Council, the contention of historic criticism takes different ground. It was actually proposed as a canon during a session when the Roman legate, who presided in the name of Pope Leo, was absent. But it was strenuously opposed in the next session, and afterwards rejected by the authority of Leo, and can only be supposed to have been entered into a few copies of the minutes of Chalcedon, as it is not recognized or printed in most of the existing Latin, "but also *Greek and Arabic Collections* of canons, so that in these only twenty-seven canons were preserved." Hence, the Latin Collections of Dionysius Exiguus and Isidore, as well as the *Prisca*, the Greek by John of Antioch, and the Arabic by Josephus Aegyptius, give only twenty-seven canons of Chalcedon."⁵ I have not seen the notes of Routh and Bright, but whatever the worth of their work as students of the question, they could not supply the "sources" any more than could the imagination of Dr. Mitchell.

It is futile, in view of these facts, to enter further into the question of the value of these *Reprints* as reliable documents for reference. The brackets enclosing the headings of the last two canons seem not even to have been understood by the copyist, for there is no note, no explanation whatever, no mark indicating doubt, to warn the student that he is being betrayed on to false historic ground.

But this is not wholly true. There are some notes of which we should take notice. A brief "Introduction" acquaints the student with the dates on which the four Councils occurred; indicates the subject-matter of the deliberations; and

⁵ Hefele, *l. c.*, p. 420.

adds that there were 318 bishops present at Nice, "7 of whom were Latins," etc.; at Chalcedon "some 600 bishops were present, *only 4 of whom were Latins.*" This is consummate pedagogic wisdom, for it at once leads to the question: What is the meaning of *only* so few Latins? Surely it appears from Prof. Mitchell's caution that Anglicans have good reason not to be troubled at the exclusiveness of the Roman Church which so obstinately refuses to recognize the "Establishment" as an Apostolic foundation; for does not the pitifully small number of Latins present at these great Councils plainly show that the Roman Church herself is not in the line of Apostolic succession since she has had practically no voice in the first four General Councils.

Such is in truth the plea which is usually made by our Episcopalian divines when they address their constituents. They do not direct attention to the fact that, as His Greek Excellency Joannes Gennadios—most qualified witness—advises his readers, there were very few Latin bishops in the world, since central and northern Europe had not received the light of Christianity, and therefore could not have had a hierarchy which might represent the Latin Church by its *numbers*. But it represented the Latin Church, so far as such a distinction was at the time recognized, by the eminence of its presiding officer, the Pope of Rome, whose legates, although themselves *not* of episcopal rank (for, as I said there were but few Latin bishops in the world), signed the synodal decrees before all the patriarchs and bishops at these Councils. And this is true in the historic sense here at issue, even of the Council of Constantinople, whose canons, originally formulated at a provincial synod of the Eastern dioceses, were later on accepted, within certain limitations, by the Roman See, and by what was afterwards known as the Latin Church, and they only thus became formally recognized as the canons of a Council which had the force of an œcumenical synod. For proof of this we have only to refer to Hefele's Vol. II, which work Dr. Mitchell, as already stated, indicates as one of the five leading sources of information on the subject.

If then we must admit the fact, that "*during the first five*

centuries the Eastern Church may fairly be said to have comprised the whole body of Christianity" (Gennadios), and that nevertheless the Latin Pontiffs presided over these councils and ratified their proceedings, and that this preëminence could not be neutralized by the prestige of Constantinople and the civil encroachments on the part of the Greek Emperors who desired that the See of their empire should enjoy at least equal rank with Rome—what becomes of Dr. Mitchell's statement but the bald evidence of unworthy bias. Had he noted the fact that at Chalcedon there were 600 (more correctly 630) bishops present, all Orientals, with the exception of four, two of whom were Africans, and *two were the papal legates who presided* over the deliberations of the Synod, he would have done a service to his students in the interests of historic truth. As it is, his translation does not reveal the sources, but poisons them at the well of their exit. No doubt he may "explain" and "collect words" and gloss over what he has written possibly with the best intention of serving his clients, but that does hardly lessen the deadly force of such methods in the teaching of history "by documents."

THE EDITOR.

THE WAXED CLOTH ON THE ALTAR.

Qu. In making the visitation of the diocese, I find that very few of the priests have the waxed cloth mentioned in the *Pontifical* under "Benedictio Tobalarum," etc., as follows: "Deinde aspergit illa aqua benedicta; tum ministri ponunt super altare chrismale, sive *pannum lineum ceratum*," etc. Would you kindly draw the matter to the attention of the clergy through the ECCLESIASTICAL REVIEW?

Resp. The requisite waxed cloth is frequently overlooked, because most liturgical interpreters, like O'Brien, *On the Mass*, when they speak of the covering of the altar for the celebration of Mass, mention only the triple linen cloth, or speak of the wax cloth when treating of the consecration of the altar-stones. St. Charles, who harmonized the prescribed observances of the Pontifical, in his Instructions says on this point (Chap. xv, § 11): "The table of a consecrated altar, even if a part of it be made of bricks, should be completely covered with a waxed cloth, which should be affixed to a frame."

Book Review.

CLERICAL STUDIES. By the Very Rev. J. B. Hogan, S.S., D.D.,
President of St. John's Seminary, Brighton, Mass. Boston :
Marlier, Callanan & Co. 1898. Pp. 499. Price, \$2.00.

We have already pointed out the merits of this work when, simultaneously with the appearance of the last chapter in these pages, we hailed the announcement of its publication in form of a student's text-book. Amid the multiplicity of topics to which the ecclesiastical student of to-day is forced to turn his thoughtful attention, it is of primary importance to have some immediate and practical guidance as to the attitude in which each branch of study is to be approached, and the method to be pursued. The professor's living interest and direction may indeed supply this practical guidance in the course of his teaching, but it is far more advantageous and satisfactory to have the student from the very outset in possession of a system which he may apply with comparative uniformity to the various departments of theological discipline.

Dr. Hogan speaks with the ripeness of an experienced teacher who, during more than forty years, devoted exclusively to the training of ecclesiastical students, has passed over the entire ground, noting the results in several generations of clerics, and thence drawing those eminently practical conclusions which render the work of the student (and of the professors who may follow the suggestions of "Clerical Studies") not only more easy, but also more useful to himself and others. It is a book altogether different from any we have had thus far, as opening the mind to the importance of theological studies whilst showing a way in which to master them. It is modern, yet safe; thorough, without being needlessly exhaustive; it instructs without being didactic; it insists, yet without a trace of dogmatic self-assertion; in short, it is a compend of the pedagogy which qualifies the seminarist to become a devoted, learned, and efficient priest, yet at the same time a text-book which one might read as one reads a novel, and the instructive phraseology of which is remembered with pleasure. The cleric who could dispense with such a work in these days is either ahead of, or far behind, the requirements of his calling.

LEGAL FORMULARY. A Collection of Forms to be used in the exercise of Voluntary and Contentious Jurisdiction. To which is added an Epitome of the Laws, Decisions, and Instructions pertaining thereto. By the Rev. Peter A. Baart, A. M. S. T. L. New York and Cincinnati: Fr. Pustet & Co. Pp. viii—492.

A work of this kind will prove very welcome to clerics, especially those employed in the episcopal chanceries or holding diocesan offices. It supplies the place in English of Monacelli's *Summula ex formulario legali practico Fori Ecclesiastici*, particularly as we have it in Giella's revision, but of course with due consideration of the legislation of Baltimore and local conditions. As it has passed the censorship of the Ordinary of Detroit, we may assume that the views of the author, even where they are not simply a restatement of the accepted forms and legislative interpretation sanctioned by ecclesiastic usage and authority, are, if not uniformly probable, at least above correction. We venture to question however whether it can be said that the general law of the Church warrants the inference "that laureates of Catholic universities have an inherent right to be considered in filling the vacant see of the diocese to which they belong, and a neglect to consider them before selecting from outside the diocese would be a just cause of complaint and a reason for rejecting the candidates." The same may be said about the author's view of the rights of bishops to dismiss their vicars general, which is a right exercised "ad nutum," and could only be questioned where there are simultaneous violations of the vicar's rights on other grounds. But these and similar defects throughout the volume, if we may style them such, hardly lessen the utility of a work which gives us readable information regarding a great variety of topics touching the appointment of bishops, diocesan officers, parish priests, the concession of faculties and privileges, the forms of trials in cases of demur, suspensions, and like subjects which affect ecclesiastical administration.

THE RELIGION OF BABYLONIA AND ASSYRIA. By Morris Jastrow, Jr., Ph.D., Professor of Semitic Languages in the University of Pennsylvania. Boston: Ginn & Company, Publishers (The Athenæum Press). 1898. Pp. xii—780.

A glance at the bibliography, covering more than thirty pages, of Dr. Jastrow's work, gives some idea of the extent which the study of Assyriology has assumed of late years. Since Bezold wrote his summary of the literary work done up to ten years ago, there have been in-

numerable additions to the "finds," the interpretations, the systematized views of "schools" under scholarly leaders. The history of these additions is scattered in books, monographs, and articles, of which a desultory record may be gathered from such publications as the *Revue d'Assyriologie* or Bezold's *Zeitschrift*. Day by day the store of information on the subject is increasing, so that it becomes a serious difficulty to treat of it in a way which might satisfy the student who is in quest of a standard compendium, containing the chief things that can be said upon the topic indicated by the title of the book. But our author does not aim at furnishing, even if he thought it possible, such an aid to encyclopædic study. He believes that "the chief reason for writing a book is to prepare the way for the next one on the same subject." Accordingly his endeavor has been to focus the results actually reached by the investigation of scholars, and to "sift the certain from the uncertain, and the uncertain from the false." Herein lies indeed the great value of this in every sense admirably done work.

To sift the certain from the uncertain, and the uncertain from the false, implies much more than the work of discriminating between fact and hypothesis; it requires a temper of judgment—over and above the intellectual acumen which discerns a fact, whether in the material or the metaphysical order—that knows no partiality. Applying this test, we confess that we have rarely come upon a work of this kind which is so free from all bias. Not that the author ignores differences of opinion and conclusions; on the contrary, he lets us know that there are moot points under discussion, and he is quite frank in avowing his own views wherever they differ from other recognized authorities. But he avoids that dogmatic form and tone which strikes one so frequently in the scholarly writers, more especially of Germany, yet which has no sufficient *raison d'être* outside of religion as a revealed system of faith.

We have laid stress upon this feature of the work of Dr. Jastrow, all the more because the University of Pennsylvania, to which he is attached, has of late years shown a certain one-sided tendency in those studies which bring together the history and religion of past ages. We note the fact in another part of the present issue of the *REVIEW*, and mention it here because it distinctly enhances our appreciation of the work before us. Whether the author opposes the assumption of an original non-Semitic culture for southern Babylonia (on which subject Frid. Delitzsch has since the printing of this work changed his position), or traces the influence of Babylonian mystic lore in certain doctrines of Judaism and the gnostic conception of creation and existence, he invariably writes with the clearly perceptible consciousness

that there are those who differ with him in these conclusions, and who have a right to maintain their difference, even if less plausible and less reasonable than his own.

After this it is hardly necessary to point to the critical value of the work. In the groupings of the bibliography, already referred to, the author signalizes by current annotations his own estimate of the different works, from which he draws directly or indirectly the facts and illustrations of his exposition. This is not the least valuable feature of the work, since it guides the student in the pursuit of special features of the subject treated, whilst it assures us of the author's superior survey. For those who are less familiar with the literature of our theme, a word regarding the general plan of this book may be of service. Of the twenty-seven chapters which comprise the account of the religious history of Babylonia and Assyria, the first two acquaint us with the original sources of information, the methods of study by which the material has been made intelligible, and the geographical and historical background, which familiarizes us in a general way with "the land and the people" of which the book treats. The main body of the work then deals with the characteristic worship of the gods,—their names, positions and importance, their influence in the political and social life at different times, so far as the doubtful chronology of Babylonian and Assyrian history allows, and as represented by the different "Pantheons" of the two nations. From Chapter XII to XXV we get an insight into what may be called the liturgical rites and observances as well as the philosophy of religion, such as can be gleaned from Assyrian literary monuments which are here translated from the original texts into readable English. Chapter XXVI deals with the religious architecture, the temples, their appointments and symbols, in a way which throws interesting light upon the cult of Babylonia, its popular beliefs and systems of theology.

In conclusion, Prof. Jastrow gives the reader a summary estimate of the influence exerted by the religion of Babylonia and Assyria, which is characterized by the same conservative spirit which we pointed out at the beginning of this notice, and which, apart from the erudition and the judicious collation of all that is important and noteworthy by one of the leading Biblical scholars of the day, makes the work one which deserves the attention of every earnest student of theology and of history.

ANNUAL REPORT OF THE SUPERINTENDENT OF PAROCHIAL SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA for the Year ending June 30, 1898. Pp. 110.

The Report of the Philadelphia Parochial Schools is in several respects an instructive document. It covers statistics of the attendance and the grading of pupils, and the proportion of teachers in one hundred and fifteen elementary parish schools of the diocese. The number of children attending these schools rises to nearly 40,000, and they are practically all under the direction of the Religious Orders (the number of pupils in several small country parishes where *only* secular teachers are employed amounts to barely 400). The Communities engaged in teaching are: the Brothers of the Christian Schools (De la Salle), with 2,946 pupils; Brothers of the Holy Ghost, 60 pupils; the Sisters of St. Joseph, 11,666; Sisters of the Immaculate Heart, 9,760; Sisters of St. Francis, 4,869; Sisters of the Holy Child, 3,556; School Sisters of Notre Dame, 2,381; Sisters of Christian Charity, 1,816; Sisters of Mercy, 737; Missionary Sisters of St. Francis, 735; Sisters of Notre Dame of Namur, 449; Sisters of Nazareth, 128; Felician Sisters, 115 pupils.

This list is equivalent to the statement that nearly 40,000 children in the Philadelphia Archdiocese receive a distinctly Christian education. If it be true, as we learn from Father Shanahan's admirably suggestive introduction to the Report, that still a very large percentage of the children of Catholic parents attend the purely secular schools of the State, and this despite every legitimate effort on the part of the archdiocesan authorities to raise the parochial educational system to the highest standard of practical efficiency, then the question confronts us: where lies the reason of this singular inconsistency between a reasonable offer of a good education on the part of Catholic authorities, and a practical refusal to accept it on the part of Catholic parents? There can be but one answer, and it applies wherever the same conditions obtain which are found in Philadelphia, a diocese admittedly in the front rank of active zeal "for the promotion of works of religion." The meaning of it simply is, that the energies which the clergy devote to this work are not sufficiently deep in their reach, not all-sided, not consecutive and harmonious enough to produce the normal results of intelligent and efficient application to the work of education. Practically, this is the conclusion which Father Shanahan finds himself compelled to draw from the facts of which no one has better knowledge.

In the first place, we have not enough schools. In the second place, our interest in those we have does not go much beyond the

raising of the necessary financial support for the school under our immediate control. In other words, there is a lack of the conviction that religious education is as vital a necessity for the well-being of our young people as is the air they breathe. We teach and vaguely believe that it is; yet, whilst we would instinctively run to the assistance of a person in danger of strangling, we concern ourselves with the progress of our school-children to the extent of engaging efficient teachers and preaching a periodical sermon to raise the school collection. Far greater results might be attained in this matter, if there were a healthy spirit of coöperation, application of certain moral forces which would urge every officer in the clerical army to see that we have schools everywhere and that they are well cared for, so as to produce practical fruits of Christian gentlemanliness, zeal for religious propagation, practical coöperation in works of charity, and intelligent representation of the moral principle in social and public life. Individual able leaders can do much; indeed nothing can be done without them, but they can do very much more if seconded by that *esprit de corps* which creates a disposition to make sacrifices for the common cause.

We have no doubt that the study of Father Shanahan's Report will impress and foster this conviction. By such means we shall eventually reach a point when the clergy will find it possible to lead the people to a proper appreciation of the advantages of Christian education. As it is, we have too much "driving"—sit venia verbo—whilst there is not sufficient disposition in the ranks to keep step with the officers of the line.

OUTLINES OF NEW TESTAMENT HISTORY. By the Rev. Francis E. Gigot, S.S., Prof. S. Script. St. John's Seminary, Boston, Mass. New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 365. Price, \$1.50 net.

The volume takes up the Sacred Narrative at the point where it was left off in the *Outlines of Jewish History*, published by Father Gigot some time ago. It deals in its first part with the Life of Christ; in the second, under the caption of "The Apostolic History," with the founding and early growth of Christianity in the Roman Empire down to the year 98 A. D.

In the simplicity of the plan by which the author seeks to familiarize the student with the facts of the Gospel history, in the clear and direct style of his presentation, in the accuracy with which he verifies his statements and references, no better guide need be sought by those for whom these two companion volumes have been designed. These

are, in the first place, seminarists who have to lay the foundation for an historic view of dogmatic and moral theology, as of exegesis for the purpose of explaining the Sacred Text. In their wake follow the teachers of Bible history in our higher or special schools, for whom the study of Scripture is assuming a fresh importance by reason of the appeals made to the Book on the part of those who refuse to recognize a living court of appeal and interpretation, such as Catholics have in their Church.

We recommend this second volume on the same grounds on which, in a former issue, we thought it our duty to point out the excellent features of the *Outlines of Jewish History*.

THE PSYCHOLOGY OF THE SAINTS. By Henri Joly, formerly Professor at the Sorbonne and at the College de France. Author of *L'Homme et l'Animal*, etc. London: Duckworth & Co. (New York: Benziger Bros.) 1898. Pp. 180. Price, \$1.00.

SAINT AUGUSTINE. By Ad. Hatzfeld, Joint-collaborator with Arsene Darmesteter in the "Dictionnaire General de la Langue Francaise." (The same.) 1898. Pp. 150. Price, \$1.00.

SAINT CLOTILDA. By Godefroy Kurth, Professor at the University of Liege. Author of "*Histoire Poetique des Merovingiens*," etc. (The same.) 1898. Pp. 143. Price, \$1.00.

These handsome volumes are specimens not only of good and readable books, but also of excellent translations. Father Tyrrell, S.J., has undertaken to furnish a preface to the translated volumes of the series published in French under the general editorship of M. Henri Joly; and these prefaces have a value quite paramount to the little books they introduce; Father Tyrrell also pledges himself to the revision of the translation (adding notes where necessary), so as to adapt the thoughts of the original to the genius of our language. Such active censorship, touching the work of imported methods of sanctification, was needed long ago; it will make spiritual reading a comfort, instead of producing, as such reading often does, exaggerated and artificial impressions which—apart from creating a strained sense of duty—become occasions of repugnance to the practice of virtue.

There are other volumes to follow. Of the French series published by Victor Lecoffre (Paris), the following have appeared (unbound, 2 francs): *Saint Augustin*, par Ad. Hatzfeld; *Sainte Clotilde*, par G. Kurth; *Saint Augustin de Cantorbéry et ses Compagnons*, par le R. P. Brou, S.J.; *Le Bienheureux Bernardin de Feltre*, par M. E. Flornoy; *La Psychologie des Saints*, par M. Henri Joly.

Recent Popular Books.¹

ANTIGONE: Paul Bourget. \$1.50.

All of this author's good qualities and none of his occasional viciousness appear in this book, which was issued in France as "*Voyageuses*." Two of the stories, "*Antigone*," and "*La Pia*," describe women so exquisitely good that they arouse goodness in others. "*Neptune Vale*" is a little comedy carried out on an Irish estate in a lonely part of Galway, and has many excellent descriptive passages. "*Odile*" describes an ugly type of selfishness; and of the other tales one is a study of an American millionaire enslaved by his wife's ambition, and the other is cunningly contrived to reveal an entire biography in one episode.

BIBLIOTAPH: Leon H. Vincent. \$1.50.

Three descriptive essays portraying a lover of books who buries them—in his library—and five critical essays compose this book. The criticism is devoid of bigotry and pretence, is delicately phrased without being insolently strange, after Le Gallienne Beerbohm fashion, and is evidently founded upon careful study of the best models and methods.

BISMARCK: Some Secret Pages of his History: Dr. Moritz Busch. \$10.00.

Two large volumes containing apparently frank statements of Bismarck's views of the three generations of royalty served by him, of the various statesmen of his own and other nations, and of himself and of his conduct. Many passages were virtually dictated for publication; others were written from memory immediately after leaving the Chancellor's presence. Dr. Busch seems to wish Bismarck to appear as a statesman who never forfeited his own self-respect by any of his acts, and had no deference to spare for foreigners, or for sovereigns, except in their official capacity.

BLINDMAN'S WORLD: Edward Belamy. \$1.50.

These fifteen sketches, by the author of "*Looking Backward*," are briefly introduced by Mr. Howells. Eight are short stories of lovers and love-making, the others are tales of strange worlds or new conditions or of wild experiences. One tells of a land of mind-readers; one of a race endowed with foresight; one pictures what the phonograph may bring. All are characterized by the author's peculiar capacity for making a fancy seem a truth, and all are written in a spirit of universal benevolence.

BY ORDER OF THE MAGISTRATE: W. Pett Ridge. \$1.25.

The heroine, Mordenly, *i. e.*, Maud Emily, is a member of one of the "gangs" which have lately held South London in terror, and the story of her behavior is told with rather grim humor, and does not try to be horri-

ble, although it is by no means a pretty tale. One of the gang enters the Salvation Army, and the heroine emigrates and marries a decent young man.

CALIFORNIANS: Gertrude Atherton. \$1.50.

An unflattering picture of San Francisco millionaires, their wives, and daughters. The girls, although carefully guarded, lose no opportunity of running away and exploring the streets, the mothers gossip interminably, and the fathers have no scruples in business and none to spare in morals. The author has the unfortunate gift of perceiving all the faults and none of the redeeming qualities of classes and of social states, and her conception of Catholics and Catholicity is her exclusive possession.

CROOKED TRAILS: Frederic Remington. \$2.00.

The pictures illustrating these stories are admirable, the Indians, scouts, and soldiers being the author's familiar acquaintances. The text is faulty, the style often dropping into triviality in the narrative parts, and the dialect needing correction by a learned orthoepist, but the stories depict real men of types new in literature.

DAVID HARUM: Edward Noyes Westcott. \$1.50.

A rustic financier, shrewd, reticent, and humorous, keen in a horse-trade and skilled in evading dishonesty, is the chief character in the story. It could hardly be original because the type has been thoroughly studied, but it is clever, amusing, and innocent.

DAY'S WORK: Rudyard Kipling. \$1.50.

The title given to these stories seems to be derived from the mechanic's phrase for describing careful work as distinguished from "job" work. Some of the stories give speech to steam and iron making; locomotive and propeller seem human; some are stories of the men who master the machines; some of those who master India; one tells of an encounter between an American and the traditions of an English railway; one is a fable for labor-reformers and laborers, and one is a dream story.

DOMITIA: S. Baring Gould. \$1.50.

Nero's assassination, the career and death of Domitian, and the growth of Christianity in both reigns are the historical themes of this book. The heroine, Domitian's Empress, first appears as a young girl and is followed through her career as a most unwilling imperial bride up to the time of her conversion. Minute descriptions of Roman manners, ceremonies, palaces, dwelling places, and games form part of the story, but the author care-

¹ The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

fully avoids any pictures of license in entertaining, and flatly declares that it was very uncommon except among those who defied public opinion.

DOOMSDAY: Crabtree Hemenway. \$1.25.

An unpleasant description of disagreeable villagers deceived by a false prophet who, when time brings his predictions to naught, elopes with the wife of the most disagreeable. The author mistakes simple coarseness for strength.

FASHION AND FASHIONS IN PARIS: Octave Uzanne. \$15.00.

A work invaluable to the novelist and the historian of manners, containing 100 colored full-page plates and 230 smaller uncolored illustrations. Many of the pictures represent historical groups and all are dated, so that the costume of any given year can easily be ascertained.

FRANCIS PARKMAN'S WORKS. 12 vols. *Pioneers of France in the New World: The Jesuits in North America.* \$2.00 per volume.

The opening volumes of a new library edition of Parkman, giving his latest revisions and additions, and printed from new plates, with complete new indexes for each of the nine books, constituting his life work. The entire set will be published during the winter, and each volume will be illustrated with two photogravures by Goupil, after portraits or pictures by artists acquainted with Indian costume and physiognomy. These two volumes have portraits of Parkman, of Cartier, and Mme. de la Peltrie and Mr. Thule de Thulstrup's picture of "Father Jogues Haranguing the Mohawks." This is the first cheap edition and is better than the older and more costly issues.

FRIENDSHIP AND FOLLY: Maria Louise Pool. \$1.25.

The bad heroine of this book elopes with the good heroine's lover on the eve of the day set for their marriage, makes both her victim and herself unhappy by her vagaries, which end disgracefully. Her cold, soulless selfishness is described mercilessly, and the reader is not allowed to admire her for a moment, so that her power to harm does not extend beyond the personages in the plot.

GOLFER'S ALPHABET: G. W. van T. Sutphen. Pictures by A. B. Frost. \$1.50.

Stanzas, with illustrations by Mr. A. B. Frost, compose this "alphabet," which is strictly amusing and not instructive.

GOSPEL WRIT IN STEEL: Arthur Paterson. \$1.00.

Sherman's march to the sea, scenes with Sherman and Lincoln, a description of a Confederate prison, and some lively accounts of scouting are the chief attractions of the book. The hero is a marvellously astute youth, a good soldier, and a model of antique friendship.

HOPE THE HERMIT: Edna Lyall. \$1.50.

This is an historical romance with its chief events in the time of William and Mary. The hero and heroine are imprisoned as Jacobites, and the author introduces representatives of many parties and believers in many creeds into her plot. She is a Protestant, but anxiously intent upon avoiding any occasion of offence. Fox Tillotson and Lady Temple are some of the real persons in the story.

HUMAN IMMORTALITY: William James. \$1.00.

This is a lecture delivered on the Ingersoll foundation providing for an annual lecture on "The Immortality of Man," and the author, professor of philosophy at Harvard University, exposes the fallacy of two theories now fashionable among unbelievers; that, as thought is the function of the brain, immortality is impossible; and that the immortality of all human beings is intolerable. Leaving theology out of the question, he speaks as "a psychical physiologist," and is both sarcastic and satirical at the expense of amateur philosophers.

IMPRESSIONS: Lilla Cabot Perry. \$1.25.

The sentimental side of two love stories is here told in sonnets, quatrains, and other brief poetical forms, with some additional miscellaneous verse. The quality of the poems is inclined to vagueness, as the title indicates, but some of the detached pieces are spirited and definite. The book is fancifully printed and quaintly bound.

INSTINCT OF STEPFATHERHOOD: Lilian Bell. \$1.00.

A collection of sprightly short stories, the first describing the troubles of a negro who much desired to marry a widow with the sole object of rearing her four boys properly.

JANE AUSTEN'S NOVELS. 12 vols. \$9.00.

This, the only complete and first cheap edition of the novels, includes "Lady Susan," the fragment entitled "The Watsons," and a volume of letters; it is accompanied by a memoir by Miss Austen's nephew and each volume has a frontispiece by Mr. Edmund H. Garrett. The novels are sold separately if desired, and the paper, printing, and illustrations are the same used in the costly editions prepared for holiday gifts.

LAND OF CONTRASTS: A Briton's View of his American Kin: James Fullarton Muirhead. \$1.50.

Mr. Fullarton's knowledge of the United States is based upon journeys made as an investigator for Baedeker, and upon a wide acquaintance with American journalists, literary men, actors, and politicians, omnivorous reading of books and newspapers, and familiar intercourse with families of the opulent and educated class. He writes with perfect fairness, much sprightliness and entire good humor, and his book is very entertaining.

LOST PROVINCES: Louis Tracy.
\$1.50.

This fantastic story of a future Franco-German war continues "The Final War," and introduces the German Emperor, and some real and some supposititious French princes, all manipulated by Vansittart, an American of fabulous wealth. It is perfectly credible until one closes the covers, and it distributes fine actions impartially among French, German, and American characters.

LOVER OF TRUTH: Eliza Orne White.
\$1.25.

This is a pleasantly satirical study of a man who makes the truth obnoxious by telling it out of season, and suffers accordingly, after making others suffer.

LOVES OF THE LADY ARABELLA:
Molly Elliott Seawell. \$1.50.

The heroine, an untamed woman of good family, unsuccessfully woos an honest gentleman, and when ultimately rejected attempts to cut off his inheritance and to compass his death. She is of the same type as Mrs. Burnett's "Lady of Quality," but is treated with no delusive sentimentalism.

MADAME BUTTERFLY: John Luther Long. \$1.25.

Five stories of Japanese girls and women, with long conversations in Japanese-English. Two are sad, three amusing, all are just to Japanese amiability and gentleness without descending to the sickly flattery affected by some writers.

MODERN POLITICAL INSTITUTIONS: Simeon Baldwin. \$2.00.

The author, regarding modern government as having just completed its first century, considers the President's absolute power within his bounds of office; attacks the practice of exempting an accused person from examination, and also certain legal fictions; shows the effect both upon the individual and upon the state of freedom of incorporation; pleads for state defence of testamentary dispositions; and discusses permanent courts of international arbitration and the Monroe Doctrine of 1898. The style is simple and excellent; the spirit that of the high-minded jurist, respecting his vocation as the highest of secular callings.

MUSIC AND MANNERS IN THE CLASSICAL PERIOD: H. E. Krehbiel. \$1.50.

Six essays based upon the collection of music made in Italy by Thomas Gray; Haydn's unpublished diary; Thayer's biography of Beethoven; researches in Salzburg for Mozart material, and in New York for matter relating to his libretto writer; and upon a visit to Weimar to gather recollections of Goethe and Liszt. The author is impartially enthusiastic about all music, but he especially praises certain Italian and German singers of an elder time.

ONE OF THE PILGRIMS: Anna Fuller.

A pretty love story, with two charitable and well-conducted young creatures for the chief characters, an amusing and original Irishwoman and a quaint Irishman to play the part of managing directors. The book has not the smallest taint of the "modern" spirit, French, Dutch, or English.

OUR CONVERSATIONAL CIRCLE:
Agnes H. Morton. \$1.25.

The writer, by means of criticism, rules, hints, and diagrams, gives such information and instruction as may enable the tyro to contemplate conversation as a game, and to play it with self-possession. It is equally useful to the young and to those whom passing years has not cured of diffidence.

PAULINE WYMAN: "Sophie May."
\$1.25.

A pretty, simple story of a good daughter and good sister who teaches a district school to help her father through a business trouble; it is a faithful picture of the work and play of young folk in a quiet New England village.

PERSONAL REMINISCENCES OF ABRAHAM LINCOLN: James S. Gilmore (Edmund Kirke).

The author, the friend of Governor Walker, of Kansas, was in President Lincoln's confidence during the civil war, and entered Richmond, in 1864, as a private and unofficial messenger to Jefferson Davis. Accounts of that mission; of the New York draft riots; of the conspiracy to capture and burn Chicago; of Mr. Lincoln's conduct in the Trent affair; of his private behavior on many important occasions; of a visit to Libby during the war; with conversations with Grant, Butler, Rosecrans, and other generals, are included in this book. It is very well written and illustrated with excellent portraits. Lincoln's shrewdness is his most conspicuous trait in these memoirs.

PRISONERS OF HOPE: Mary Johnston. \$1.50.

The scene and time of this historical novel are Virginia, in 1663, and among the personages are Governor Berkeley, wealthy planters, a cavalier, redemptioners, convict servants, slaves, and Indians. The chief incidents are an Indian assault, a servile insurrection, and the wanderings of the hero and heroine in the forest after he has rescued her from the Indians. All the characters are Protestant, but an absurd Muggletonian is the sole expounder of doctrine.

RED ROCK: Thomas Nelson Page.
\$1.50.

The reverse side of the shield displayed in "A Fool's Errand." The villains are unscrupulous Northern men, "carpet baggers," or ex-overseers, and the freedman is shown as troublesome, easily led into evil, possessed by all the faults of an ignorant bondman. The relations of the former planters and of resident military or civilian

are described with humor, and two love stories relieve the sadness of the historic part of the story.

ROMANCE OF THE HOUSE OF SAVOY, 1003-1519: Althea Weil. 2 vols.

Sketches and stories of the oldest European reigning house, collected from sources not hitherto accessible to any author writing in English. Most of the portraits illustrating the two volumes are taken from medals, coins, and other entirely authentic sources. The book is dedicated to Queen Margherita.

SANTIAGO CAMPAIGN: Gen. Joseph Wheeler. \$3.00.

The official story of the campaign presented in dispatches and other documents; shorthand reports of the negotiations for capitulation, and General Wheeler's personal account collated with his diary are included in a volume of some three hundred pages, illustrated with maps and photographs. The book makes the detached fragments published by the correspondents and attachés coherent and intelligible, and is the final authority on the points which it touches.

SONGS FROM THE GHETTO: Morris Rosenfeld. Original Yiddish, with translations by Prof. Leo Weiner. \$1.25.

The first Yiddish verse produced in America is written by a Polish Jew, formerly an Amsterdam diamond cutter, later a workman in a New York "sweat shop." The subjects of the songs are the workman's sufferings and discontent, the anguish of the exile, the sorrows of the Jew and of the Jewish race. The versification follows German forms and is very strongly rhythmical; the spirit is as much Polish as Hebraic. The translation is not metrical, but is clear, although the translator occasionally misses the precise meaning of an English word.

STONEWALL JACKSON AND THE AMERICAN CIVIL WAR: Lieut.-Col. G. F. R. Henderson. 2 vols. \$10.00.

The author, an officer in the English Army, is professor of military art and history in the Staff College, and writes both impartially and critically. The life of Jackson at West Point, his services in the Mexican War, and his life in the interval of peace occupy a large part of the first volume, and then the history of the secession movement is carefully traced and each battle is minutely described. The strongly religious character of Jackson is attentively considered, and the author seems to know all the anecdotes ever told of one whom he calls a soldier-saint. Two portraits and thirty-three plans and maps illustrate the book and it is minutely indexed.

STUDY OF A CHILD: Louise E. Hogan. \$2.00.

The daily behavior, sayings and doings of a small child during the first eight years of his life are here set down, and some of his drawings and arithmetical performances

are added. The book is amusing, but hardly instructive to teachers, and valuable to mothers and nurses.

THROUGH ARMENIA ON HORSE-BACK: George H. Hepworth. \$2.00.

The author, an ordained Protestant minister, and also a New York *Herald* correspondent, rode through Armenia on a route chosen by himself, with a military escort of four Turkish officers, and talked with Turks, Armenian laymen of every degree, and Armenian bishops and priests, English and American consuls, and American missionaries. His determination to be fair is everywhere evident, and he divides the blame for the massacres between the Armenian revolutionists and the Turks, imputing some guilt to English and European meddling. He thinks the Sultan able, honest, but misinformed by his ministers, and he finds Turkey moribund. Good photographs of Turks, Armenians and Kurds, a map, and the author's portrait illustrate the work.

TIDES: George Howard Darwin. \$2.00.

A clear explanation of the action of the solar and lunar forces upon the liquid and solid parts of the earth; introduces many curious astronomical speculations, including notes of the latest hypotheses and discoveries. Nebulæ, double stars, the rings of Saturn, tidal friction, tidal waves, bores, the deflection of the vertical, earthquakes, and geodynamic observations are a few of the subjects. The book is founded upon a course of Lowell lectures, rewritten and simplified.

TUEN, SLAVE AND EMPRESS: Kathleen Gray Nelson. \$1.25.

The childhood and girlhood of the present Empress Dowager of China are the subject of a prettily told story, in which is interwoven an account of many Chinese customs and observances. The pictures are accurate delineations of Chinese costumes, interiors, and out-door scenes. The book was in press before the present outbreak began.

UNCALLED: Paul Laurence Dunbar. \$1.25.

The author's first novel, describing the experience by which a young man who desired to be a Protestant minister was convinced that he had no vocation.

WAYFARERS: Josephine Preston Peabody. \$1.25.

Choice binding, paper, and type are in this book the outward dress of verses replete with imagery, but often tenuous in thought. A Christmas poem is felicitous in every way, and the religious verse is the best in the volume.

WIDOWER: W. E. Norris. \$1.00.

A cleverly told story of the tribulations of a widower with one daughter, much political ambition, an entailed estate, and many interested kinswomen.

WORKERS: Walter A. Wyckoff. \$1.50.

The author, professor of sociology at Princeton, earned his living as an unskilled laborer for months, and this is the second volume describing his experience as a road builder, factory hand, lumberman, seeker for odd jobs, and "burro puncher." He came close to workingmen of many species, and he gives one chapter of experience among the discontented, honest and otherwise. He writes without any touch of superciliousness and warmly extols the workingman as he found him.

WORKS OF WILLIAM MAKEPEACE THACKERAY. VI. \$1.75.

This volume contains Thackeray's contributions to *Punch*, and in the introduction are many interesting letters in regard to them, containing references to the great circle of *Punch* contributors. The private letters to his little daughter and to Dr. John Brown are very touching, and this volume, in which the author's premeditated

fun is gathered, also shows his serious and tender side better than any of the others, and is the best introduction to a personal study of the man.

A VICTIM TO THE SEAL OF CONFESSION: Joseph Spillmann, S.J. \$1.00.

The "victim" is a young priest, to whom circumstantial evidence points as the only possible perpetrator of a murder. He is powerless to clear himself by suggesting the actual criminal, who has fled, after having sealed the priest's lips by inducing him, under plea of repentance, to hear his sacramental confession. The priest is arrested, tried, etc. The story is based on fact which happened not many years ago; and Father Spillmann has managed to fill in the historic outline with the touches of a warm and lively fancy. The book entertainingly imparts a fund of solid instruction, and depicts in a graphic manner different aspects of contemporary village life in France.

Books Received.

THE SCIENCE OF SPIRITUAL LIFE, according to the Spiritual Exercises.

By Father Clare, S.J. New and enlarged edition. London and Leamington: Art & Book Company; New York: Benziger Bros. 1898. Pp. 668. Price, \$2.20.

QUESTIONS PRATIQUES DE DROIT ET DE MORALE SUR LE MARIAGE.

(Clandestinité), Le Domicile, Les Bans, Les Délégations, L'Assistance du Curé, et les Témoins, La Publication du Décret *Tametsi*. Par F. Deshayes, D.D., D.C.L. Paris: P. Lethiel-leux. 1898. Pp. xii—454. Price, 5 francs.

DE FUNDAMENTO THEOLOGIAE MORALIS. Synopsis Prælectionum quas habebat Guilielmus Stang, S.T.D. Lovanii: Polleunis et Ceuterick. 1898. Pp. 96.

MEDITATION LEAFLETS. By a Father of the Society of Jesus. New York: Benziger Bros. London: Burns & Oates. 1898. Pp. 115. Price, 50 cents.

THE CHRISTIAN HOUSEWIFE. From the German of the Rev. F. X. Wetzel. St. Louis, Mo.: B. Herder. 1898. Pp. 119. Price, 40 cents.

POPULAR INSTRUCTIONS ON PRAYER. By the Very Rev. Ferreol Girardey, C.S.S.R. New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 224. Price, cloth, 35 cents; paper, 25 cents.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. IX.—(XIX.)—DECEMBER, 1898.—No. 6.

CHRISTMAS AND THE CHRISTIAN CALENDAR.

(FIRST PART.)

SYNOPSIS:—*The date of Christmas according to the Early Fathers—The beginning of the Calendar—King Alfred's Martyr-Book—How did the tradition arise?—Prima Dies Sæculi ("the first world-day")—Feria Sexta the day of the Fall and of the Redemption of Man—The dates depending on Christmas—The three Conception Feasts—Octaves and Octavo Kalendas.*

A DISTINGUISHED German scholar, Hermann Usener, who has devoted special attention to the subjects with which the present paper proposes to deal, makes, at the outset of his inquiries, the following statement: "If we look at all closely into the formation of the Christian Calendar, not the slightest doubt can remain that, until the days of Roman persecution were over, the ancient Church of Christ possessed no other festivals of general observance than first, the commemoration of the Passion and Resurrection of our Lord at Eastertide, and secondly, the Whitsun-feast depending thereon, which recalled the outpouring of the Holy Ghost and the foundation of the Christian Church."¹ We might be tempted to doubt this statement if it were not incidentally corroborated by the opinion of eminent Catholic scholars, such as the Bollandist Fathers at Brussels, or the Abbé Duchesne at Paris,

¹ *Religions-Geschichtliche Untersuchungen*, Vol. I, p. 1. Bonn. 1889.

who are especially competent to judge in the matter. It is clear that an admission of this kind furnishes a basis for several important inferences. In the first place, it establishes the fact that, for the Christian Church at large during the first three centuries of her existence, the anniversary of our Lord's birth passed comparatively unmarked and unhonored. It follows, furthermore, that even though the memory of that wonderful journey to Bethlehem must have been indelibly imprinted upon our Lady's heart, the knowledge as to the precise date of its occurrence, if communicated to others, had, in course of a few generations, faded and perished. St. Luke, though he gives some slight indication of the year, is silent about the day; and the epoch of the "enrolling made by Cyrinus, the governor of Syria," is for many reasons so hard to determine that scarcely any problem in chronology has been so much disputed than the date of the true, as distinguished from the conventional, beginning of the Christian era. The Church herself, as guardian of the sacred deposit, does not pretend to give us any authoritative clue on this point, but leaves it, like many other questions involving historical facts, undetermined, except in so far as she selects a fixed date for the liturgical celebration. Hence, however fondly we may cling to all the traditions of the Christmas season, it is well to remember that such things are matters of pious belief and not of revelation. The long, cold winter's night, the snow upon the upland pastures, the skin-clad shepherds, the shivering Babe, warmed by the breath of the cattle, all these are adjuncts which help us in our meditations to realize the unfathomable marvels of the Kenosis, but they are not history; and prudence, the handmaid of truth, suggests to those of us who live surrounded by sceptics and scoffers, that we recall to mind sometimes, though surely in no iconoclastic spirit, how much of legend may enter into their beliefs.²

² As an instance of the extreme looseness of statement in this respect which may be found in many popular manuals, I may be allowed to call attention to a little volume of *Catholic Ceremonies*, which has been widely circulated, and which appears under the name of the Abbé Durand. In it the assertion is made that the Apostles "associated themselves with our Blessed Lady, and established the feast of the Annunciation in the entire world." (P. 204.) As a matter of fact, there is no trace of any feast of our Lady earlier than the fifth century A. D.

The fact that the Gospels contain no indication of the time of year at which our Lord was born will, I presume, be admitted. What is recorded there tells rather against the supposition that it occurred at mid-winter. It must strike us, to say the least, as unusual that the shepherds of Judæa should leave their flocks in the mountain pastures at night during the month of December. Also, it is a season when travelling through the mountain regions of Palestine is difficult, which makes it appear unlikely that the Jews would have been summoned to repair to their place of origin for enrolment by the officials charged to take the census. Such improbabilities, however, are confessedly not decisive. Let them go for what they are worth. The real difficulty lies in the absence of any definite tradition and in the evident uncertainty in the minds of such of the early Fathers as make any reference to the question.

The earliest Christian writer to discuss the matter is Clement of Alexandria, about the year 200. He records incidentally more than one opinion, and seems to speak a little satirically of the chronologists who pretended to possess accurate information on such a point. In any case these opinions are all at variance with one another, and do not agree with the views received later in either East or West. According to one account which he mentions, our Lord was born on the 25th of the month Pachon (May 20th); according to another, on the 24th or 25th Pharmuttai (corresponding to the 19th or 20th of April); while a third calculation mentioned by him seems to lead us back to November 17th.³ The well-known inscription found on the famous statue of Hippolytus, which belongs to the same age, seems to assign the birth of Christ to April 2d. Not fifty years later we find another work, the *De Pascha Computus* of a certain Cyprian, which, for reasons I shall have to recur to later on, assigns our Lord's birth to March 28th. Again, Origen and other early writers, who in their commentaries on Holy Scripture have many opportunities of referring to such a tradition if it existed, not only maintain silence, but use lan-

³ So Usener, p. 5; Lagarde, however, *Altes und Neues über das Weihnachtsfest*, p. 264, says November 18th. The readings also are disputed.

guage which suggests that no festival of the birth of our Lord was known to the early Christians. In fact, it throws rather a light upon the whole subject when we find Origen assuring us that "of all the holy people in the Scriptures, no one is recorded to have kept a feast or held a great banquet on his birthday. It is only sinners who make great rejoicings over the day on which they were born into this world below. We find indeed in the Old Testament, Pharaoh, King of Egypt, celebrating his birthday, and in the New Testament, Herod; but both of them defiled the feast with the shedding of human blood."⁴

No doubt Origen had in mind and wished here to refer to the iniquities which were being perpetrated on the birthdays of the Roman emperors; for if we may judge from the statements contained in the Acts of many of the martyrs, it was on such occasions especially that the Christians were exposed to danger of persecution. To refuse to join in the apotheosis of an emperor, or that of some member of his family, was construed into a kind of treason, an offence much more likely to lead to imprisonment and death than any neglect of observances that were deemed purely religious. We should not be far wrong then, perhaps, if we supposed that, apart from any reference to the mystery of the Incarnation, the very idea of the celebration of a birthday had something odious and impious connected with it in the mind of the Christians, who commemorated, as the true *dies natalis*, that day on which the soul quitted this land of exile by death and especially by martyrdom, to begin its true life with God in the heavenly country for which He had created it. Our missals and martyrologies still bear witness to this fact, which was consecrated by venerable usage, so that we find the Church of all ages honoring her saints by special commemoration on the day when they ended their earthly pilgrimage and were first admitted to the vision of God.

This view among the early Christians affords a sufficient explanation for the fact that the Fathers say little, or speak contradictorily about the time of the birth of our Saviour, and that really no definite tradition was preserved for any length of time

⁴ Origen, in *Levit.* Hom. VIII; Migne, P. G., XII, 495. But *Cfr.* Ephraem Syrus II, 408.

upon the subject. And yet we are not altogether without evidence which connects our Lord's birth with December 25th. There has come to light within the last few years a document which incidentally shows how very cautiously we have to tread when we are dealing with the merely negative argument of the silence of early writers. The document in question is a manuscript, come to light within the last few years, and more complete than any known before, of the Commentary of St. Hippolytus on the Book of Daniel. It dates from about the year 205 A. D. In that commentary it is alleged that the birth of our Lord occurred on December 25th. The reading of the manuscript is certain, but the general tendency of opinion expressed since the discovery has been to regard this particular passage as interpolated.⁵

⁵ The testimony of Hippolytus as it appears in the newly recovered fragments of the Commentary on Daniel runs thus:

Ἦ γὰρ πρώτη παρουσία τοῦ κυρίου ἡμῶν ἡ ἔνσαρκος [ἐν ᾗ γεγέννηται] ἐν Βεθλεὲμ, ἐγένετο [πρὸ ὀκτῶ καλανῶν ἱανουαρίων ἡμέρα τετράδι], βασιλεύοντος Ἀνγούστου [τεσσαρακοστὴν καὶ δεῦτερον ἔτος, ἀπὸ δὲ Ἀδὰμ] πεντακισχilioστῇ καὶ πεντακοσιοστῇ ἔτει· ἔπαθεν δὲ τριακοστῇ τρίτῃ [πρὸ ὀκτῶ καλανῶν ἀπριλίων, ἡμέρα παρασκευῇ, ὀκτωκαίδεκάτῃ ἔτει Τιβηρίου Καίσαρος, ὑπατεύοντος Ῥούφου καὶ Ρουβελλίωνος.]

"The first coming of our Lord in the flesh [when he was born] at Bethlehem, took place [on the eighth day before the Kalends of January, on a Wednesday] while Augustus was ruling [for his forty-second year, but counting from Adam], in the year five thousand five hundred. And He suffered at the age of thirty-three [on the eighth day before the Kalends of April, on the Friday, in the eighteenth year of Tiberius Cæsar]."

Funk agrees with Bratke (*Zeitschrift f. Wissenschaftliche Theologie*, 1892, pp. 129-176), and Hilgenfeld (same periodical, 1892, Vol. XXXV, pp. 257-281) in regarding the bracketed portions as an interpolation. The arguments against their genuineness are: *First*, that on the Chair of Hippolytus we have the statement *γένεσις Χριστοῦ* for *πρὸ δὲ νῶνων ἀπριλίων* (April 2d), probably, as Bratke says, this means *conception*; *secondly*, that the passage occurs in the Chigi fragment without the bracketed portions, and that the Arab Bishop George, in a letter to the Priest, Jesus, A. D. 714 (Ryssel's Translation, 1883, p. 43), quotes the commentary in the same form as the Chigi MS. It is true that there are two MSS.—that newly found at Chalke and one at Paris—which agree in the longer form, and also Georgius Syncellus quotes it in that form, c. 1000, ed. Bonn. I, pp. 596-97. Apparently Lagarde (*Mittheilungen*, p. 326, Vol. IV, *Altes und Neues über das Weihnachtsfest*, 1891) defends its genuineness; but N. Bonwetsch, the latest editor of Hippolytus, rejects it. Cf. Hippolytus Werke, Bd. I, p. 242. Hinrich, Leipzig, 1897. It should be noted that, with regard to the inscription on the Chair, Florian Riess (*Das Geburtsjahr Christi*, p. 105) interprets it differently, and even argues that it shows "beyond all doubt" that Hippolytus believed the Incarnation to have taken place on March 25, 752 A. U. C.

After the time of Constantine the tradition in the West grows more definite and strong. I say *in the West*, because one of the most serious difficulties to our regarding December 25th as the true date of the Nativity is the fact that from a very early period that event was commemorated in the East, as we shall see, on January 6th. That curious relic of early Christianity, the Philocalian Calendar, which makes known the usage of the Roman Christians in the year 336, contains the following entry: *viii Kal. Jan. natus Christus in Bethleem Judæ*, on the eighth day before the Kalends of January Christ was born in Bethlehem of Juda. So in an ancient Carthaginian calendar of the fifth century, and again in the Syriac Martyrologium,⁶ dependent in part on Western materials, which was transcribed in 412 A. D., and is now in the British Museum, we find December 25th marked as the date of our Lord's birth. In none of these calendars do we yet meet with any feast of our Lady; but we must remember that in all these things the Church was only gradually feeling her way towards an ultimate settlement. It was by slow degrees that Christians came to recognize that not only the sanguinary triumphs of the martyrs formed a fitting subject for annual commemoration, but also the more peaceful triumphs of those who might be even dearer to God, though they had not enjoyed the exceptional privilege of shedding their blood for the faith, a privilege necessarily confined to the ages of persecution. It was the commemoration of such an event as the birth of our Saviour which led the way in this new development. The growth and elaboration of the Church's calendar of festivals would be a tempting theme to follow up, but we must not stray off into side paths. The important thing to notice for our present purpose is, that in every Western calendar, in Rome, in Africa, in Gaul, and in Spain, the feast of the Nativity was fully recognized from the fourth century onwards, and was universally assigned to December 25th, the eighth day before the Kalends of January.

But if, it may be asked, the tradition ever since the days

⁶ This has been recently edited by the Abbé Duchesne, and has been printed in Vol. II, Part I, of the Bollandist *Acta Sanctorum* for November.

of St. Augustine has been so widespread and so constant,⁷ how can we explain the choice of this particular day, the 25th of December, unless it was in fact the date of our Saviour's birth? Let me turn for a hint of the answer to a rather interesting document in Anglo-Saxon, which first saw the light in England. It has been printed under the name of King Alfred's *Martyr-Book*. It is not probable that King Alfred had anything to do with it,—there seems good reason to think it older than his time; but it certainly is not later, and it is representative of much of the erudition to be found in Venerable Bede, collected by him from the writers of still earlier ages. This *Martyr-Book* is simply a somewhat expanded Martyrologium, a calendar of the whole year, with a brief account of each feast, day by day, from January to December, or rather, to speak more accurately, from December 25th to the December following.⁸ It is precisely this arrangement, making Christmas Day the first in the year, which is an evidence of its antiquity; for we find the same plan followed in the earliest copies of our sacramentaries and missals, and this order has not been adopted without a motive.

Now, in King Alfred's *Martyr-Book*, as in many other calendars of the same epoch, we find a curious entry against March 18th. It is called "the first world-day," a Saxon translation of what appears in Latin as *Prima Dies Sæculi*, and the title is explained by the short description which follows it, of the work of God in the first day of creation. March 19th is called "se æftera worolde dæg," the second world-day, and to it is attributed the division of the firmament from the waters. The third, fourth, fifth, and sixth days of creation follow, each with a brief account of the work of the Almighty. Then on the 25th of March we have, as we might expect, the mention of the feast of the Annunciation, but it is supplemented by the statement, "Christ hung on rode the same day;"⁹ and

⁷ St. Augustine writes: "diem Nativitatis Domini viii Kal. Januariæ consensus tradit Ecclesiæ."

⁸ We find it printed in the collection called the *Shrine*, edited by Mr. T. O. Cockayne.

⁹ "And tha æfter twa and thritegum yera and æfter thrym monthum wæs Crist ahangen on rode on thone ylean dæg." Cockayne, p. 67.

after the "Harrowing of Hell," mentioned on the 26th day, we are told of the 27th that this was the day of the Resurrection. In accordance with the same calculation we find May 5th, forty days afterwards, assigned for the Ascension of our Lord, and May 15th for Pentecost and the Descent of the Holy Ghost. Nor must it be supposed that this is merely a clumsy makeshift, originating in the desire to insert these movable feasts at some point in the immovable calendar, and choosing for that purpose the earliest possible dates upon which they could occur. The explanation certainly lies deeper than that, and it is, I fancy, closely connected with the choice of our present Christmas Day as the anniversary of the birthday of our Blessed Lord.

One of the points which help to make us distrustful of the accuracy of the traditional date is not only the divergences among the writers who first treat of it, but the tone in which the matter is discussed. The writer Cyprian, who produced, about 240 A. D., the treatise *De Pascha Computus*, instead of telling us of any tradition handed down from the time of our Lady and the Apostles, that our Lord had come into the world about March 25th, a statement which (supposing a confusion between the date of the Incarnation and the Nativity) would be fairly reconcilable with His being born on December 25th, sets to work and calculates out of his own head how things must have been. He argues that the coming of our Lord, the second Adam, into the world, and His Death upon the Cross must have coincided with the creation and fall of Adam, the father of mankind. Now the world, he says, must have been created in the spring of the year, the season of growth and youth, the fourth day, Wednesday—when God said: "Let there be lights made in the firmament of heaven, to divide the day and the night; and let them be for signs and for seasons, and for days and years"—must have been the actual equinox. Adam was created and fell two days afterwards, on the sixth day, the Friday, and that same day of March must have been the date when the Saviour was born and died. I am afraid that this account¹⁰

¹⁰ An equally elaborate calculation of the time of the Creation is to be found in the Acts of the Council of Cæsarea, C. 180, under the presidency of Bishop Theophilus. They are probably spurious, though accepted by Baronius. Lagarde, *Mittheilungen*, IV, 276, has recently reprinted them.

will seem beyond measure fanciful; it is also, as we should see if we had time to look into it more closely, not a little confused; but yet it must be owned all the evidence strongly suggests that it was really some sort of principle like this, combined with an Oriental symbolism, ultimately of Babylonian origin, which, deducing from the movements of the heavenly bodies a type of the life of man, led in some roundabout way to the determination of December 25th as the date of our Saviour's birth. In the first place, the beginning of all things in the spring at the vernal equinox has the whole Chaldean tradition at its back. It was from Babylon and the countries adjacent that all astronomical notions percolated gradually through the ancient world. The first recipients of this mysterious lore concerning the heavens and the heavenly bodies, were the sages of Alexandria. How much both East and West were indebted to Egypt for all their ideas of the calendar and chronology may be judged from these two significant facts: first, that to the Patriarch of Alexandria was assigned, by common consent in the early Christian centuries, the duty of determining Easter;¹¹ secondly, that in the Anglo-Saxon calendars of far-off England we find the Egyptian names of the months nearly always placed side by side with those in Latin and English. I may add that Father J. N. Strassmaier, who stands in the very first rank of modern Assyriologists, strongly urges the same conclusion, and would go even further than I have ventured to go here in tracing the ideas of the early Christians about the dates of our Saviour's birth and death to the conceptions of ancient Chaldea regarding the sun's yearly movements. It was at the equinox, then, according to Oriental ideas, that the world began; it was on Friday, *feria sexta*, the sixth day of the week of the Creation, that Adam was called into being and sinned, and that Jesus Christ, the Son of God, redeemed us. It is astonishing how widely these conceptions were spread through both West and East. To take a single illustration from a Western writer in the twelfth century, Honorius of Autun. He tells us:

¹¹ The custom of announcing the dates of Lent and Easter in the pontifical Mass of each diocese on the feast of the Epiphany may also be traced back to the Paschal Epistles issued at that season by the Patriarch of Alexandria and mentioned by Cassian. *Collat.* X. Migne, *P. L.*, XLIX, 820.

"It is said that the same day and the same hour that the first man was created in paradise, at that same day and that hour also, the Son of God, the New Man, was conceived in the womb of the Virgin. It is told that at the hour that Adam ate of the forbidden tree, at that same hour Christ, hanging upon a tree, drank vinegar and gall. At the same hour at which the Lord expelled man from Paradise, at the same hour Christ conducted the good thief into Paradise."

In the East there is a whole literature of apocryphal works, —Syriac, Armenian, Arabic, Æthiopic, Coptic,—concerned with Adam and the fall of man. Almost all these books strike the same chord of the parallelism between the Fall and the Redemption. Let me make a short extract from one of the most famous of these, best known as the *Cave of Treasures*,¹² and assigned to the sixth century: "In the first hour of Friday, God formed Adam out of the dust; and in the first hour of Friday, the Messiah was spat upon by the children of Adam. In the second hour of Friday, the wild beasts, and cattle, and birds assembled before Adam and he gave them their names, while they bowed the head before him; and in the second hour of Friday, the Jews arrayed themselves against the Messiah, while they gnashed their teeth upon Him; after the words of David, 'great bullocks are round about me, fat oxen have surrounded me.' In the third hour of Friday was the crown of glory placed on the head of Adam, and in the third hour of Friday was the crown of thorns placed on the head of the Messiah. Adam was three hours in Paradise, while he shone in glory; and the Messiah was three hours in the common hall, while He was beaten with the scourge. At the sixth hour Eve climbed into the tree of disobedience, and at the sixth hour the Messiah ascended the Cross, the Tree of Life."

In any case it is a generally admitted fact—first, that the astronomical teachers of the ancient world asserted positively that the Creation took place at the vernal equinox; and secondly, that the early Christian writers, like Tertullian¹³ and Hippolytus,¹⁴ affirmed with no less certainty that our Saviour

¹² C. Bezold, *Die Schatzhöhle*, Syriac and German, London, 1883.

¹³ *Adversus Judæos*, ch. 8, Migne, P. L. II, 616.

¹⁴ In the before-mentioned inscription.

suffered on Friday, March 25th. Chronological science assures us that this last assumption involves an impossibility. There was no Friday, the 25th of March, at that epoch of the reign of Tiberius, upon which the pasch could have fallen. None the less nearly all Christian antiquity, even while treating Easter as a movable feast, recognized March 25th as the actual anniversary of our Lord's death. May it not be said that even without going further we have enough here to explain the assigning of the Nativity to the 25th of December? Man in the primitive stage of culture appears to be partial to round numbers. It was quite sufficient for the early Fathers to believe that Christ died on the 25th of March and thence to draw the inference that He must have lived an exact number of years, and that also He must have become incarnate on the 25th of March. Thence the same principles would have led them to believe that He must have dwelt for exactly nine months in the womb of His Blessed Mother, and we find ourselves thus brought quite simply and naturally to December 25th as the date of His birth.

But besides this consideration, there is another curious fact, which somehow or other has got mixed up with this calculation in the way either of cause or effect. The 25th of December in the Roman Empire of the fourth and subsequent centuries was marked by a feast of the sun, called, oddly enough, *Natale Invicti*, the birthday of the unconquered, the untiring one. It may have been brought as a part of Mithraic worship from the East by Heliogabalus, and it certainly has some connection with the idea of the birth of a new sun at the winter solstice. In any case it is not at all impossible that the Christians deliberately welcomed this concurrence and resemblance between the Christian festival and the pagan one, being moreover influenced by the idea of Chaldean sages that the sun symbolized the life of all mankind, and in a superlative degree the life of the Messiah. Early Christian literature seems both to recognize and appropriate to our Lord the language of the pagan feast. To take but two, and not the earliest instances out of many. St. Leo, in one of his sermons, blames some of his brethren to whom "this day of our festival seems honorable, not so much

for the birth of Christ as for the birth of the new sun, as they call it."¹⁵ And another author of the same period says: "People call this day the birthday of the unconquered (*invicti natalem*); and who, I should like to know, is so indomitable as our Master, who triumphed over death?"¹⁶ The Clementine homilies bear curious witness to the same tendency, when they see in the sun, passing through the twelve months of the year, a figure of our Lord and His twelve Apostles. Not content with that, they compare St. John the Baptist, the Precursor, to the moon; and just as the moon has a month of thirty days, so they discovered that St. John the Baptist had thirty disciples, or, to speak more accurately, twenty-nine men and one woman. This, as the writer points out, exactly corresponds to the fact that the lunar month does not really consist of thirty days, but rather of twenty-nine and a half, for a woman, as he shows, is equal only to half a man.¹⁷

Supposing then that December 25th is sufficiently determined as marking the date of the Nativity of our Lord, because that date, fixing the beginning of the winter solstice, was already celebrated as the solar festival, and still more because it is distant exactly nine months from March 25th (which, even as early as Tertullian at the end of the second century, and by a continuous series of subsequent writers, was named as the date of our Lord's passion and death), it will be interesting to note how many of the festivals of the year are made to depend upon the determination of Christmas Day. In the first place, we find the Circumcision the octave day, and probably the earliest octave known in the Church after the two great festival weeks of Easter and Whitsuntide. The octave of Christmas, as we know, falls on the first day of the year; and the 1st of January in the Roman world was as great a national holiday, with its *strenæ* or presents, a word perpetuated in the French *étrennes*,¹⁸

¹⁵ "Quibus haec dies solemnitatis nostrae, non tam de Nativitate Christi quam de novo ut dicunt solis ortu honorabilis videatur." Migne, P. L., LIV, p. 198.

¹⁶ Pseudo Chrysostom, ed. 1570, Vol. II, p. 113.

¹⁷ *Homilia*, II, 23, Migne, P. G., II, 92.

¹⁸ *Cfr.* Pseudo Augustine, who does not approve of such pagan customs; "Diabolicas etiam strenas et ab aliis accipiunt et ipsi aliis tradunt," Migne, P. L. XXXIX, 2002.

as *le jour de l'an* is on the other side of the British Channel to this day.

The feast of the Circumcision, while in a certain sense required by the Gospel narrative and Jewish custom ("the eighth day when the boy should be circumcised and receive his name"), supplies us with a still more striking instance of a feast instituted directly to counteract and to Christianize a great pagan holiday. "In order," says the Council of Tours in 567, "to tread under foot the custom of the heathen, our Fathers ordained that private litanies (a day of supplication apart) should be held at the beginning of January, psalms sung in the churches, and at the eighth hour of the first of the month (*in ipsis Kalendis*) the Mass of the Circumcision, pleasing to God, should be said." The feast was somewhat older than this. It is marked in the lectionary of St. Peter of Capua, the actual MS. of which dates from about the year 550. Originally the Circumcision seems to have been kept as a fast, in expiation of the excesses committed throughout the pagan world, and beside the Mass of the Circumcision, we find a special Mass in the old sacramentaries *ad prohibendum ab idolis*, to keep the people away from idols. I might add that the Circumcision feast really supplies perhaps the earliest specimen of a festival of our Lady, for she was made prominent in it, probably from the fact of the feast being kept at Rome in the Basilica of *Sancta Maria ad Martyres*.

Somewhat similar to this, in that it was instituted more as a festival in honor of our Lord, and was subsequently applied to our Lady, is the feast of the Presentation. It is, perhaps, not everyone who has reflected that the reason it is kept on the 2d of February is because this is the fortieth day from Christmas. In Jerusalem, St. Silvia, about 380, found it already observed. It was there called the *Quadragesima Epiphaniae*, the fortieth day from the Epiphany, for the Epiphany, as we shall see, was there honored as the birthday of our Lord.

Then there is the Nativity of St. John the Baptist, which we keep on June 24th. When St. Gabriel first greeted our Lady, and asked her assent to the great mystery of the Incarnation and our Redemption, he told her that her cousin, St. Elizabeth, had conceived, and that "this is the sixth month with her that

is called barren." Hence St. John's birth, in accordance with that preference for round and exact numbers of which we were speaking above, would be celebrated exactly six months before the birth of our Lord. How then does it happen that the Nativity of St. John the Baptist is kept on June 24th, and Christmas on December 25th? I answer, that if you count the dates in the Latin way of reckoning, the irregularity disappears. The Romans called December 25th the eighth day before the calends of January, *ante diem octavum Kal. Jan.* December has thirty-one days; but June having only thirty days, the twenty-fourth is the true 8^{vo} *Kalendas*—eighth day before the calends of July.¹⁹

Dating back nine months from this again, we find a curious festival in some very early calendars, notably, for instance, in King Alfred's *Martyr-Book*, viz., the Conception of St. John the Baptist on September 24th,²⁰ the 8^{vo} *Kalendas Octobris*. It was probably suggested by the wish to commemorate in a special way the apparition of St. Gabriel to Zachary, spoken of in the first chapter of St. Luke. The feast was not widely adopted, and has not been perpetuated in the Church, but it is interesting because it seems to have brought in its train the feast to which we all now delight to do honor, that of the Immaculate Conception of our Blessed Lady. King Alfred's *Martyr-Book*, transcribed in the ninth century, says nothing of a festival of the Conception of our Lady; but not long after the date of the *Martyr-Book* we find it in some English calendars earlier than we hear of it anywhere else in the West.²¹ It was felt, I think, that it was not

¹⁹ Duchesne, *Origines du Culte Chrétien*, p. 260.

²⁰ "On thone xxiv dæg thæs monthes bið sci Johannis geeacnung thæs miclan fulwihteres." Cockayne, p. 133.

²¹ There can be little doubt that Mr. Edmund Bishop has satisfactorily established the fact that the celebration of the feast of our Lady's Conception in the Western Church took its rise in England. (See the *Downside Review* for April, 1886. Cfr. *The Month*, December, 1891.) It occurs in two Anglo-Saxon calendars and in at least two Benedictionals, all prior to the Norman Conquest. In some Latin verse calendars, also written in Anglo-Saxon times, the feast seems to be assigned to the beginning of May. In the Eastern Church the festival may be of earlier date, and probably had its origin in certain apocryphal incidents related in a popular history of St. Joachim and St. Anne. It is not unlikely that it came to England from Greece, via the south of Italy. Ever since the time of St. Theodore there had been close relations between England and Campania, as some curious entries in the *Martyr-Book* would suffice to prove.

seemly that the Conception of St. John should be commemorated and that of our Blessed Lady passed over in silence, and so a feast was instituted on December 8th, nine months after that of the Nativity of our Lady, already kept on September 8th, and this feast, in the providence of God, after leading to the discussion among theologians of the special prerogatives of our Lady in regard to original sin, issued at last, in the definition by Pius IX, of our Lady's singular privilege of having never for a moment lacked the robe of sanctifying grace.

More directly dependent upon Christmas than the feast of the Immaculate Conception is that now celebrated almost everywhere throughout the Church under the title of *Expectatio Partus B. V. M.* That some commemoration in honor of our Lady should be made on December 18th is a most ancient custom of the Spanish Church, and a decree of the tenth synod of Toledo, in 656, prescribed that the Annunciation should be kept on that day, seeing that the feast, if observed on March 25th, was so often interfered with by Lent and Holy Week. It may be that even then the celebration of December 18th was of high antiquity, for the Council of Saragossa, in 380 A. D., enjoined that the twenty-one days before the Epiphany should be honored as a sacred time by a daily celebration of the liturgy. Duchesne takes this as evidence that the feast of the Nativity was not then known in Spain; but I am not sure if this three weeks period was not selected precisely because it began on the vigil of the celebration of December 18th, which itself was an anticipation of December 25th.

But we have not yet quite finished our list of feasts which depend in some way upon the determination of Christmas. I have been struck, in looking at the calendar, at the number of other commemorations which seem to fall on that date—8^{vo} *Kalendas*; we have already spoken of *March*, the Annunciation, and the death of our Saviour; of *December*, the Nativity; and of *June*, the Nativity of the Baptist; of *September*, the Conception of the Baptist. All these fall under the rubric 8^{vo} *Kalendas*, the eighth day before the calends of the following month. But let us look further. The 8^{vo} *Kalendas Martias*, which, on account of the shortness of February, falls on the 22d

of that month, is marked by one of the very oldest feasts of the Church, the Chair of St. Peter (at Antioch), as we now call it. The eighth of the calends of February, January 25th, is also marked by an ancient feast, the conversion of St. Paul. The eighth of the calends of August, July 25th, is the feast of St. James the Greater, the Apostle of Spain. The eighth of the calends of September, August 25th, is kept at Rome as the feast of St. Bartholomew. The other months give us nothing; but it may be noted that in April, St. Mark's day, and what is a still older celebration, the *Litanie Majores*, fall on the 25th, not in this case 8^{vo} *Kalendas*, but there is a certain vacillation about some of our ancient calendars which suggests that the proper day was perhaps a little doubtful. I cannot help considering, guided by certain Oriental analogies, that this singular preference of the 8^{vo} *Kalendas* was not wholly accidental.²² They may have been looked upon as a kind of *month's mind* of the Christmas and Annunciation feasts, just as the octave is the weekly renewal, and the principal feast the yearly anniversary of the same event. There is a very curious prayer in the old missals on the feast of the Circumcision, which reminds us of the singular fondness of the Fathers for mystical interpretations of numbers. It joins together in a very remarkable way the hope "that we may live in this world with the perfection of the number 6, and rest among the choirs of angels in the number 7, so that, enriched with the forgiveness of the jubilee in the renewal and resurrection of the octave (or number 8), we may arrive in safety at the bliss which knows no end."²³ I do not pretend to understand it, and to judge from the state of the text it would seem that the copyists did not understand it either; but I give it here as far as I can make it out. What we do know is, that the principle of the octave, or secondary renewal of the feast, in course of time was largely extended and developed. The *Martyr-Book* of King Alfred contains mention of two octaves and no more. The one was the octave of Christmas,

²² It is a little curious that the Epiphany itself falls upon the *ante diem octavum Idus Januariæ*.

²³ No one who recites the Divine Office will need to be reminded of the Homily of St. Ambrose in the *Commune Plurimorum Martyrum*: "et mandatum accipis octo illis partem dare fortasse benedictionibus."

that is, the Circumcision: The only other is the octave of SS. Peter and Paul on July 6th—a fresh testimony, if any were needed, to the extraordinary devotion of Anglo-Saxon England to the See of Rome and to St. Peter, its founder.

(*To be continued.*)

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MY NEW CURATE.

XIII.—“ALL THINGS TO ALL MEN.”

IN pursuing my course of lectures to my young curate—lectures which he returned with compound interest by his splendid example of zeal and energy—I put into his hands the following lines, addressed by that gentle saint, Francis de Sales, to someone in whom he had a similar interest:

“Accustom yourself to speak softly and slowly, and to go,—I mean walk,—quite composedly; to do all that you do, gently and quietly, and you will see that in three or four years you will have quite regulated this hasty impetuosity. But carefully remember to act thus gently and speak softly on occasions when the impetuosity is not urging you, and when there is no appearance of danger of it, as, for example, when sitting down, rising up, eating, when you speak to N. N., etc.; and in fact everywhere and in everything dispense not yourself from it. Now, I know that you will make a thousand slips a day over all this, and that your great natural activity will be always breaking out; but I do not trouble myself about this provided that it is not your will, your deliberation; and that, when you perceive these movements, you always try to calm them. Equableness of mind and of outward demeanor is not a particular virtue, but the interior and exterior ornament of a friend of Jesus Christ.” (Letter VII.)

Now, here's the difficulty. Undoubtedly he is impetuous, he rushes at conclusions too rapidly, he judges hastily; and with an imperfect knowledge of human nature, which is a mass of irregularities, he worries himself because he cannot bring a whole parish up to his level in a few weeks. That impetuosity shows itself everywhere. He is an anachronism, a being from another time and world, set down in sleepy Kiltonan. For the

first few weeks that he was here, whenever he slammed his hall-door, and strode down the village street with long, rapid, undulating steps, all the dogs came out and barked at him for disturbing their slumbers, and all the neighbors came to their doors and asked wildly: "Who's dead? What happened? Where's the fire?" etc., and the consequence was that the wildest rumors used to be circulated; and then, when a few days' experience disproved them, the cumulative wrath of the disappointed villagers fell on Father Letheby's devoted head.

"Why the mischief doesn't he go aisy? Sure, you'd think he was walking for a wager. He'll kill himself in no time if he goes on that way."

He used to laugh airily at all this commotion. And now here was the puzzle. No doubt, whatever, he can do more work in one day than I or Father Tom Laverty could do in a month. And if I clip his wings, and put lead in his shoes, as he remarked, he may take to slippers and the gout, and all his glorious work be summarily spoiled. That would never do. I have no scruple about what I said regarding the Office and Mass; but if I shall see him creeping past my window in a solemn and dignified manner, I know I shall have qualms of conscience. And yet—

It was in the beginning of December, and one day I had occasion to go down through the village. It was not a day to attract anyone out of doors; it was one of those dreadful days which leave an eternal landmark behind them in the trees that are bent inwards toward the mountains from the terrible stress of the southwest winds. Land and sea were wiped out in the cataracts of rain that poured their deluges on sea and moor, and mountain; and the channels of the village ran fiercely with brown muddy water; and every living thing was housed, except the ducks, which contemptuously waded through the dirty ruts, and only quacked melodiously when the storm lifted their feathers and flung them from pool to pool of the deserted street. I called on Father Letheby.

"This is dismal weather," I said, "enough to give anyone a fit of the blues in this awful place."

He looked at me, as if this were an attempt to draw him.

There was a roar of wind that shook his window-sashes, as if it said: "We will get in and spoil your pleasure, whether you like it or not;" and there was a shower of bullets, as from a Maxim, that threatened to smash in and devastate all the cosy comforts.

"By Jove," said he, turning round, "I never felt happier in my life. And every roar and splash of the tempest makes me draw closer and closer to this little nest, which I can call my own home."

It was a cosy nest, indeed. The fire burned merrily—a little coal, a good deal of bogwood and turf, which is the cleanest fire in the world; there was cleanliness, neatness, tidiness, taste everywhere; the etchings and engravings gave tone to the walls; the piano lay open, as if saying: "Come, touch me;" the books, shining in gold and red and blue and purple, winked in the firelight; and, altogether, it was a picture of delight accentuated by the desolation outside.

"What do I want?" he continued. "Ease? here it is; comfort? here it is; health? thank God, perfect; society? here are the kings of men on my shelves. I have only to summon them—here Plato, Aristotle, Æschylus, Virgil, Dante, Shakespeare come here, and they come; speak, and they open their dead lips; be silent, and back they go to their shelves. I have not got your Greek Fathers yet; but they'll come. You notice that my theological library is rather scant. But I can borrow St. Thomas, Lugo, Suarez; I cannot borrow the others, for you are so jealous about your books."

"Rather clever economy!" I said. "But now tell me what do you do without the morning paper?"

"Well, now, there you touched a sore point. At least it was; but it is healing. For the first few weeks it was my daily penance. I used always breakfast in England with the paper propped against the tea-pot. They said it was bad for digestion, but it made me eat slowly; and you may perhaps have perceived,—indeed, you have perceived,—that I am rather quick in my habits."

I nodded oracularly.

"Well, the first few weeks I was here that was my only

misery. Without the paper everything looked lonely and miserable. I used to go to the door every five minutes to see whether there was a newsboy on the horizon; but you cannot understand the feeling."

"Can't I? I know it well. You remember what the uprooted tree was to the blinded giant in Virgil:

Solamenque mali.

ea sola voluptas,

Well, that was the newspaper to me. But how do you get on now?"

"I never care to see one. Nay, I should rather have a feeling of contempt for anyone whom I should see wasting valuable time on them."

"But the news of the world,—politics, wars, the amenities of Boards of Guardians, Town Commissioners, etc.; the suicides, the divorces, stocks and shares, etc.;—don't these things interest you?"

"No. My only regret is, when the boys ask me about the war, I am afraid I appear awfully ignorant. And they're so learned. Why, every fellow down at the forge thinks himself a General or an Admiral. 'Ah, if I had dem troops, wouldn't I settle so and so!' Or, 'Why the d—— didn't Ginerel S—— bring out his cavalry? 'Tis the cavalry does it. Bourbaki—he was the Ginerel!' 'Yerra, what was he to Skobeloff?' And they look at me rather mournfully."

Here an awful blast swept the house, as if to raze it to its foundations.

"A pleasant day for a 'sick-call' to Slieveogue!" I said.

"I shouldn't mind one bit. 'Twould make the fire the merrier when I returned. I enjoy nothing half so much as walking in the teeth of wind and rain, along the smooth turf on yonder cliffs, the cool air lapping you all round, and the salt of the sea on your lips. Then, when you return, a grand throw-off, and the little home pleasanter by the contrast. By the way, I was out this morning."

"Out this morning? Where?" I exclaimed.

"Up at Campion's."

"Nonsense!"

"Quite true. And would you guess for what, sir?"

"Go on. I am a poor hand at conundrums."

"You don't know Mrs. C——, a constable's widow at Moydore?"

"I can't say I have that pleasure. Stop! Did she come about a license?"

"She did."

"And you helped her?—No! God forbid! That would be too great a somersault!"

"I did."

"What?"

He looked embarrassed, and said, apologetically: "Well, pardon me, sir, and I'll tell you all. She came in here this morning, wet and bedraggled. Her poor widow's weeds were dripping with the rain. She sat there. You see where her boots have left their mark. She said her husband had just died, and left her, of course, penniless, with four young children. There was nothing before her but the workhouse, unless I would keep her—and she heard that I was good to the poor; sure everyone was talking about me—you understand?"

I nodded.

"Well, there was but one possible way in which she could be helped, and that was to get her a license to sell porter and spirits. I stopped her abruptly, and said: 'My dear woman, you might as well ask me to get you appointed lady-in-waiting to the Queen. But in any case I'd rather cut off my right hand than help any one to get a license. Nay, I am fully determined to cut down every license in this parish until but one is left.' She looked at me in amazement. Then her Celtic temper rose. 'Wisha, 'tis aisy for you to lecture poor people who have not a bite or a sup, nor a roof over their heads, wid your carpets, and your pictures, and your pianney, and your brass fire-irons; but if you had four little *garlachs* to feed, as I have, you'd have a different story.' Here she arose to go; and, as a parting shot: 'God help the poor, however; sure they have no one to go to when their priests desart them.' I don't know what it was," continued Father Letheby, "but I softened a little here,

and said: 'Now, I have told you that I cannot do anything towards getting you a license—it's against all my principles; but I'll tell you what I'll do. I'll go up to Captain Campion's with you, and introduce you on the strength of these letters from your parish priest; but remember, not one word shall I say in favor of your demand. Do you understand?' 'I do, your reverence,' she said; 'may God bless you!' The hot fires were ashes again. We both went up in the awful rain. It was rather early even for a morning call, and Captain Campion was not yet downstairs. So I left the widow in the hall, and went out to a sheltered spot, where I could watch the action of the storm on the waves. In half an hour I returned. There was no necessity for an introduction. The good woman had introduced herself, and secured Captain Campion's vote and influence for the next licensing sessions. I was never so sorry—nor so glad."

"'Tis a bad business," I said mournfully. "Imagine eight public houses in this wretched village of three hundred souls!"

"'Tis, sir!" he said, as if his conscience stung him; "but I did some good by my visit; I think I have brought Captain Campion around."

"To what?" I exclaimed.

"To recognize his duty to the Church, and the people, and God, by going (to his duty)."

"You don't say so?" I said, and I *was* surprised. I could not help thinking of what a glorious triumph it would be to that gentle saint, whose brow was never troubled but with the thought of her father's perversity. How often, how ardently she had prayed for that day; how many Masses, how many Communions she had offered to obtain that grace! Many a time I have seen her, after Holy Communion, straining her eyes on the Tabernacle, and I knew she was knocking vigorously at the Heart of Christ; and many a time have I seen her, a Lady of Sorrows, imploring the Queen of Sorrows to take that one trouble from her life. Oh! if men could only know what clouds of anguish and despair their indifference to the prac-

tices of their holy religion brings down upon gentle hearts, that dare not speak their sorrow, the Church would not have to mourn so many and such faithless and rebellious children.

I said to Father Letheby: "God bless you; but how did you work the miracle?"

"Well," he said bashfully, "it was not the work of one day or of one visit. I have been laying my train to the citadel; to-day I fired it, and he capitulated. Tell me, sir, did you ever hear of the *Halcyone*?"

Did I ever hear of the *Halcyone*? Who didn't? Was there a man, woman, or child, from the Cliffs of Moher to Achill Island, that did not know the dainty five-ton yacht, which, as a contrast to his own turbulent spirit, he had so named? Was it not everywhere said that Campion loved that yacht more than his child; that he spoke to her, and caressed her, as a living thing; and how they slept on the calm deep on summer nights, whilst phosphor-laden waves lapped around them, and only the dim dawn, with her cold, red finger woke them to life? And was it not told with pride and terror in every coracle along the coast with what fierce exultation he took her out on stormy days, and headed her straight against the billows, that broke into courtesies on every side, and how she leaped up the walls of water which lay down meekly beneath her, and shook out her white sail to the blast, until the curved face brushed the breakers, and its leaden keel showed through the valleys of the sea; and men leaned on their spades to see her engulfed in the deep, and the coast-guards levelled their long glasses, and cried: "There goes mad Campion and the witch again!"

"What do you know about the *Halcyone*?" said I.

"A good deal by hearsay; not a little by personal experience," he replied.

"Why, you don't mean to say that you have seen the famous yacht?" I asked, in amazement.

"Seen her, steered her, laughed at her, feared her, like Campion himself."

"Why, I thought Campion never allowed anyone but himself and his daughter to cross her gunwale?"

"Well, all that I tell you is, I have been out several evenings

with the Captain; and if you want to examine me in jibs and, mainsails, and top-gallants, now is your time."

Look here! This curate of mine is becoming quite humorous, and picking up all our Celtic ways. I don't at all like it, because I would much rather he would keep up all his graceful dignity. But there again—the eternal environments. How far will he go?

"Don't mind your lessons in navigation, now," I said, "but come to the point. How—did—you—catch—Campion?"

"Well, 'tis a long story, but I shall try to abridge it. I knew there was but one way to this man's heart, and I was determined to try it. Has not someone said: 'All things to all men?' Very well. Talk to a farmer about his crops, to a huntsman about his horses, to a fisherman about his nets; you have him in the palm of your hands. It is a kind of Christian diplomacy; but I would much rather it were not necessary."

He was silent, leaning his head on his hands.

"Never mind," I said, "the question of honor. Human nature is a very crooked thing, and you can't run a level road over a hill."

"I never like even the shadow of deception," he said; "I hate concealment; and yet, I should not like Campion to know that I practised even so innocent a stratagem."

"Oh, shade of Pascal!" I cried, "even you could detect no casuistry here. And have you no scruple, young man, in keeping an old gentleman on the tender-hooks of expectation whilst you are splitting hairs? Go on, like a good fellow, I was never so interested in my life. The idea of landing Campion!"

"Well, 'twas this way. I knew a little about boats, and made the Captain cognizant of the fact. I expected an invitation. He did not rise to the bait. Then I tried another plan. I asked him why he never entered the *Halcyone* for the Galway regatta. He muttered something of contempt for all the coast boats. I said quietly that I heard she tacked badly in a strong gale, and that it was only in a light breeze she did well. He got furious, which was just what I wanted. We argued and reasoned; and the debate ended in his asking me out the first fresh day that came last September. I don't know if you

remember that equinoctial gale that blew about the 18th or 19th. It was strong, much stronger than I cared for; but I was penned to my engagement. I met him down at the creek. The wind blew off the land. It was calm enough in the sheltered water; but when we got out, by Jove, I wished a hundred times that I was here. I lay down in the gangway of the yacht whilst Campion steered. From time to time great waves broke over the bow of the yacht, and in a little while I was drenched to the skin. Campion had his yellow oil-skins, and laughed at me. Occasionally he asked: Does she tack well? I answered coolly. I knew he was trying my nerve, as we mounted breaker after breaker and plunged down into awful valleys of the sea. Then, as one great squall broke round, and the yacht keeled over, he turned the helm, until she lay flat on a high wave, and her great sail swept the crest of its foam, and her pennon dipped in the deep. I thought it was all over, as I clutched the gunwale to prevent my falling into the sea. He watched me narrowly, and in a moment righted the yacht.

"We were near Davy Jones' locker there?" he said coolly.

"We wouldn't remain long together," I replied.

"How?"

"Well, you know, you'd go a little deeper, and I should hope I would get a little higher."

"You mean I'd have gone to Hell?"

"Certainly," I replied.

"I'm not a bad man," he said, taken aback.

"You are," I replied; "you persecute the poor and drag their faces through the dust. You're an irreligious man, because you never kneel to God; you're a dishonest man, because you profess to belong to a faith whose doctrines you do not accept and whose commands you disobey."

"Hallo, there!" said he, "I'm not used to this kind of language."

"Perhaps not," I said; "for with the thorough drenching and the fright, I was now thoroughly angry. 'But you'll have to listen to it. You cannot put your fingers in your ears and steer the *Halcyone*. It will take us an hour to reach land, and you must hear what you never heard before.'"

"‘I’ve a strong inclination,’ he said, ‘to pitch you overboard.’

"‘I’m quite sure you’re perfectly capable of murder,’ I said. ‘But again, you cannot let go the ropes in this gale. Besides, there are two sides to that question.’

"‘Then and there I pitched into him, told him how he was breaking his child’s heart, how he was hated all along the coast, etc., etc.; but I insisted especially on his dishonesty in professing a creed which he denied in daily practice. I was thoroughly angry, and gave my passion full swing. He listened without a word as we went shoreward. At last he said:

"‘By Jove! I never thought that a priest could speak to a gentleman so boldly. Now, that d——d old landlubber’—I beg your pardon, sir,” broke in my curate, “the words escaped me involuntarily.”

"‘Never mind,” I said, “go on.”

"‘But it was very disrespectful—”

"‘Now, I insist on hearing every word he said. Why, that’s the cream of the story.”

"‘Well, he said: ‘that damned old landlubber and bookworm never addressed me in that manner’—but perhaps he meant someone else.”

"‘Never fear! He meant his respected old pastor. The ‘landlubber’ might apply to other natives; but I fear they could hardly be called ‘bookworm’ with any degree of consistency. But go on.”

"‘Well, you know, he spoke rather jerkily, and as if in soliloquy. ‘Well, I never!’ ‘Who’d have thought it from this sleek fellow?’ ‘Why, I thought butter would not melt in his mouth!’ ‘What will Bittra say when I tell her?’ At last we pulled into the creek; I jumped ashore from the dingy, as well as my dripping clothes would let me, and lifting my hat, without a word, I walked towards home. He called after me:

"‘One word, Father Letheby! You must come up to the house and dry yourself. You’ll catch your death of cold.’

"‘Oh! ’twill be nothing,’ I said. He had come up with me, and looked humbled and crestfallen.

“‘You must pardon all my rudeness,’ he said, in a shame-faced manner. ‘But, to be very candid with you, I was never met so boldly before, and I like it. We, men of the world, hate nothing so much as a coward. If some of your brethren had the courage of their convictions and challenged us poor devils boldly, things might be different. We like men to show that they believe in Hell by trying to keep us from it.’ But now I am sounding my own praises. It is enough to say that he promised to think the matter over; and I clinched the whole business by getting his promise that he would be at the altar on Christmas morning.”

I thought a good deal, and said: “It is a wholesome lesson. We have no scruple in cuffing Jem Deady or Bill Shanahan; but we don’t like to tackle the big-wigs. And they despise us for our cowardice. Isn’t that it? Well, my dear fellow, you are a *τετράγωνος ἀνὴρ*, as old Aristotle would say—an idea, by the way, stolen by Dante in his ‘*sta come torre ferma*.’ In plainer language, you’re a *brick*! Poor little Bittra! how pleased she’ll be!”

XIV.—FIRST FRIDAYS.

I notice, as I proceed with these mnemonic scraps from my diary, and try to cast them into shape, a curious change come over me. I feel as one waking from a trance, and all the numbed faculties revive and assert their power; and all the thoughts and desires, yea, even the capabilities of thirty years ago come back and seem to claim their rightful places, as a deposed king would like to sit on his throne and hold his sceptre once more before he dies. And so all my ideas are awakening; and the cells of memory, as if at some magic *Sesame*, yield up their contents; and even the mechanical trick of writing, which they say is never fully lost, appears to creep back into my rheumatized fingers as the ink flows freely from my pen. I know, indeed, that some say I am passing into my second childhood. I do not resent it; nor would I murmur even at such a blessed dispensation. For I thank God I have kept through all the vicissitudes of life, and all the turbulence of thought, the heart of a little child.

There is nothing human that does not interest me. All the waywardness of humanity provokes a smile; there is no wickedness so great that I cannot pity; no folly that I cannot condone; patient to wait for the unravelling of the skein of life till the great Creator willeth, meanwhile looking at all things *sub specie aeternitatis*, and ever finding new food for humility in the barrenness of my own life. But it has been a singular intellectual revival for me to feel all my old principles and thoughts shadowing themselves clearer and clearer on the negatives of memory where the sunflames of youth imprinted them, and from which, perhaps, they will be transferred on to the tablets that last for eternity. But here God has been very good unto me in sending me this young priest to revive the past. We like to keep our consciousness till we die. I am glad to have been aroused by so sympathetic a spirit from the coma of thirty years.

It is quite true, indeed, that he disturbs, now and again, the comforts of senile lethargy. And sometimes the old Adam will cry out, and sigh for the leaden ages, for he is pursuing with invincible determination his great work of revival in the parish. He has doubled, trebled, the confessions of the people on Saturday, and the subsequent Sunday Communions. He has seized the hearts of all the young men. He is forever preaching to them on the *manliness* of Christ—His truthfulness, His honor, His fearlessness, His tenderness. He insists that Christ had a particular affection for the young. Witness how He chose His Apostles, and how He attached them to His Sacred Person. And thus my curate's confessional is thronged every Saturday night by silent, humble, thoughtful young fellows, sitting there in the dark, for the two candles at the altar-rails throw but a feeble light into the blackness; and Mrs. Darcy, under all improvements, has retained her sense of economy.

"Where's the use," she says, "of lighting more than wan candle, for wan candle is as good as fifty?"

She has compromised with Father Letheby for two, for his slightest wish is now a command.

And so the young girls and all the men go to Father

Letheby's confessional. The old women and the little children come to me. They don't mind an occasional growl, which will escape me sometimes. Indeed, they say they'd rather hear one roar from the "ould man" than if Father Letheby, "wid his gran' accent," was preaching forever. But young men are sensitive; and I am not sorry.

Yet, if my Guardian Angel were to ask me: What in the world have you to grumble about? I couldn't tell him. For I never come away from that awful and sacred duty of the confessional without a sense of the deepest humiliation. I never sit in "the box," as the people call the confessional. A slight deafness in one ear, and the necessity of stretching occasionally a rheumatized foot, make it more convenient for me to sit over there, near and under the statue of our Blessed Mother. There in my armchair I sit, with the old cloak wrapped round me that sheltered me many a night on the mountains. And there the little children come, not a bit shy or afraid of old "Daddy Dan." They pick their way across the new carpet with a certain feeling of awkwardness, as if there were pins and needles hidden somewhere; but when they arrive at safe anchorage, they put their dirty clasped fingers on my old cassock, toss the hair from their eyes, and look me straight in the face, whilst they tell their little story to me and God. They are now well trained in the exact form of the confession. Father Letheby has drilled them well. But dear me! what white souls they are! Poverty and purity have worked hand in hand to make them angelic, and their faces are transfigured by the light that shines within. And their attenuated bodies show clearly the burning lamp of holiness and faith, as a light shines soft and clear through the opal shades of porcelain or Sèvres. And the little maidens always say: "Tank you, Fader," when they receive their penance; and the boys say: "All right." I sometimes expect to hear "old fellow" added. Then the old women come; and, afraid to touch the grand carpet with their feet, they leave rather vivid impressions in brown mud on the waxed floor, which is the very thing that Miss Campion does not want; and they throw themselves backward whilst they recite in the soft, liquid Gaelic the *Confiteor*; and then raise themselves erect,

pull up their black cloaks or brown shawls with the airs and dignity of a young barrister about to address the jury, arrange the coif of shawl or hood of cloak around their heads, and then tell you—nothing! God bless them, innocent souls! No need for these elaborate preparations. Yet what contrition, what sorrow, what love they pour forth over some simple imperfections, where even a Jansenist cannot detect the shadow of a venial sin! No wonder that my curate declares that we have material in Ireland to make it again a wonder to the world—an Island of Saints once more! But something is wanting. He does not know what, nor do I. But he says sometimes that he feels as if he were working in the dark. He cannot get inside the natures of the people. There is a puzzle, an enigma somewhere. The people are but half-revealed to us. There is a world of thought and feeling hidden away somewhere, and unrevealed. Who has the key? He is seeking for it everywhere, and cannot find it. Now, you know, he is a transcendentalist, so I don't mind these vagaries; yet he is desperately in earnest.

But he is very kind and tender towards his old pastor. When he "started" the devotion of the Nine Fridays in honor of the Sacred Heart, of course he set them all wild. Their eternal salvation depended on their performing the Nine Fridays successively. And so one Thursday night, when the wind was howling dismally, and the rain pattering on the windows, and the fire in my little grate looking all the brighter from the contrast, a timid knock came to my door. I put down the *Pensées* of Pascal—a book for which I have a strange predilection, though I do not like the man who wrote it.

"Some children want to see you, sir," said Hannah. "I hope you're not going to leave the house in this weather."

"Send them in and let us see," I replied.

They came to the door reluctantly enough, one pushing the other before her, and there they stood bashfully, their fingers in their mouths, staring at the lamp, and the pictures, and the books, like *Alice in Wonderland*.

"Well, what's up, now?" I said, turning around.

"'Tis the way we wants to go to confession, Fader."

"Hallo! are ye going to die to-night that ye are in such a mighty hurry?"

"No, Fader, but to-morrow is the fust Friday."

"Indeed! so it is. What has that to do with the matter?"

"But we are all making the Nine Fridays, Fader; and if we break wan, we must commence all over again."

"Well, run down to Father Letheby; he'll hear you."

"Father Letheby is in his box, Fader; and,"—here there was a little smile and a fingering of the pinafores—"we'd rader go to you, Fader."

I took the compliment for what it was worth. The Irish race appear to have kissed the Blarney stone *in globo*.

"And have you no pity on a poor old man, to take him out this dreadful night down to that cold church, and keep him there till ten or eleven o'clock to-night?"

"We won't keep you long, Fader. We were at our juty last month."

"All right, get away, and I'll follow you quickly. Mind your preparation."

"All right, Fader."

"'Tisn't taking leave of your seven sinses you are, going down to that cowl'd chapel this awful night," said Hannah, when she had closed the door on the children. "Wisha, thin, if I knew what them whipsters wanted, 'tis long before they crossed the thrishol of the door. Nine Fridays, begor! As if the Brown Scaffler and the first Sunday of the month wasn't enough for them. And here I'll be now for the rest of the winter, cooking your coughs and cowlds. Sure, you're no more able to take care of yerself than an unwaned child."

She brought me my boots, and my old cloak, and my muffler, and my umbrella all the same; and as I passed into the darkness and the rain, I heard anathemas on "these new fandangoes, as if there weren't as good priests in the parish as ever he was."

I slipped into the church, as I thought, unperceived; but I was hardly seated, when I heard the door of Father Letheby's confessional flung open; and with his quick, rapid

stride, and his purple stole flying from his shoulders, he was immediately at my side, and remonstrating vigorously at my imprudence.

"This is sheer madness, sir, coming out of your warm room on this dreadful night. Surely, when I got your permission to establish this devotion, I never intended this."

"Never mind, now," I said, "I'm not going to allow you to make a somersault into heaven over my head. In any case, these little mites won't take long."

They looked alarmed enough at his angry face.

"Well, then, I shall ask you to allow me to discontinue this devotion after to-night."

"Go back to your confessional. Sufficient for the day is the evil thereof. There's plenty of time to consider the future."

He was much annoyed over my indiscretion; but he resumed his work. Mine was quickly gone through, and I passed up the dimly lighted aisle, wondering at myself. Just near the door, I could not forbear looking around the deep sepulchral gloom. It was lit by the one red lamp that shone like a star in the sanctuary, and by the two dim waxlights in tin sconces, that cast a pallid light on the painted pillars, and a brown shadow farther up, against which were silhouetted the figures of the men, who sat in even rows around Father Letheby's confessional. Now and again a solitary penitent darkened the light of the candles, as he moved up to the altar-rails to read his penance or thanksgiving; or the quick figure of a child darted rapidly past me into the thicker darkness without. Hardly a sound broke the stillness, only now and then there was a moan of sorrow, or some expression of emphasis from the penitents; and the drawing of the slides from time to time made a soft sibilance, as of shuttles, beneath which were woven tapestries of human souls that were fit to hang in the halls of heaven. Silently the mighty work went forward; and I thought, as there and then the stupendous sacrifice of Calvary was brought down into our midst, and the hands of that young priest gathered up the Blood of Christ from grass, and stone, and

wood,—from reeking nails and soldier's lance, and the wet weeping hair of Magdalen, and poured it softly on the souls of these young villagers,—I thought what madness possesses the world not to see that this sublime assumption of God's greatest privilege of mercy is in itself the highest dogmatic proof of the Divine origin of the Church; for no purely human institution could dare usurp such an exalted position, nor assume the possession of such tremendous power.

As I knelt down, and turned to leave the church, I felt my cloak gently pulled. I looked down and faintly discerned in the feeble light someone huddled at my feet. I thought at first it was one of the little children, for they used sometimes to wait for the coveted privilege of holding the hand of their old pastor, and conducting him homeward in the darkness. This was no child, however, but someone fully grown, as I conjectured, though I saw nothing but the outline of wet and draggled garments. I waited. Not a word came forth, but something like the echo of a sob. Then I said:

"Whom have I here, and what do you want?"

"Father, father, have pity!"

"I do not know who you are," I replied, "and wherefore I should have pity. If you stand up and speak, I'll know what to say or do."

"You know me well," said the woman's voice, "too well. Am I to be cast out forever?"

Then I recognized Nance, who had followed and blessed Father Tom the evening he left us. She did not bless me nor address me. I had to speak publicly of poor Nance; perhaps, indeed, I spoke too sharply and strongly—it is so hard to draw the line between zeal and discretion; it is so easy to degenerate into weakness or into excess. And Nance feared me. Probably she was the only one of the villagers who never dared address me.

"What do you want here?" I gently said.

"What do I want here? 'Tis a quare question for a priest to be afther asking. What did the poor crature want when she wint to a bigger man dan you, and she wasn't turned away aither?"

"Yes, Nance; but she repented and loved Christ, and was prepared to die rather than sin again."

"And how do you know but I'm the same? Do you know more than the God above you?—and He is my witness here to-night before His Blessed and Holy Son that all hell-fire won't make me fall again. Hell-fire, did I say?" Her voice here sunk into a low whisper. "It isn't hell-fire I dread, but His Face and yours."

I stooped down and lifted her gently. The simple kindness touched the broken vase of her heart, and she burst into an agony of passionate tears.

"Oh, wirra! wirra! if you had only said that much to me three months ago, what you'd have saved me. But you'd the hard word, Father, and it drove me wild to think that, as you said, I wasn't fit to come and mix with the people at Mass. And many and many a night in the cowl'd and hunger, I slept there at the door of the chapel; and only woke up to bate the chapel-door, and ask God to let me in. But sure His hand was agin me, like yours, and I daren't go in. And sometimes I looked through the kayhole, to where His Heart was burnin', and I thought He would come out, when no one could see Him, and spake to me; but no! no! Him and you were agin me; and then the chapel-woman 'ud come in the cowl'd of the mornin', and I would shlink away to my hole agin!"

"Speak low, Nance," I whispered, as her voice hissed through the darkness. "The men will hear you!"

"They often heard worse from me than what I am saying to-night, God help me! 'Tisn't the men I care about, nor their doings. But whin the young girls would crass the street, les' they should come near me, and the dacent mothers 'ud throw their aprons over their childhre's heads, les' they should see me, ah! that was the bitter pill. And many and many a night, whin you wor in your bed, I stood down on dem rocks below, with the say calling for me, and the hungry waves around me, and there was nothin' betune me and hell but that—"

She fumbled in her bosom and drew out a ragged, well-worn scapular with a tiny medal attached, and kissed it.

"And sure I know if I wint with 'em, I should have to curse the face of the Blessed and Holy Mary forever, and I said then: 'Never! Never!' and I faced the hard world agin."

I detected the faintest odor of spirits as she spoke.

"'Tis hardly a good beginning, Nance, to come here straight from the public-house."

"'Twas only a thimbleful Mrs. Haley gave me, to give me courage to face you."

"And what is it to be now? Are you going to change your life?"

"Yerra, what else would bring me here to-night?"

"And you are going to make up your mind to go to confession as soon as you can?"

"As soon as I can? This very moment, wid God's blessing."

"Well, then, I'll ask Father Letheby to step out for a moment and hear you."

"If you do, then I'll lave the chapel on the spot, and maybe you won't see me agin." She pulled up her shawl, as if to depart.

"What harm has Father Letheby done you? Sure everyone likes him."

"Maybe! But he never gave me word or look that wasn't poison since he came to the parish. I'll go to yourself."

"But," I said, fearing that she had still more dread of me that might interfere with the integrity of her confession, "you know I have a bad tongue—"

"Never mind," she said, "if you have. Sure they say your bark is worse than your bite."

And so, then and there, in the gloom of that winter's night, I heard her tale of anguish and sorrow; and whilst I thanked God for this, His sheep that was lost, I went deeper down than ever into the valleys of humiliation and self-reproach. "*Caritas erga homines, sicut caritas Dei erga nos.*" Here was my favorite text—here my sum-total of speculative philosophy. I often preached it to others—even to Father Letheby, when he came complaining of the waywardness of

this imaginative and fickle people. "If God, from on high, tolerates the unspeakable wickedness of the world,—if He calmly looks down upon the frightful holocaust of iniquity that steams up before His eyes from the cities and towns and hamlets of the world,—if He tolerates the abomination of paganism, and the still worse, because conscious, wickedness of the Christian world, why should we be fretful and impatient? And if Christ was so gentle and so tender towards these foul, ill-smelling, leprous, and ungrateful Jews, why should we not be tolerant of the venial falls of the holy people—the kingly nation?" And I was obliged to confess that it was all pride—too much sensitiveness, not to God's dishonor, but to the stigma and reproach to our own ministrations, that made us forget our patience and our duty. And often, on Sunday mornings in winter, when the rain poured down in cataracts, and the village street ran in muddy torrents, and the eaves dripped in steady sheets of water, when I stood at my own chapel-door and saw poor farmers and laborers, old women and young girls, drenched through and through, having walked six miles down from the farthest mountains; and when I saw, as I read the Acts and the Prayer before Mass, a thick fog of steam rising from their poor clothes and filling the entire church with a strange incense, I thought how easy it ought to be for us to condone the thoughtlessness or the inconsiderate weaknesses of such a people, and to bless God that our lot was cast amongst them. I heard, with deeper contrition than hers, the sins of that poor outcast; for every reproach she addressed to me I heard echoed from the recesses of that silent tabernacle. But all my trouble was increased when I insisted on her approaching the Holy Table in the morning. The thought of going to Holy Communion appalled her. "Perhaps in eight or twelve months she'd be fit; but to-morrow—"

Her dread was something intense, almost frightful.

"Sure He'll kill me, as He killed the man who towld the lie!"

I tried to reassure her.

"But they say He'll *bleed* if I touch Him."

I gently reasoned and argued with her. Then her objections took a more natural turn.

"Sure the people will all rise up and lave the chapel."

Then it became a question of dress. And it was with the greatest difficulty, and only by appealing to her humility, and as a penance, that I at last induced her to consent to come up to the altar-rails after all the people had received Holy Communion. There was a slight stir next morning when all the people had reverently retired from the Holy Table. I waited, holding the Sacred Host over the ciborium. The people wondered. Then, from the farthest recess of the church, a draped figure stole slowly up the aisle. All knew it was Nance. So far from contempt, only pity, deep pity, filled the hearts of old and young; and one could hear clearly the *tchk! tchk!* that curious click of sympathy which I believe is peculiar to our people. The tears streamed down the face of the poor penitent as I placed the Sacred Host upon her tongue. Then she rose strengthened, and walked meekly, but firmly, back to her place. As she did, I noticed that she wore a thick black shawl. It was the quick eye of my curate that had seen all. It was his gentle, kind heart that forestalled me.

I got an awful scolding from Hannah when I came home that night in the rain.

"Never mind, Hannah," I said, when she had exhausted her diatribe, "I never did a better night's work in my life."

She looked at me keenly; but these poor women have some queer way of understanding things; and she said humbly:

"Than' God!"

DISPENSATIONIS ACCEPTATIO.

(*Casus Conscientiae.*)

Ad Fulvium, parochum ruralem quodam die summo mane apparitor publicus loci venit ei exhibens virum quemdam sectae hereticae addictum, Cajum nomine postulatque ex auctoritate legis, ut eum cum Maevia catholica ejus parochiae, ab illo impregnata, eodem adhuc die ante solis occasum matrimonialiter conjungat: judex enim, ait, conquerente Maevia, quod Cajus quidem sibi matrimonium promiserit, at pluries

ejus celebrationem absque sufficiente causa distulerit, firmiter insistit, ut Maeviae demum jus suum fiat, adeo ut, si Fulvius postulatum negaverit, adeundus sit quivis minister protestanticus pro matrimonio legaliter contrahendo. Fulvius attonitus quidem est, minime vero perplexus. Interrogationibus caute positis de sinceritate Caj, de ejus baptismo deque cautionibus quoad religionem uxoris et prolium ex parte Caj praestandis se resolvit adire Episcopum longe distantem; at haesitat, an id fieri possit medio telegraphi, eo quod in dioecesi secundum jussum Summi Pontificis ejus usus pro hisce negotiis sit vetitus. Verum cum casus hic sit plane extraordinarius et per litteras requisito tempore expediri nequeat, nihilominus Cancellario Episcopi eum telegraphice exponit, pretium pro telegrammate remittendo solvit et post plures horas tale a Cancellario accipit, in quo hic annuntiat, Episcopum dispensasse et litteras dispensationis jam esse expeditas. Itaque —concludit Fulvius—dispensatio ab Episcopo quidem data est, sed litterae executoriae adhuc sunt in via. Quid hoc me juvat?

Quaer. 1. An absolute vetitum sit, dispensationes ope telegraphi petere vel transmittere?

2. An dispensatio quovis modo petita, antequam litterae concessionis adveniant, possit applicari?

3. Quid Fulvio faciendum foret, si ob peculiares loci circumstantias in casu exposito nec per telegraphum possit adire Episcopum pro dispensatione requisita?

Respondeo ad 1^{um}. Negative. Nullus enim modus praescriptus est pro facultatibus (dispensandi, absolvendi, etc.) delegandis vel subdelegandis, prout nec pro eis petendis, et quod earum valorem attinet, utrumque fieri potest sive scripto, sive oretenus, sive telegraphice. Melius tamen est, si tum petitio tum concessio in scriptis fit. Nam, prout Anacletus Reiffenstuel dicit,¹ in supplicatione verbali saepe non omnia vel non debite et “sufficienter proponuntur, vel rite proposita non semper bene percipiuntur vel bene percepta oblivione ex parte iterum delentur, consequenter dispensationem nonnunquam penitus invalidam vel non debite clausulatam secum trahunt.” Hae vero rationes, quae valent pro petitione facultatum, eodem fere modo militent, si agitur de earum concessione, ut idem auctor hoc exponit (l. c. et n. 524). Ideo S. C. de P. F. in instructione ad Vicarios Apost. Indiarum de 8 Sept. 1869,² expresse mandavit, “ut dis-

¹ Appendix ad lib. 4. *Decretal.*, n. 511.

² Ap. *Collectan S. C. de P. F.*, n. 1489.

pensationes in impedimentis matrimonialibus *semper in scriptis* concedantur." Similiter plures ex horum Statuum Episcopis praeceperunt, ut animarum pastores dispensationes in scriptis expeterent nec partes Episcopo ejusve Cancellario transmittent, sed ipsi in eas inquirerent, quippe quibus partes cognitae sunt ideoque facilius est, de assertionum veritate iudicium ferre.

Haec de praeferentia relationis in scriptis, prae illa oretenus facta. Jam vero petitiones et concessionem per medium telegraphi factae in peiori adhuc sunt conditione. Ideo Leo XIII, die 10 Dec. 1891,³ has petitiones et concessionem non quidem absolute prohibuit, sed ob incommoda, quae acciderunt et facile adhuc accident, mandavit, ut impetrationes gratiarum vel dispensationum apud Romanam Curiam et S. Congregationem amplius *ordinarie* non accipiantur, si telegraphice mittantur. Voluit insuper Sua Sanctitas, ut ob rationes etiam per Curias Episcopales valentes, parochi quoque idem observarent quoad petitiones apud easdem Curias. Ergo Fulvius in casu ex sensu intimo medium recti invenit.

Ad 2^{um}. Supponitur hic, Episcopum, a quo petitur dispensatio, longe distare a petente, eumque dispensationem ordinarie non aliter concedere, quam per litteras. Hoc supposito ad quaesitum, prout jacet, respondeo: *Affirmative* probabiliter, etiamsi nullo modo ante adventum litterarum ejus concessio fuerit a quopiam annunciata. Hoc docetur a Canonistis primi subsellii, ut a Reiffenstuel (*Decretal.* lib. V, tit. 33, n. 46 seq.) et Schmalzgrueber (*Decretal.* lib. V, tit. 33, n. 31). Nam licet dispensatio ab Episcopo concessa, qua donatio, ut valeat, a dispensando acceptari debeat, haec acceptatio implicite fit, si dispensandus miserit nuntium vel epistolas ad Episcopum dispensantem; tunc enim, etiam nondum accepto responso, acceptatur dispensatio.⁴ Idem eruitur ex pluribus legibus civilibus, a S. Alphonso,⁵ ex digestis et codice citatis. Quare Fulvius etiam *in suppositione*, quod telegramma a Cancellario acceptum recte interpretatus est, in hisce difficilibus adjunctis huic sen-

³ Ap. *Acta S. Sed.* XXIV, pag. 447 et *Collectan. S. C. de P. F.*, n. 2189.

⁴ Ita fere Craisson, *Elementa jur. can.*, n. 206.

⁵ Theol. mor. lib. III, (al. IV), n. 725.

tentiae Canonistarum, licet probabili tantum, innixus procedere potuit ad nupturientes dispensandum, eo magis, quod de concessione dispensationis jam certus fuit. In aliis enim casibus, ut advertit Reiffenstuel, loco cit., n. 48, usus dispensationis seu facultatis cujuscumque ante acceptam ejus certam notitiam extra necessitatem temerarius et ideo illicitus est. Dixi: "*in suppositione*, quod telegramma recte interpretatus est." Nam, uti videtur, cum Episcopus Cancellario praeceperit, ut Fulvio telegraphice responderet, se dispensasse, litteras dispensationis esse expeditas, hoc ipso huic censetur dedisse facultatem, dispensationem nupturientibus applicandi, litteras vero dispensationis ideo tantum expeditisse, ut de dispensatione concessa per eas, in Archivio conservatas, legitime constaret.

Demum notandum, responsum ad quaesitum tantum de facultatibus ab Episcopo petitis valere, minime vero de iis, quae a S. Sede obtinentur. Actum invalidum ageret, si quis dispensaret aut absolveret, antequam exemplar rescripti romani, in quo facultas descripta est, sibi exhibitum fuisset, licet certo sciret, illud in Curia esse expeditum. Hoc praesertim liquet ex Responso S. Poenit. de 15 Jan. 1894,⁶ quod ex idiomate italico in latinum versum ita sonat: "Eme et Rme Princeps, Notum est, ex juris dispensatione (Cap. 12 *De appellationibus*, Conc. Trid. sess. XXII, cap. 5 de Ref.) Ordinarium Dioecesanum non habere potestatem exequendi Brevia Apostolica dispensationum matrimonialium, priusquam ei documentum originarium praesentetur. Hoc praesupposito Episcopus Nico-terensis et Tropejensis humiliter rogat, ut Eminentia Vestra Rma ad sequentia respondere dignetur:

"1°. An haec canonica praescriptio etiam pertineat ad dispensationes matrimoniales, quarum, vix ac concessae sunt, notitia datur Ordinario a suo agente apud S. Sedem commorante?

"2°. Quid agendum si Episcopus comperit quaedam matrimonia urgentissimis ex causis contracta fuisse ex notitia dispensationis per agentem romanum habita, quin Breve originarium prius in Curia Episcopali acceptum fuerit, si partes in bona fide sunt?

"Sacra Poenitentiaria, mature perpensis expositis, respondet:

⁶ *Il Mon. Eccl.*, Vol. VIII, part. II, p. 31.

Ad 1^{um}. *Affirmative* ; ad 2^{um}. Opus esse nova dispensationum executione."

Putavit quidem D'Annibale,⁷ pro regionibus remotioribus telegramma cujusdam amici Romani de expeditione rescripti sufficere, ut negotium finiri possit ; attamen S. C. S. Off. 1892 resolvit,⁸ hoc solummodo intelligi posse de notitia telegraphica, transmissa ex officio, auctoritate S. Sedis, seu, ut dicunt, de telegrammate officiali.

Ad 3^{um}. Supposito, quod Maevia nolit aut propter instantiam parentum non possit ad serius tempus matrimonii celebrationem remittere, et tum ipsa tum Cajus necessitatem dispensationis ignoret, Fulvius ad impediendum scandalum imminens ob instans matrimonium coram praecone acatholico nihil aliud facere potest, nisi partes relinquere in bona fide earumque matrimonio assistere, attamen eas sub praetextu plausibili, e. gr., ad instructionem obtinendam, allicere debet, ut post aliquot tempus revertantur. Eis dimissis autem statim deberet adire Episcopum pro dispensatione in mixta religione, ut licite possint cohabitare, aut si Cajus non esset baptizatus, pro dispensatione a cultus disparitate, vel etiam, si renovatio consensus ex parte Caji non possit facile haberi aut deterius quid timendum sit, pro sanatione in radice matrimonii.

J. P.

Ilchester, Md.

INSTITUTE OF SISTERS OF THE HUMILITY OF MARY.

Eighth Article of American Foundations of Religious Communities.

THE only religious institute that is American through the immigration into this country of its whole community, together with its founder, is the association called the Sisters of the Holy Humility of Mary.

The Founder.—This Sisterhood owes its origin and its laws to the Rev. John Joseph Begel. He was born at Urmenil, Vosges, France, on April 5, 1817, and was the only son of pious and well-to-do parents. Evincing at an early age a

⁷ *Summula theol. mor.*, Vol. I, n. 241, 36.

⁸ *Ap. Coll. S. C. de P. F.*, n. 2192.

disposition to the priesthood, he was placed in the care of the pastor of the parish for preparatory instruction. Later he was sent to the seminaries of Senaide, Chotel, and St. Die. Though of delicate health, he kept at his studies assiduously and made such progress that he finished his theological course at the age of 23. He was ordained priest on December 18, 1841. Soon afterwards he was appointed assistant pastor at Epinal. There he remained for four years, suffering much from ill health, after which he was transferred to Charmes. But, as he did not gain strength in his new location, he was advised to seek a milder climate, and so, with the consent of the two bishops, he departed from the Diocese of St. Die, which is a cold and mountainous territory, and sought admission into the Diocese of Nancy. To give him opportunity to recuperate, he was sent to a little parish that was made up of the two villages of Laitre and Dommartin-sous-Amance. There he remained until he came to America in 1864.

In the New World he acted as pastor of three small congregations in the neighborhood of New Bedford, in Pennsylvania, and as spiritual director of the community which he had established. Stricken with paralysis in his old age, he spent four weary years in the ministry of suffering, and then, after more than forty-two years in the priesthood, he hopefully expired, on January 23, 1884.

Father Begel was a man of many virtues and good works. He was noted especially for his charity to the poor, his sympathy with the afflicted, his tenderness for little children, and his love of poverty. To such an extreme did he stretch this last-named characteristic that he denied himself not only comforts, but also necessities in food, clothing, and lodging. In this respect, as well as in other saintly traits, he was a spiritual brother to the Rev. Charles Nerinckx, the founder of the Sisters of Loretto, and the two institutes having been conceived in almost similar circumstances, having practically the same vocation, and having been fashioned on the same pattern, that of the Beguinages of Belgium, are like two branches of the same stock.

Father Begel was a voluminous writer. Four of his books

have been published and a number of others remain in manuscript. While he was at Laitre he completed a "Life of the Blessed Virgin," which has been printed at Paris, in two volumes. He was a member of the Archæological Society of Lorraine and of the National Scientific Academy. Through the carelessness of a clerical friend, to whom he had entrusted them, he lost a collection of MSS., ready for print, the work of ten years' diligent research, facilitated by his free access to the archives of Lorraine. He compiled the lives of a number of the saints of that region, two of which—St. Arnould and St. Clodulfe—have been printed. After founding his Sisterhood he wrote for the edification of the community several treatises bearing on the religious life, which are among the manuscript treasures of the mother-house at Villa Maria. A few years after he settled in this country he began a "Life of Christ and His Apostles and Disciples." On his return from the Holy Land, which he visited as a pilgrim in 1873-74, he wrote his "Last Journey and Memorials of the Redeemer; or, the *Via Crucis* as it is in Jerusalem," which was issued by the Catholic Publication Society Company. He began, also, an account of his travels, but this work, owing to the grievous illness that came upon him, he left unfinished.

He lies buried in the Sisters' graveyard at New Bedford.
R. I. P.

The Foundation.—The Society of the Sisters of the Holy Humility of Mary was founded at Dommartin, France, in the year 1854. It grew up rather than was planned. It had its rise in the difficulty of obtaining teachers for schools in poor rural parishes, and when that difficulty was solved for one locality by three pious women, living together, seeking celestial merit more than pecuniary reward, and coöperating for the Christian education and industrial training of the young, their pastor conceived the project of a religious association modelled on their way of life. His idea was to put three or four Sisters in a village, and while one was to teach, the others were to work in order to maintain her and themselves, supplementing by their earnings whatever income she could obtain from the school.

From the beginning of his pastorate at Laitre, Father Begel was grieved because the education of the children there was neglected. He tried to start a school, but he could not procure teachers—they would not go to such an insignificant place nor accept the salary that it could pay. At last he secured the services of one Sister of the Christian Doctrine, who taught for him at Laitre for two years. For his mission of Dom-martin a generous member of the congregation, Mlle. Antoinette Poitiers, offered the use of her house and means sufficient to defray the necessary expenses. But the religious community demanded so much more that Father Begel gave up the negotiation. Then he hired a secular teacher. This lady consented to live with Mlle. Poitiers, to whom she soon became much attached. The following year, 1855, Mlle. Poitiers, her housekeeper, and the teacher, who had lived together like religious, asked Father Begel for a rule of life. Their request was granted. Other young ladies subsequently joined them, and Father Begel, having purchased a house in Laitre with what remained of his patrimony, had soon the consolation to see his two hamlets provided with schools for girls.

The founder sought the approval of Bishop Menjean for the new association and was encouraged to foster it. Then he set to work to draw up for it regular constitutions. He prepared himself for the task by prayer and by a study of the regulations of various other institutes. When his rule was finished, it was submitted to the Bishop of Nancy, and after a careful examination of it made by three canons, superiors of different religious houses, it was formally approved on August 29, 1858.

One of the most trying obstacles to the progress of the community came from the hostility of the Government to the religious orders. Napoleon III, then at the head of the French nation, was an unavowed Freemason. Ostensibly bent on maintaining the rights of the Pope, he was covertly a party to the destruction of the temporal power of the Holy See. Father Begel, not suppressing his indignation at the duplicity and malice of the occupant of the throne, openly condemned his policy towards the Church. This frankness drew upon the priest the

ill-favor of the civil authorities. Through the influence of his bishop, who was first chaplain of the Emperor, and who died Archbishop of Bourges, he escaped personal penalties; but his Sisterhood was subjected to many annoyances. Diplomas as teachers were refused the Sisters at Nancy, and even with certificates of a high order, obtained from the Board of Education at Epinal, the opening of their schools was impeded with all available technicalities of a law intended to oppress.

In spite of these vexations the community grew in numbers and multiplied its branch establishments, because it opened a vocation to young women without a dowry and it filled a long-felt want in forlorn country parishes. So pressing were its cares that Father Begel resigned his pastorate in 1860 in order to devote his whole time to its direction.

In 1863, Father Louis Hoffer, then pastor of Louisville, Ohio, applied in person for four Sisters for his school. Father Begel agreed to let him have them provided that the consent of Bishop Rappe could be obtained to admit the association into the Diocese of Cleveland. In the correspondence that followed with the bishop, the harassing difficulties placed in the way of the Sisterhood by the Government were related, and the Providential result of the sympathy that the narration aroused in him was an invitation to the entire community to migrate to America and find a new home in the West. After mature deliberation the invitation was accepted. The Sisters had establishments at Dommartin, Laitre, Urimenil, Mazelay, and other places. These were disposed of. Only three or four of the Sisters remained in France. One of these joined another institute, the others stayed where they were and continued to teach. One of them, after some years, petitioned to be allowed to come to this country and be received again into the Sisterhood, but her request was not granted. The others, in all ten Sisters and two Postulants, freely consented to emigrate to the United States.

While the community was making preparations for its departure from France, its foundress and first superioress, Mlle. Poitiers, in religion Mother Mary Magdalene, died on March 7, 1864, to the great grief of her associates.

Piloted by their founder, the Sisters of the Holy Humility of Mary sailed from their native land on May 30, 1864, and arrived in the Diocese of Cleveland in the month of June. They were directed to take up their residence on the Murrin Farm, a tract of 250 acres near the village of New Bedford, Pa., and their first work was to care for some orphans.

That farm had been given to Bishop O'Connor, of Pittsburg, in 1855, by William Murrin, for the furtherance of the Catholic religion. On it the bishop erected a two-story brick building, 45 x 45, for a seminary. But as there was then no railroad accommodation to it, he found it inconvenient for his purpose and turned it over to the Franciscan Brothers to start a college. They struggled along for several years, but could not make headway in such an inaccessible situation and they returned to Pittsburg. In 1859 the bishop transferred the whole property to Bishop Rappe for the cost of the building, namely \$3,000, to be used as an orphan asylum. The new owner made it over to the Sisters of Charity, some of whom went from Cleveland with a number of orphans to inhabit it. They withstood the hardships of the wilderness for four years, and then, disheartened at the many disadvantages of the place, and at other discouragements, they, too, forsook it and left it to its untenanted desolation.

When the Sisters of the Holy Humility of Mary took possession of the farm in 1864 they were filled with dismay, even vowed and accustomed as they were to poverty and labor. The place was in a wild state, without fences, undrained, overgrown with brush where it was not densely covered with woods, and dotted with sloughs. The land surrounding the building was a marsh studded with stumps. Only holy obedience, supported by trust in Providence, gave the Sisters heart to stay.

The resources of the community were exhausted by the expenses of their voyage and the purchase of some indispensable articles of household equipment. They were burdened with a debt of \$3,000 for the property and with the care of a number of orphans. They had no income. The Ursulines of Cleveland obtained needlework for them and took one of them into their convent to teach her English; the Sisters of the

Sacred Heart of Mary gave them some gifts of money and procured sewing for them to do; the Redemptorists of Pittsburg, the Rev. Father Caron, and other benefactors befriended them. Yet for the first three years, they and the children in their care often were hungry and cold. More than once it happened that there was not food enough in the house for all, and they doled out to the little ones what there was and went fasting themselves. They toiled early and late, inside and out. They lacked sufficient clothing and bedding. They had no family friends to fall back upon for help, strangers in a strange land, ignorant of the language, the customs, and the ways of doing things of their neighbors, away from the world in a backwoods settlement, at times apparently forgotten both by God and man. What they suffered in mind and body during those first long years of destitution and isolation only the Omniscient Himself knows.

The reverend founder shared the sufferings and anxieties of his spiritual daughters. Every cent that he received for his support as pastor of the surrounding neighborhood, and as honorarium for Masses from the charitable at a distance, who endeavored to relieve his distress, went to the succor of the community. He comforted the Sisters. He encouraged them. He aided them to turn their temporal tribulations into eternal treasures. He stimulated their faith. Whenever they were more than usually hard-pressed, he would say: "Take one more orphan, and thus God will be obliged to take care of His own!"

Better times dawned at last — friends multiplied, the laboriously-tilled farm produced more abundant harvests, postulants possessing some dowry knocked for admission, and crops and works found fairly remunerative markets. The Sisters signalized their first prosperity by taking to support a larger number of orphans. For this purpose, in 1869, they enlarged their asylum by one-half of its former size.

Another addition was made to the house in 1878, to meet the needs of the growing community; in the following year a hospital was built on the grounds, especially for sick railroad hands, who are gratuitously treated in it, out of gratitude

for assistance received from them in a time of pecuniary embarrassment; and in 1880 a neat chapel, 36 x 72, was erected adjoining the convent.

For some years the Sisters took up an annual collection in Youngstown for the benefit of the orphans under their tutelage, but their establishment has been maintained now for nearly a score of years by the produce of the farm, by other salable work of the Sisters, and by the salary paid to members of the association who are employed during the school year as teachers in the Diocese of Cleveland.

The Sisterhood.—In mapping out the plan of the institute Father Begel gave these fundamental instructions:

“Desiring at every cost to obtain the eternal crown that is won only by loving and serving Jesus Christ, desiring to be associated with Him in eternity as spouses, desiring to deserve and to secure the special recompense promised to virgins, the Sisters of the Holy Humility of Mary agree to take the Lord for their portion of heritage, and to return to Him, steadfastly and inviolably, as long as they live, love for love.

“They will love and serve Christ in His own person, namely, in the Eucharist, in His churches. They will love and serve Him in His mystical body, namely, in their neighbors, who are His members.

“Not thinking for a moment that they are the first or the only ones to thus love and serve Jesus Christ—may Heaven keep them from swerving in the slightest from holy humility, that is so agreeable to the Heart of the Divine Master—but, on the contrary, considering themselves rightly as the very last to come to this amiable service; and seeing that the Lord is in little country places less loved and less served both in Himself and in His members, and having no other purpose in this undertaking than to accomplish a parochial work, moved by this widespread neglect of Jesus Christ, they wish, in return for His love, to give Him for Himself and His members—in those localities which shall always be for them preferable and preferred to all others—their heart, their mind, their body, their labor, their time, their life.

"They seek, therefore,—so far as Christian prudence, their number, their temporal means, and their aptitudes will allow them—to decorate the altars of Christ, to sweep and ornament His churches, better satisfied and more honored with these humble functions in the house of the Lord than with the most distinguished employments elsewhere; they wish to gather together, to love, to instruct the little children whom Jesus Christ loves; to encourage and aid older persons by their good example and their wise counsel; to serve the Lord in His suffering members, especially the sick poor. In a word, charge of churches, schools, asylums, workshops, and care of the sick—these shall be, in the above-mentioned places, the ways of charity that they have vowed to Jesus Christ to tread.

"They will take part, also, freely and generously, as far as Christian humility and discretion will permit, in all the labors of the pastoral ministry: (1) in the tasks of religious instruction; (2) in the public prayers at night; (3) in the honor due to the person of Jesus Christ by the care of His churches; and (4) in all works of charity possible to them; studying to make themselves competent and prepared for all sorts of good works: *ad omne opus bonum instructae*.

"They will take their delight in this happy lot and be well pleased with this rich portion in life, lowly as is their rôle in the eyes of the world, since it is to be the humble servants of the ministry of an obscure pastor, whilst their labors are in reality noble and grand before God. And this sole object of their holy ambition—to be useful to the priests of poor parishes—they are disposed to give up just as soon as others more fit to discharge it offer themselves, or at the least sign of the will of their ecclesiastical superiors."

To attain the object of their institute, the Sisters are directed to three means—virtue, knowledge and skill, and labor.

The chief virtues that they are advised to cultivate are an intense love of God, a great love of their neighbor, zeal for the salvation of souls, evangelical poverty, retirement, Christian vigilance and prudence, self-denial, humility and obedience.

To these virtues they add a tender devotion to the Blessed Virgin and St. Joseph, and they honor in a special manner St. Teresa, St. Vincent de Paul, and St. Peter Fourier.

So ardent was Father Begel's admiration for holy poverty, and so set was he on impressing it upon his Sisterhood, that originally he did not wish them to own any buildings, nor to receive more for their work than was rigorously needed for their support, nor, in case they had a surplus, to hoard it, but to lay it out immediately in charity or to send it promptly to some other institution of theirs that was in need, nor to exact pay for their teaching, so that it should always be altogether or almost gratuitous. In France they could carry out this plan, for there needlework was remunerative. In this country free schools are as yet impracticable. They therefore give themselves to the work of education here under the conditions that obtain here. Concerning poverty, the founder said:

"The Sisters of the Holy Humility of Mary, having received from the Lord the grace to offer and to give Him all that they have, hope to receive from their Divine Spouse, who for their sakes was born poor, the grace never to take back their gift. They to whom the world is crucified and who themselves are crucified to the world will continue to tread under foot the accursed desire of riches. As they must soon possess much in Heaven, it is not for them to covet anything at all on earth. They will be mindful, therefore, that their treasure is in Heaven; and rich here only in the Cross of Christ, they will carry it day after day with love, having only one care and one fear—to lose by their lack of fidelity to it their celestial wealth. . . . The Sisters will carefully avoid a great danger, namely, to seek or to desire comfort in the home of poverty. Would that virtue have such great merit and be so dear to our Lord if it were no longer accompanied with the lack of many things that the world considers necessary? A real poverty, the sufferings and the mortification of the senses that it brings on, a hard and narrow living—this is the dowry of the spouses of the Divine Lamb. They must be able to say with the Apostle:

'I am nailed to the Cross of Christ; the world is crucified to me and I am crucified to the world.' Their enjoyment is not and may not be here below. It is by sacrifice that they make corporal satisfactions and that they purchase spiritual consolations and the kingdom of Heaven. Let them strive, then, not only to practise poverty outwardly, but also to love it and to cherish it more and more as their treasure and their heritage, destroying in themselves with the help of grace all longing and all desire to have and to own, persistently rejecting every temptation against this interior poverty. They will faithfully practise this holy poverty in their household furniture, using but few articles and never any that are luxurious or even costly; they will practise it in their clothing, both as to quantity and quality; they will practise it in their food by living with frugality and economy."

After laying down minute directions concerning the practice of evangelical poverty by members of the institute, the founder concludes as follows: "May the Sisters of the Holy Humility of Mary by all these means preserve as long as the institute exists the precious spirit of evangelical poverty! If after a time they should lose it, they will know that before God they have become like salt worn out and without savor; that they have lost the primitive spirit of the association; and that those who have established it will deny them for their sisters and companions. Be poor, then, O dear daughters, both at heart and in actuality. Seek above all the kingdom of God and His justice, having no anxiety for what shall come to you over and above that. Desire nothing in this world but God, since nothing but the hope of possessing Him in the next life fills us with a happiness sweeter and more lasting than could all the riches of this earth heaped up together."

This sounds exactly like the appeal made by Father Nerinckx to his Sisterhood to preserve the spirit of Loretto.

In the lifetime of Father Begel, Bishop Gilmour made some mitigations in the rule on poverty, and the Right Rev. Dr. Horstmann contemplates a further revision for the purpose of adapting the institute more closely to newly-arisen circumstances.

Government.—The government of the institute is entrusted to an Ecclesiastical Superior, a General Superioress, and a Council composed of four Assistants, a Secretary, and a Treasurer.

The General Superioress is elected for three years, and may be reëlected; but at the end of two terms an interregnum of at least three years must occur before she is again eligible for that office.

An admirable feature of the rule, which must redound to the religious glory of this Sisterhood wherever it is known, is this regulation:

“All should remember that, in the sight of God and in reality, no office or condition is, in itself, either honorable or humiliating. It is the manner in which we discharge the duties thereof that merits for us praise or contempt. That the Sisters of the Holy Humility may be always penetrated with this truth, and in order to preserve among them that union, simplicity, and charity which should characterize them, the Superioress of a house may be chosen from among those usually employed in manual work, and whose education may be limited—those who, in other communities, are called *lay* Sisters—unless another religious, by her humility, merit, and prudence, would be better qualified for the onerous duties of this office, and more competent to train the Sisters to the perfect practice of the virtues required by their high and sacred calling.”

All the Sisters who have made the perpetual profession of their vows three years previous to an election are entitled to vote for the General Superioress, but those unable to attend the chapter on account of distance, sickness, or other sufficient cause, may not vote by proxy. Two-thirds of the votes cast decides the choice. Should two-thirds not be obtained, the two Sisters having the greatest number of votes will be proposed by the bishop as candidates; the religious having the majority is elected.

Postulants wait six months before they become novices, and novices spend three years in the society before they receive the black veil. The Sisters remain three more years,

making annual vows, and then they take a triennial vow before they may make perpetual vows.

If a postulant have a vocation to this institute, but no fortune, no dowry is exacted from her. The founder said: "If the required qualifications be found in a person desirous of becoming an associate, she should not be refused admission, even if she is without means, unless her maintenance would be an incumbrance on the society, and that, in consequence, the instruction and education of the novices would be hindered or considerably retarded. It is true that the reception of postulants who are poor will render the development of the association more slow and difficult; but let it be remembered that the end, which is only deferred, will, with perseverance, finally be attained, and will certainly be attended with more ample results, for the charitable are always rewarded—individuals generally in the next world, a society even in this."

The Sisters must write a letter once a month to the General Superioress concerning their progress, works, and difficulties.

The chapter is held once a week to preserve regularity and to help the Sisters to advance in perfection.

The Sisters have the privilege of exposition of the Blessed Sacrament on all the principal festivals of the Blessed Virgin, and on the feasts of St. Joseph, St. Vincent de Paul, St. Teresa, and St. Peter Fourier, and Benediction on all titular feasts of our Lady. Every year, on August 15th, they solemnly renew the consecration of their chapel and community, as also the vows of their profession.

Costume.—The habit of the Sisters of the Holy Humility of Mary consists of a blue flannel robe, a white coif, a white forehead band, and a black veil. The veil of the novices is white. A medal of the Blessed Virgin appears below the coif; it hangs on a blue string that passes around the neck. A rosary is worn on the girdle, on the left side.

At first a blue cape was worn with the dress and a white ruffled cap under the veil; but as the cap involved the expense of much time, a change in the costume was deemed necessary. It was made at the direction of Bishop Horstmann in 1896.

The color of the habit is blue, in honor of the Blessed Virgin. This hue was adopted at the suggestion of Father Begel before the community was formally established. The name of the Sisterhood was selected by Bishop Menjean.

Present Condition.—The Community now numbers 112 religious, including 11 novices. It has charge of an orphan asylum and a hospital at the mother-house; an academy in Cleveland, which was opened in 1892; and 10 parochial schools in the Diocese of Cleveland. For a time it had charge of some parish schools in the Dioceses of Erie and Pittsburg. It has under its training about 2,500 children.

Since the foundation of the Sisterhood, in 1854, 21 of its members have died, including the first Superioress.

The rule was modified in a few unimportant points after the community came to this country, simply to adapt it to the common conditions of life in America, but its spirit remains true to its original vocation. The record of the association for its thirty-five years in the United States is rich in corporal and spiritual works of mercy. Tens of thousands of women and young girls and little children whom it has benefited, daily beg God's blessing upon it. The pious virgins whom it has trained to the religious life show by their virtues that they are faithful to its maxim for them—"every day they have to pray, every day to mortify themselves, every day to work, and every day to study."

In 1889 the post-office address of the mother-house was changed from New Bedford to Villa Maria, Lawrence County, Pennsylvania.

HORÆ LITURGICÆ.

II

In a recent number of this REVIEW¹ I pointed out the sources from which the present Roman Missal took its origin; that is, from a combination effected between the Roman and

¹ May, 1898.

the Gallican Rites. It may be useful, as it is certainly interesting, to examine the materials from which grew in course of time the Liturgy in its present form. The Church's prayers, like her doctrine, grew and developed; and there is no reason for assuming that further growth is impossible.

The Mass, although the centre of Catholic worship, was not the only liturgical act. Since the Church had entered upon the heritage of the synagogue, we find that from the beginning the wondrous act of sacrifice instituted by Christ was enshrined in a service of vocal prayers, of chanting of psalms, of readings from Holy Writ. The act consisted in the priest, in the person of Christ, changing the elements of bread and wine into the Body and Blood of the Lord, and in presenting them as a victim to the Eternal Father. Communion was a participation in the Victim; and there was also a necessary preparation of the elements. These three formed integral parts of the sacrificial act and are to be found at all times and places. Not so, however, with any particular form of prayers. These were at first left to local circumstances and to individual choice. But before long, as in the *Apostolic Constitutions*, which are referred to as being in the main of the third century, we find traces of accepted formulas. These of course varied in places, though the tendency was to establish a fixed series of prayers to surround the sacrificial act. These formulas—"liturgies" we call them—have, it would seem, a common origin, or at least a common idea, since in both East and West they fall into three kinds of prayer: the Litany, the Collect, and the Eucharistic Prayer.

Let us, sufficiently for our purpose, imagine ourselves at one of the assemblies of the early Christian Church. The vigils are over. These were the private assemblies by which devout persons prepared themselves for the coming solemnity. Chanting of psalms and reading of Scripture were the occupation of those who kept vigil. This, the ancient worship of the synagogue, was soon taken up and regulated by the Church and became in time the Office of Matins. The dawn is approaching; and with it the bishop and his clergy, accompanied by the general body of the faithful, come to the church. At the

hour of the Resurrection, Lauds, the original morning prayer of the Church, is sung as the preparation for the sacrifice. Its lines are very much the same as those of the Lauds in our present Office—certainly in its particular psalms. The Office ended, the Litany begins. A deacon, rising, calls upon the assembly to pray for certain intentions. These he enumerates, pausing after each announcement. The congregation follow his bidding, and direct their prayer to God in the words *Kyrie, eleison*, or *Te rogamus, audi nos*. Without doubt many of the petitions in our Litany of the Saints² are remnants of the early use; for example, "That Thou wouldst vouchsafe to rule and preserve Thy Church. That Thou wouldst vouchsafe to grant peace and unity to all Christian folk," etc. This form of litany still exists in the East, where it constitutes an important feature in the liturgy.³ In the West, however, it began to lose its distinctive form, and in its petitionary form became, as we shall see, merged into the Collect. The *Kyrie, eleison* in the Mass of to-day is evidently the relic of the ancient litany; and its position in the Mass for Holy Saturday shows that it was originally the beginning of the service.

When the deacon (the duty soon devolved upon a cantor) has finished, the bishop himself calls upon the assembled faithful to pray. Sometimes he briefly sets the subject of the prayer; or, on other occasions, uses only a short formula of invitation. As his words die away, a silence falls over the whole assembly. Each person stands erect, and, with arms and hands outstretched, speaks heart to heart with his Maker. Should it be a fasting day, the deacon warns them by the words, *Flectamus genua*, to kneel for their silent prayer. After a short pause thus occupied, they are bidden to rise whilst the bishop pours forth aloud a short form of prayer, which resumes in a few words the petitions of the collected people (*plebis collectae*). This prayer, almost invariably addressed to the Eternal Father, is recommended through the Mediator, and confirmed by the

² The invocation of the Saints in litany form is of much later introduction.

³ In Mr. Hammond's *The Liturgy of Antioch*, pp. 33-40, we have a collection of diaconal litanies which are probably of Egyptian origin and, according to Giorgi, their first transcriber, represented the language of the Upper Thebaid.

people adding their *Amen*.⁴ Here we get the Collect, which has kept its typical form; but the silent prayer has been lost. The invitation, with the significant exception of the service on Good Friday, has been reduced to the short *Oremus*, and the *Flectamus genua* is now immediately followed by the signal for rising. The Collect form appears again in the *oratio supra oblata*, or the Secret, and in the Post-Communion prayer of thanksgiving.

The Gallican Rite had sometimes an invitation which ran to considerable length, whereas the Roman followed a studied simplicity, which has always been characteristic of her liturgy. As a specimen of the Gallican form, we may take the following *Praefatio* which occurs in the *Missale Gothicum* among the Masses for the dead. Besides illustrating what I have said, it throws light upon a belief held in some parts regarding the final restoration of all things.

ORAT. PRO SPIRITIBUS PAUSANTUM.

Praef.

Deum iudicem universitatis, Deum coelestium et terrestrium et infernorum, Fratres dilectissimi, deprecemur pro spiritibus carorum nostrum, qui nos in Dominica pace praecesserunt: ut eos Dominus in requiem collocaret; et in parte primae resurrectionis resuscitet. Per.

Oratio sequitur.

Jesu Christe, vita et resurrectio nostra, dona consacerdotibus et caris nostris, qui in Tua pace requieverunt, exoptae mansionis refrigerium: et si qui ex his daemonum fraude decepti, errorum se multis maculis polluerunt, Tu Domine qui solus potens es, peccata eorum concede: ut quos damnationis suae participes diabolus gloriabatur effectos esse, per misericordiam Tuam socios Tuæ beatitudinis ingemiscat Sal.⁵

Compare this with one taken from the so-called Gelasian Sacramentary for Good Friday:

⁴ "The Collect form, as we have it, is Western in every feature, in unity of sentiment and severity of style, in its Roman brevity and majestic conciseness, its freedom from all luxurious ornament and all inflation of phraseology."—Bright's *Ancient Collects*.

⁵ Muratori, *Lit. Rom. Vet.*, II, pp. 588-9.

Oremus et pro famulis Dei Papa nostro Sedis Apostolicae *ill.*, etc., pro antistite nostro *ill.*, ut Deus Omnipotens, qui elegit eos in ordine episcopatus, salvos et incolumes custodiat Ecclesiae Suae Sanctae ad regendum populum sanctum Dei.

OREMUS.

(*Item adnuntiat Diaconus ut supra.*)

Omnipotens Sempiternus Deus, cujus aeterno iudicio universae fundantur, respice propitius ad preces nostras; et electos a Te nobis antistites Tuae pietatis conserva: ut Christiana plebs quae talibus gubernatur auctoribus sub tantis Pontificibus credulitatis suae meritis augeatur. Per.⁶

When these prayers are ended and the Sacred Writings have been read and the elements duly prepared,⁷ the third great division begins, namely, the Eucharistic Prayer. The Greeks call it the *anaphora*; but in the West it falls into two parts, the Preface and the Canon or the Action. Nevertheless, these constitute but one prayer. In the very beginning the Eucharistic note is struck: *Gratias agamus Domino Deo nostro*. This prayer, broken by the *Trisagion* or *Sanctus*, goes on uninterruptedly through the consecratory formula and other sacrificial petitions, and ends with the Lord's Prayer, which, strictly speaking, comes after the Canon. It was, of course, said out aloud, and the people responded with their *Amens* to the prayer of the sacrificer. We have a reminder of this in the repeated occurrence of *Amen* in the Canon of the Mass as printed in our modern Missals. And so the Mass sped and was finished by Communion and Thanksgiving.

Such then were the materials from which developed the Missal. And while taking into consideration the variety of formulas existing in different churches, we can see the broad lines of an original. Let us take now the process of growth.

⁶ *Ibid.*, I, p. 560. It is interesting to note that in the modern Missal the bishop is omitted entirely from this prayer.

⁷ It would, however, appear from the *Oremus* which preceded the Offertory, that some other form of Collect had been introduced; for the custom of singing a psalm during the Offertory (now reduced to one verse) is of later introduction. The position of the Collects on Good Friday, after the Gospel, would certainly suggest this.

The *euchologias* of the Greeks and the *sacramentaries* of the Latins are the first evidence of definite lines along which this growth developed. The sacramentaries especially became of prime importance, for, unlike the Greeks, the Romans had a variety of Masses. Then again, the sacramentaries of Rome, in comparison with other Western books, are particularly remarkable for the stability with which they maintain the original formularies. The Roman Canon hardly admitted of any change at all, while the Gallican Rite had only, as fixed, the memorial of the Last Supper and our Lord's words. The chief sacramentaries, which we shall have to consider later on, are the so-called Gelasian, the Leonine, and the Gregorian.

There are other parts of the liturgy which require a word. We have considered the prayers, but further elements which have exercised a distinct influence in determining the growth of the liturgical service are the Lessons and the Sacred Chant. At first it was left to the bishop, or the cleric who presided at the office, to appoint the portion of Scripture to be read; and when he judged fitting he gave the signal for cessation. Soon it became the custom to mark in advance on the rolls or books a certain fixed lesson for each occasion, and a table of these selections was inserted in the second volume, under the title of *Capitularium*. A natural development was to extract from the Bible itself such parts as were set forth for public reading; and hence we get Evangeliaries and Lectionaries, at first in separate volumes, and later combined. This development does not seem to have taken place either in the East or West much before the time of Charlemagne.

A third important feature in the liturgy was certain pieces of chants. Until the end of the fourth century the manner of singing the Psalms was as follows: one singer chanted in solo, and the last phrase was repeated as a refrain by the people.⁸ Judging from the traditional music in use in the synagogues of to-day, the music was very complicated and required a high training on the part of the vocalist. A Psalm

⁸ Cfr. *The Apostolic Constitutions*, II, 57.

sung in this way was called a *psalmus responsorius*, which, it must be remembered, was something quite different from and earlier than the practice of antiphony. The Roman Rite distinguishes two forms of this chant in her liturgy: the Gradual, so-called from being sung on the *gradus* or ambon, and the Tract. Both of these were sung by the deacon or a chanter, whilst the choir would merely take up the refrain. The difference between the Gradual and the Tract consisted in this: the melodic form of the Gradual was more complicated and florid than the Tract, which latter was drawn out in a simple form. The Alleluiatic phrase soon found entrance into the liturgy, and in Rome was joined on to the last verse of the Gradual; but in the Gallican Rite, as in the East, it was sung either after the Gospel (corresponding to our *Laus Tibi, Christe*) or during the solemn procession which accompanied the carrying of the bread and wine for the Holy Sacrifice to the altar. The Gradual and Tract represent indeed the ancient *psalmus responsorius*. Towards the end of the fourth century another fashion came into vogue, the antiphonal psalm, or a psalm sung by alternate choirs. From a passage in Theodoret's *History* (II, 24) we learn that this practice began at Antioch in the days of Bishop Leoncius (344-357). The practice is intimately connected with the custom of vigils. By the time of St. Basil it is to be found at Cæsarea: "et nunc quidem in duas partes divisi alterius succinentes psallunt. . . . Postea rursus uni commitentes ut prior canat, reliqui succinunt. . . . Sed haec inquit non erant tempore Magni Gregorii. Sed neque Litaniae quas nunc studio habetis."⁹ That most valuable record, the journey of the pious pilgrim Sylvia to Jerusalem in the days of Theodosius (379-395), shows also the two systems in use: "psalmi respondentur, similiter et antiphonae." The practice was brought to the West from Milan. St. Augustine says in his *Confessions*: "Nimirum annus erat aut non multo amplius cum Justina Valentiniani regis pueri mater hominem tum Ambrosium persequeretur. . . . Tunc hymni et psalmi ut canerentur secundum morem orientalium partium . . . institutum

⁹ Migne, *Pat. Gr.*, Vol. 32, p. 763.

est."¹⁰ This would be about 387. But Rome, always slow to adopt novelty, does not seem to have taken up the practice till the pontificate of Celestin I (422-432), if we may suppose the words of the *Liber Pontificalis* to bear on the subject in the passage: "Constituit ut psalmi David CL. ante sacrificium psalli antiphonatim ex omnibus quod ante non fiebat."¹¹ In any case we know that after the introduction of the antiphonal system, the psalm is always preceded and followed by a few words taken almost invariably from the psalm itself. This was sung by a cantor, and indicated the tone upon which the whole psalm was chanted. The method was adopted for the psalm sung during the Offertory, during the Communion, and at the Introit.¹² These musical pieces were collected into books called the *Cantatorium*, containing the pieces sung in solo at the ambon; and the *Antiphonarium* for the use of the *schola cantorum*.

Thus we find among the separate materials from which the Missal has been constructed: (1) the Canon;¹³ (2) the Collection of Prayers (Litany, Collect, and Eucharistic Prayers); (3) the Lessons; (4) the Chants. We have to inquire how all these were combined to form one liturgical formula like the Missal. To understand this it will be necessary to work backwards as regards time.

Charlemagne, when instituting his liturgical reform, wrote to Pope Adrian (772-795) for a copy of the Rite used in Rome. This was the Gregorian Sacramentary, which thus became a pattern copied by the Frankish churches. In the manuscripts made from the Papal Sacramentary at this date, it is not hard to distinguish St. Gregory's work, for the additions made took in most cases the form of supplements. By comparison we are able to see what the Gregorian Sacramentary precisely is, and also what it is not—which is perhaps even more important.

¹⁰ Migne, *Pat. Lat.*, Vol. 32, p. 770.

¹¹ I, p. 230.

¹² The form of the present-day Introit shows its origin as an antiphonal psalm. But the Communion and Offertory have been reduced to one verse only. Some of the modern Introits seem to have lost the old idea altogether, *e. g.*, that for the feast of the Seven Dolors, in which there is absolutely no psalm at all.

¹³ The use of the Canon as a distinct book is still retained in Pontifical Masses.

The book contained the *Ordo Missae* with the Canon; the principal parts of such Masses as the Pope was wont to celebrate, *v. gr.*, the stational Masses and those for the greater feasts,¹⁴ and lastly, the prayers for the ordinations. But the Sacramentary sent to Charlemagne was not (and this is the point) intended as a Missal to be used by all, in the sense in which the Pio-Clementine edition was issued for the use of the churches. It was simply a copy of the book used by the Pope on official occasions. It was not even the Missal used by the clergy of the local Roman Church, the use of which *mutatis mutandis* might be understood as permissible everywhere. It gives us no indications of a full liturgical year. Now, as Adrian did not send a complete book, we can hardly suppose that he really intended to impose this Sacramentary upon the Gallican Church. Charlemagne had merely asked for a copy of the book which the Pope used, and this was all he got. Nevertheless, we must assume that his object was to secure the purest form of the Roman Rite. But what in? The whole series of Masses for the year? If so, he did not get it. But if, as we venture to suggest, he was asking for the *Ordo Missae* and *Canon*, this he did get, and in its purest form.

Now as to St. Gregory's work. Adrian says in his letter to the emperor that the Sacramentary he sent had been *dispositus*, or set in order by the saint. But we find in the copy sent certain feasts which could not have been inserted by Gregory; for example, his own feast, four feasts of our Lady which we know to have had their origin in the seventh century, the Thursday stational Masses in Lent (eighth century), and other names of a later date than St. Gregory's pontificate. Besides, there are many days fixed as "stations" at churches, which we know were not existing, or at least not consecrated in his day; for instance, January 1st is marked *ad S. Mariam ad Martyres*, which was only consecrated by Boniface IV some time between 608 and 615. From these facts we must conclude that the Gregorian Sacramentary forwarded by Adrian had been con-

¹⁴ There are no Masses for the Sundays between Epiphany and Lent; nor from Low Sunday till Advent.

siderably added to, and was not in its variable parts the "unmixed" copy for which Charlemagne had asked. This seems to be another proof that what he wanted he got, namely, the Canon; and it seems to be in line all along with the Roman policy of Gregory himself. To quote from a recent writer: "He (Gregory) undoubtedly sent St. Augustine the Roman books, but seems, while giving the *Canon* as invariable, to have suggested that for the other parts of the liturgy he might look round and take whatever he found good and useful in the churches of Gaul and elsewhere."¹⁵ It was the *Romanæ Ecclesiæ consuetudo* which Charlemagne asked for, and it was this, following the example of Gregory I, that Adrian sent him. The variable parts were indeed additional, and would serve as types of what was used by the Pope himself. And this, so far as we can gather from the course of history, seems to have been precisely the light in which the emperor regarded the copy. Keeping strictly to the Canon, he adopted the rest and added to it what was wanting.

But why did he write to Rome for an "unmixed" copy? There was already in use in his empire another sacramentary which was of Roman origin, and which, since the ninth century, has been known as the Gelasian. Tomasi, in his *Codices Sacramentorum*, and Muratori, in his *Liturgia Romana Vetus*, have printed this Gelasian Sacramentary from a Vatican manuscript of the seventh or eighth century. It was this sacramentary that St. Gregory is said to have set in order. Says his biographer, John the Deacon: "He put together in the volume of one book the Gelasian Codex of the solemnities of the Mass, taking away many things, changing a few, adding some others," etc. Now, Duchesne, in his *Origines du Culte Chrétien*, points out that the Vatican manuscripts, as well as that of St. Gall, do not bear the name of St. Gelasius as the compiler of the several books combined, to which John the Deacon refers. The MSS. are only headed "*Liber Sacramentorum Romanæ Ecclesiæ*," and in their very text many things are to be found which are later, not only than the date of Gelasius (492-496), but also than that of St. Gregory himself. The *Liber Pontificalis* only

¹⁵ AM. ECCL. REVIEW, Vol. XVIII, p. 481.

says about Gelasius: "Fecit etiam et sacramentorum praeactiones et orationes canto sermone."¹⁶ The so-called Gelasian Sacramentary is simply a collection of Roman origin interpolated with Gallican additions, which was existing in France before Charlemagne began his work. Being of a later date than St. Gregory, it could not have been the sacramentary he worked upon. What he probably had in hand was the so-called Leonine Sacramentary, erroneously attributed to St. Leo the Great (440). This, from its contents, is clearly a Roman book; but, as clearly, not an official recension. What is equally clear is that it dates from a period just preceding St. Gregory's pontificate. It would require considerable purgings and changings before it could represent the papal book; and this, we understand, is precisely what the Pope did with the materials before him.

To sum up. Charlemagne's situation was this: He found in use a Roman Rite, the so-called Gelasian Sacramentary; wishing to purify it, he writes to Pope Adrian, who sends him the Canon revised (from the so-called Leonine) and arranged by St. Gregory, together with certain Masses. It was a copy of this Adrian sent to Charlemagne, who compared it diligently with the existing formulas used in his domain. The brilliant band of liturgical writers, with our English Alcuin as their head, filled up the *lacunae*; and the additions gradually found their way to Rome, whence the principal had issued.

This then is the genesis of the mediæval Missal as we find it in all countries. The *Romanae Ecclesiae consuetudo* was the norm for the Canon, and the variable parts were built up upon the pattern of those included in Adrian's copy of the Gregorian Sacramentary.

ETHELRED L. TAUNTON.

London, England.

¹⁶ I, p. 255.



Analecta.

E S. R. UNIV. INQUISITIONE.

I.

DISPENSATIO IN ARTICULO MORTIS AB IMPEDIMENTO MIXTAE
RELIGIONIS.

Beatissime Pater:

Episcopus N. N. ad pedes S. V. provolutus humiliter exponit quod per Litteras a S. Officio editas sub die 20 Februarii 1888, concedebatur Ordinariis facultas dispensandi in articulo mortis, dummodo tempus non daretur recurrendi ad S. Sedem, *super impedimentis quantumvis publicis matrimonium iure ecclesiastico dirimentibus, excepto sacro presbyteratus ordine et affinitate lineae rectae ex copula licita proveniente.*

Iamvero quum in mea Dioecesi non pauci reperiantur protestantes, quorum nonnulli iam in concubinato vivunt cum personis catholicis, vel postea vivere possunt, reverenter postulo utrum vi praefatarum Litterarum concessa censeatur etiam facultas dispensandi *super impedimento impediante mixtae religionis.* Et quatenus illam non comprehendi constaret, S. V.

enixe deprecor ut mihi hanc facultatem concedat, dispensandi scilicet super impedimento mixtae religionis cum concubinariis in articulo mortis positis, quatenus non suppetat tempus recurrendi ad S. Sedem.

Feria IV, die 18 Martii 1891.

In Congregatione Gen. S. R. et U. Inquisitionis habita ab Emis et RR. DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt:

Ad I. *Negative.*

Ad II. *Supplicandum SSmo pro facultate Episcopo concedenda ad triennium, adhibitis solitis clausulis pro matrimoniis mixtis.*

Feria vero VI, die 20 Martii eiusdem anni, in solita audientia R. P. D. Adessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. Pp. XIII relatione, SSmus resolutionem EEmorum Patrum adprobavit et petitam facultatem benigne concessit.

I. *Can. MANCINI, S. R. et U. Inquis. Not.*

II.

DISPENSATIO IN ARTICULO MORTIS AB IMPEDIMENTO DISPARITATIS CULTUS, CUM CAUTIONIBUS SOLITIS.

Beatissime Pater:

Relate, ad Facultates Episcopis a S. V. concessas (quae etiam parochis subdelegari possunt) dispensandi in articulo mortis a plurimis impedimentis matrimonialibus dirimentibus, Episcopus N. N., ad S. V. pedes provolutus, enixe rogat quoad impedimenta *mixtae religionis et disparitatis cultus* benignissimam declarationem, an in istis etiam in articulo mortis non aliter dispensari possit, nisi:

(a) ambo contrahentes promittant educationem omnis prolis in religione catholica; et quidem

(b) non solum prolis forte adhuc suscipiendae sed etiam antea (in concubinato vel civili matrimonio) iam susceptae, in quantum scilicet hoc a parentibus adhuc dependet; atque nisi etiam

(c) pars catholica (licet privatim tantum) promittat, quod in quantum poterit conversionem partis non catholicae procurare sataget.—Et Deus etc.

Feria IV, die 18 Martii 1891.

In Congregatione Gen. S. R. et U. Inquisitionis habita ab Emis ac RR. DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt:

Cautiones etiam in articulo mortis esse exigendas, et in Encyclica S. O. disparitatem cultus, utpote impedimentum dirimens, comprehendi; mixtam religionem vero, uti impedimentum impediens, non comprehendi.

Feria vero VI, die 20 Martii eiusdem anni, in solita audientia R. P. D. Adessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. Pp. XIII relatione, SSmus resolutionem Emorum Patrum adprobavit.

I. Can. MANCINI, S. R. et U. Inquis. Not.

III.

DUBIUM AN EPISCOPUS ORDINANS IN TERTIA IMPOSITIONE MANUS
CAPUT ORDINANDI PHYSICE TETIGERIT.

Beatissime Pater:

Episcopus N. N., ad S. V. pedes humiliter provolutus, exponit quod in ordinatione cuiusdam presbyteri, ad formam *Accipe Spiritum Sanctum, quorum remiseras peccata* etc., orator ob scabiem, qua ordinandi caput infectum erat, involuntario quodam motu manus amovit, ita ut nullus daretur physicus contactus. Videtur oratori se caput ordinandi revera tetigisse, initio prolationis formae, licet de hoc non omnino certus sit. Igitur quaeritur

I. Potest orator quiescere?

II. Et quatenus negative, quid faciendum?

Feria IV, die 8 Iunii 1898.

In Congregatione Gen. S. R. et U. Inquisitionis habita ab Eminentissimis et RRmis DD. Cardinalibus in rebus fidei et

morum Generalibus Inquisitoribus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt:

Orator acquiescat.

Feria vero VI, die 10 eiusdem mensis et anni, in solita audientia R. P. D. Adessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. Pp. XIII relatione, SSmus resolutionem EEmorum Patrum approbavit.

I. Can. MANCINI, S. R. et U. Inquis. Not.

IV.

MATRIMONIA INFIDELIUM INITA CUM INTENTIONE UT SINT DIS-
SOLUBILIA.

Eminentissime Princeps:

Responsum datum est Rmo Episcopo Siouxormensi cum quaesivisset ut infra sequitur:

"Episcopus Siouxormensis ad pedes S. V. provolutus, quae sequuntur exponit: Mos est Indianis huiusce regionis contrahendi matrimonia, uxorum suarum indolem ac qualitates tentandi gratia, nempe utrum bonae sint ac prudentes nec ne, et animo dimittendi si fatuae ac improbae. Hinc duo sequentia dubia a S. V. solvenda Episcopus orator implorat.

"I. Potest-ne ipsis fides adhiberi si iureiurando affirmant se nunquam indissolubili vinculo cum praecedentibus uxoribus matrimonium contraxisse eisque permitti ut sibi iungant secundum leges S. Matris Ecclesiae eam quam nunc habent?

"II. Possunt-ne illi pagani, praecedentibus uxoribus adhuc viventibus dimissis, ducere eam, cum qua nunc vivunt, si cum ipsa baptizari velint, et Christianorum more matrimonium contrahere?

"Feria IV die 18 Maii 1892: in Congregatione Generali S. R. et U. Inquisitionis proposita suprascripta instantia, praehabitoque Rmorum DD. Consultorum voto, EEmi DD. Cardinales in rebus fidei et morum Generales Inquisitores rescribendum decreverunt:

"*Ad I.* Affirmative si agatur de infidelibus, post institutum diligens examen omnium adiunctorum circa ipsorum credibili-

tatem, et nullum aut leve dubium supersit de assertionis veritate. Negative si agatur de fidelibus, sed requiritur legitima probatio.

"Ad II. Si instituto diligenti examine matrimonium cum prima, quae iam baptizata fuerit, validum inveniatur, ad illam redire omnino tenentur. Si autem non fuerit baptizata, vi art. II formulae I^{ae}, satis erit eam interpellare, utrum velit converti. Ubi vero converti nolit, vel serio dubitetur de validitate matrimonii cum prima, poterunt quamlibet ducere, dummodo erit baptizata, renovato consensu.

"Sequenti vero die 19 in Audientia R. P. D. Adessori S. O. impertita, SS^{us} D. N. Leo divina providentia Pp. XIII relatum sibi EEmorum Patrum resolutionem adprobare dignatus est."

Quaerit ulterius idem Episcopus Siouxormensis relate ad primum ubi responsum est a S. Congregatione: "Affirmative si agatur de infidelibus etc., negative si agatur de fidelibus, sed requiritur legitima probatio." Nunc autem quaeritur de hoc casu qui in praesenti est, nempe: Duo infideles Indiani baptizati sunt a ministro anglicano sine ulla instructione de matrimonio christiano, ita ut remaneant illi duo baptizati mulier et vir in primaeva pagana notione de matrimonio, idest, credunt se nunquam indissolubili vinculo cum praecedentibus uxoribus matrimonium contraxisse, eisque permitti ut sibi iungant secundum leges S. M. Ecclesiae eam quam habent. Nunc vero vir Indianus, qui tale matrimonium cum primaeva Indiana notione contraxit ad fidem catholicam convertitur, et quamvis ambo fuerint ab anglicano ministro baptizati et coram eo matrimonium contraxerint; attamen cum matrimonium contraxerint nulla praecedenti instructione de matrimonio christiano, sed omnino cum notione primaeva pagana, et cum vir Indianus, qui ad fidem catholicam convertitur petat, ut matrimonium dissolvatur ob adulterium sponsae vel uxoris, quaeritur utrum responsum ad I hunc casum attingat.

Feria IV, die 25 Maii 1898.

In Congregatione Gen. S. R. et U. Inquisitionis habita ab EEmis et RR. DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt:

Primam partem resolutionis S. O. diei 18 Maii 1892 spectare eos qui in infidelitate contraxerant, ideoque applicari non posse iis qui post susceptum baptismum contraxerunt ut in casu. Restat igitur ut Episcopus diligenter inquirat an eorum matrimonium fuerit invalidum ob aliud impedimentum; vel ut ipse Indianus legitime probet se habuisse in contrahendo explicitam voluntatem repudii in causa adulterii, exterius manifestatam.

Feria vero VI die 27 Maii eiusdem anni SSmus D. N. Leo Div. Prov. Pp. XIII per Emum D. Cardinalem Secretarium S. Officii EEmorum Patrum resolutionem adprobavit.

I. Can. MANCINI, S. R. et U. Inquis. Not.

V.

CIRCA DELEGATIONEM FACULTATIS AD DISPENSANDUM AB IMPEDIMENTIS MATRIMONIALIBUS DIRIMENTIBUS IN ARTICULO MORTIS.

Feria IV, die 25 Maii 1898.

In Relatione Status Ecclesiae Colocen. et Bacsien., exhibita S. Congregationi Concilii die 26 Maii 1897, sequens reperitur *Postulatum*:

“Cum saepe saepius, ob parochiarum multitudinem magnumque parochianorum numerum, infirmorum provisio per parochorum adiutores fieri soleat, petitur ut facultas dispensandi iuxta litteras S. R. et U. Inquisitionis die 25 Feb. 1888 locorum Ordinariis concessa, non solis parochis sed etiam eorum adiutoribus et universim confessariis approbatis modo generali subdelegari possit.”

Cum hoc Postulatum transmissum fuerit ad hanc Supremam S. R. et U. Inquisitionem, in Congregatione Generali habita ab EEmis et RRmis DD. Cardinalibus Generalibus Inquisitoribus, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EEmi ac RRmi DD. rescribi mandarunt:

In terminis in una Wratislaviensis fer. IV die 17 Februarii 1892, idest: Supplicandum SSmo pro gratia arbitrio Episcopi pro sacerdotibus idoneis in locis Dioecesis remotioribus, dummodo tempus desit recurrendi ad Ordinarium vel Parochum et periculum sit in mora, ad quinquennium.

Feria vero VI die 27 eiusdem mensis SSmus, per facultates Emo Cardinali S. R. et U. Inquisitionis Secretario concessas, benigne annuit pro gratia.

I. Can. MANCINI, S. R. et U. Inquis. Not.

VI.

EXTENSIO FACULTATUM CONCEDENDARUM ORDINARIIS LOCORUM
PRO TEMPORE VI DECRETI DIEI 24 NOV. 1897.

Feria IV, die 23 Iunii 1898.

Suprema haec Congregatio in Fer. IV die 24 Novembris 1897 decrevit in facultatibus Episcopis *concedendis* clausulam *durante munere* esse supprimendam et in ceteris standum formae Decreti iam lati die 20 Februarii 1888 n. 1° et 2°, at iuxta modum, idest: “1° Facultates omnes habituales in posterum committendas esse Ordinariis Locorum—2° Appellatione *Ordinariorum* venire Episcopos, Administratores seu Vicarios Apostolicos, Praelatos seu Praefectos habentes iurisdictionem cum territorio separato, eorumque Officiales seu Vicarios in spiritualibus generales, et sede vacante Vicarium Capitularem vel legitimum Administratorem.” Hinc propositum fuit eidem huic S. Congregationi dubium: *Utrum concessiones iam factae antecederent Episcopis ab Apostolica Sede intelligi debeant in sensu praefati Decreti.*

Porro in Congregatione Generali S. R. et U. Inquisitionis habita ab EEmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, praefato dubio diligenter expenso, praehabitoque RR. DD. Consultorum voto, iidem EEmi ac RRmi Patres rescribendum mandarunt:

Declaratione S. Officii, facta circa facultates concedendas, vi Decreti Fer. IV diei 24 Novembris 1897, extendatur ad facultates iam antecederent concessas facto verbo cum Sanctissimo.

Subsequenti verò Sabato die 25 eiusdem mensis Iunii 1898, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo Dno Nro Leoni Div. Prov. Pp. XIII relatione SSmus resolutionem EEmorum Patrum adprobavit, contrariis non obstantibus quibuscumque.

I. Can. MANCINI, S. R. et U. Inquis. Not.

E SACRA CONGREGATIONE PROPAGANDAE FIDEL

CIRCA ORDINATIONEM CLERICORUM PRAESERTIM POLONORUM.

Illme ac Rme Domine :

Cum gravia incommoda, praesertim hisce ultimis temporibus, in Statibus Foederatis Americae Septentrionalis deplorari debuerint propter malam agendi rationem quorundam Sacerdotum, qui, licet exteri et frequenter ex Polonia oriundi, in Italia ordinati fuerunt et deinde in Americam migraverunt, muniti etiam aliquando litteris commendatitiis alicuius Italiae Episcopii; SS. D. N. Leo Pp. XIII in Audientia diei 26 Aprilis 1898 mandavit ut per hanc S. Congregationem de Propaganda Fide Italiae Ordinarii moneantur, ne ad Sacros Ordines admittant iuvenes exteros, polonos praesertim, sine authenticis litteris testimonialibus proprii Ordinarii, minusque eos commendent Episcopis Americae absque praevia praedictae S. Congregationis licentia.

Dum hanc Sanctitatis Suae voluntatem Amplitudini Tuae significo, Deum precor ut Te diutissime sospitet.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide die 2 Maii 1898.

Amplitudinis Tuae

Addictissimus Servus

M. Card. LEDOCHOWSKI, *Praef.*

E SACRA CONGREGATIONE RITUUM.

I.

CIRCA DELATIONEM IN PROCESSIONIBUS CUM SS. SACRAMENTO
IMAGINUM B. M. VIRGINIS ET SANCTORUM.

Rmus Dominus Leonardus Haas, Episcopus Basileen. et Luganen. Sacrae Rituum Congregationi ea quae sequuntur humiliter exposuit, nimirum: In quibusdam locis dioeceseos Basileensis et Luganensis extat inveterata a saeculis consuetudo circumferendi in processionibus Theophoricis, praesertim die festo SS. Corporis Christi, statuas vel reliquias Sanctorum ad

maiolem solemnitate. Quum vero haec consuetudo minime respondeat ritui Romano, imo speciali S. R. C. Decreto 17 Iunii 1684 prohibeatur, praefatus Episcopus die 12 Iunii anno elapso monitum ad clerum dioecesanum direxit huius tenoris: "Meminerint RR. Parochi prohibitum esse (S. R. C. 17 Iunii 1864) ne Instrumenta Passionis Domini, vel Reliquae vel statuae Sanctorum circumferantur in processione SS. Sacramenti, quia totus cultus in iisdem ad Venerabile Sacramentum dirigi debet."

Quum vero nonnulli parochi, et praesertim Capitulum Canonicorum Collegiatae Ecclesiae ad S. Leodegarium *Lucernae* exoptent ut antiqua consuetudo continuari possit, saltem ex Apostolica dispensatione, idem Episcopus, praedictis votis expositis, solutionem sequentis dubii ab ipsa Sacra Congregatione efflagitavit, nimirum: Utrum in festo SS. Corporis Christi eiusque Octava, quando fit processio cum SS. Eucharistiae Sacramento et in aliis processionibus Theophoricis, liceat deferre imagines B. Mariae Virginis ac Sanctorum?

Et Sacra eadem Congregatio ad relationem Secretarii, audito etiam voto commissionis liturgicae, reque accurate perpensa, proposito dubio respondendum censuit: Serventur Decreta, praesertim in una *Veneta* 17 Iunii 1684 et in altera *Almerien.* 31 Ianuarii 1896. Atque ita rescripsit, die 1 Iulii 1898.

C. Card. MAZZELLA, S. R. C. Praefectus.

L. + S.

D. PANICI, Secret.

II.

S. RITUM CONGREGATIONIS AD ARCHIEPISCOPOS, EPISCOPOS ET ORDINARIOS PROVINCiarUM GORITIEN., IADREN. ET ZAGABRIEN. LITTERAE DE USU LINGVAE SLAVICAE IN SACRA LITURGIA.

Quae praecipue observanda sunt, vel cavenda, circa usum palaeoslavici idiomatis in sacra liturgia, Sacra haec Congregatio iam edixit die 13 Februarii 1892; atque iis opportune significavit Slavorum Meridionalium Episcopis, qui ecclesiis praesunt, ubi eiusmodi praxis invaluit. Quum vero, hac super re, Apostolicae Sedi nova proposita sint dubia, SSmus D. N. Leo div. prov. Papa XIII, pro sua erga Slavos paterna soli-

citudine, ad praedictas normas enucleandas et firmandas, omnemque removendam perplexitatem, grave hoc negotium peculiaris coetus S. R. E. Cardinalium examini submitti iussit.

Re igitur in omnibus mature perpensa, attentisque Summorum Pontificum Constitutionibus et Decretis, praesertim Innocentii IV, qui Episcopis Senien., a. 1248, et Veglen., a. 1252, slavica utendi lingua concessit *licentiam, in illis dumtaxat partibus, ubi de consuetudine observantur praemissa, dummodo ex ipsius varietate litterae sententia non laedatur*; item Urbani VIII; cuius iussu a. 1631 libri liturgici glagolitice editi sunt, *ad usum ecclesiarum, ubi hactenus praefato idiomate celebratum fuit, nisi maluerint latino*; nec non Benedicti XIV, qui novam ipsorum librorum editionem, a. 1754, authenticam declaravit, pro iis, *qui ritum slavo-latinum profitentur*; ac demum Pii VI, qui a. 1791 Breviarium eius auspiciis denuo impressum recognovit, iidem Emi Patres eas quae sequuntur regulas statuerunt, illasque Sanctitas Sua ratas habuit, adprobavit et in posterum ab omnibus inviolate servari mandavit:

I. Usus palaeoslavicae linguae in sacra liturgia considerari et haberi debet velut *reale* privilegium certis inhaerens ecclesiis, minime vero ad instar privilegii *personalis*, quod nonnullis sacerdotibus competat.

Episcoporum igitur officii munus erit, in unaquaque dioecesi quam primum conficere indicem seu catalogum ecclesiarum omnium et singularum, quas certo constet, in praesens ea concessione rite potiri.

Ad dubia porro amovenda, asserti privilegii probatio desumatur ex documentis ac testimoniis, quae in tuto ponant et probe demonstrent, illud invaluisse et reapse vigere triginta saltem abhinc annis; quod temporis spatium in re praesenti tamquam sufficiens habetur ex indulgentia speciali Sanctae Sedis.

Si quae deinceps controversiae aut difficultates in eiusmodi probationum negotio oriantur, illas Episcopi Sacrae Rituum Congregationi subiiciant, rerum adiuncta explicate et distincte exponendo, pro singulorum casuum solutione.

II. Praedicto ecclesiarum privilegiatarum indice semel confecto et publicato, nulli prorsus licebit, in aliis ecclesiis, quacumque ratione vel quovis praetextu, linguam palaeoslavica

in sacram liturgiam inducere: si quid vero secus aut contra contigerit attentari, istiusmodi ausus severa coercitione reprimantur.

III. In ecclesiis, quae supra memorato gaudent privilegio, Sacrum facere et Officium persolvere publica et solempni ratione, permissum exclusive erit palaeoslavico idiomate, quacumque seclusa alterius linguae immixtione. Libri ad Sacra et ad Officium adhibendi characteribus glagoliticis sint excusi atque ab Apostolica Sede recogniti et adprobati: alii quicumque libri liturgici, vel alio impressi characteribus, vel absque approbatione Sanctae Sedis, vetiti omnino sint et interdicti.

IV. Ubicumque populus sacerdoti celebranti respondere solet, aut nonnullas Missae partes canere, id etiam nonnisi lingua palaeoslavica, in ecclesiis privilegiatis fieri licebit. Idque ut facilius evadat, poterit Ordinarius fidelibus exclusive permittere usum manualis libri latinis characteribus, loco glagoliticorum exarati.

V. In praefatis ecclesiis, quae concessione linguae palaeoslavicae indubitanter fruuntur, Rituale, slavico idiomate impressum, adhiberi poterit in sacramentorum et sacramentalium administratione, dummodo illud fuerit ab Apostolica Sede recognitum et probatum.

VI. Sedulo curent Episcopi in suis Seminariis studium provehere cum latinae linguae, tum palaeoslavicae, ita ut cuique dioecesi necessarii sacerdotes praesto sint ad ministerium in utroque idiomate.

VII. Episcoporum officium erit, ante Ordinationem sacram, designare clericos, qui latinis, vel qui palaeoslavice ecclesiis destinentur, explorata in antecessum promovendorum voluntate et dispositione, nisi aliud exigat ecclesiae necessitas.

VIII. Si quis sacerdos, addictis ecclesiae, ubi latina adhibetur lingua, alteri debeat ecclesiae inservire, quae palaeoslavici fruitur idiomatis privilegio, Missam solemnem ibi celebrare, Horasque canere tenebitur lingua palaeoslavica; attamen illi fas erit privatim Sacra peragere et Horas canonicas persolvere latina lingua.

Idem vicissim dicatur de sacerdote, palaeoslavici idiomatis ecclesiae adscripto, cui forte latinae ecclesiae deservire contingerit.

IX. Licebit pariter sacerdotibus latini eloquii ecclesiae inscriptis, in aliena ecclesia, quae privilegio linguae palaeoslavicae potitur, Missam privatam celebrare latino idiomate.

Vicissim sacerdotes, linguae palaeoslavicae ecclesiis addicti, eodem idiomate Sacrum privatim facere poterunt in ecclesiis ubi latina lingua adhibetur.

X. Ubi usus invaluit, in Missa solemni Epistolam et Evangelium slavice canendi, post eorumdem cantum latino ecclesiae ipsius idiomate absolutum, huiusmodi praxis servari poterit, dummodo adhibeatur lingua palaeoslavica. In Missis autem parochialibus fas erit, post Evangelii recitationem, illud perlegere vulgari idiomate, ad pastorem fidelium instructionem.

XI. Si forte in paroeciis, quae linguam habent palaeoslavicam, aliquis e fidelibus prolem renuat sacro sistere fonti, nisi Rituali latino baptismus conferatur; vel si qui matrimonium recusent celebrare, nisi latina lingua sacer absolvatur ritus, Parochus opportune illos instruat, moneatque; et si adhuc in propria sententia persistent, baptismum, aut benedictionem nuptialem privatim latina lingua ministret.

Vicissim agatur, in paroecia latinae linguae, si quis slavico idiomate ritus praedictos omnino peragi similiter exigit.

XII. In praedicatione verbi Dei, aliisve cultus actionibus, quae stricte liturgicae non sunt, lingua slavica vulgaris adhiberi permittitur ad fidelium commodum et utilitatem, servatis tamen generalibus Decretis huius S. Rituum Congregationis.

XIII. Episcopi illarum regionum, ubi eadem in usu est lingua vernacula, studeant uniformi curandae versioni precum et hymnorum, quibus populus indulget in propria ecclesia, ad hoc ut qui ex una ad aliam transeunt dioecesim vel paroeciam in nullam offendant precationum aut canticorum diversitatem.

XIV. Pii libri, in quibus continetur versio vulgata liturgicarum precum, ad usum tantummodo privatum christifidelium, ab Episcopis rite recogniti sint et approbati.

Datum Romae, ex Secretaria S. Rituum Congregationis, die 5 Augusti anno 1898.

C. Card. MAZZELLA, S.R.C. Praefectus.

L. † S.

D. PANICI, S.R.C. Secretarius.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman decrees for the month are :

I.—S. CONGREGATION OF THE UNIVERSAL INQUISITION :

1. Decides that the faculties granted to bishops by the S. Office, February 20, 1888, do *not* entitle ordinaries to dispense *in articulo mortis* from the impediment *mixtae religionis*.
2. Decides that bishops can dispense *in articulo mortis* from the impediment *disparitatis cultus*.
3. Solves the doubt of a bishop who during the rite of ordination "in tertia impositione manus" failed to place his hand upon the candidate. The answer is: *Orator acquiescat*.
4. Solves a number of doubts proposed by the Bishop of Sioux Falls regarding the manner of dealing with infidels who have entered marriage with the understanding that if they choose they may be divorced *a toro*, etc.
5. States that the faculty of dispensing from diriment impediments *in articulo mortis* may be delegated to simple priests (*sacerdotibus idoneis*).
6. Declares in favor of an extension of certain faculties "vi Decreti diei 24 Novemb. 1897."

II.—S. CONGREGATION OF THE PROPAGANDA :

Cautions the Bishops of Italy not to ordain foreign students (especially those from Poland) who propose to emigrate to America, unless they have undoubted testimonial letters; nor to recommend them to American Bishops without referring first to the S. Propaganda.

III.—S. CONGREGATION OF RITES:

1. Prohibits the carrying of statues and images of the Saints in procession with the Most Blessed Sacrament.
2. Allows the use of the Slavic language in the liturgy where there exists a present custom, provided there is no danger of mutilating the sense of the words by the commixture of different dialects.

This privilege is not to be understood as applying to individuals, but only to churches in which an established custom can be demonstrated to have existed for at least thirty years.

The bishops are to make an official inquiry into the claim to use this right made by the churches under their jurisdiction.

The official inquiry being ended, no church can thereafter claim the introduction of the privilege.

No other language is to be used in the liturgy of the churches having obtained above-mentioned privilege, and the liturgical books are to be printed and edited under the supervision of the Apostolic See.

The bishops are admonished to have both Latin and Slavic taught in their seminaries in order to enable priests to administer to the Slavic churches.

The bishops are to determine before the ordination whether a cleric is to serve the Latin or the Slavic mission, unless necessity dictates otherwise.

The language here spoken of is not the common vernacular (*Slavica vulgaris*), which may be used in preaching, etc., but the *Palæo-Slavic* which is the proper liturgical medium.

Prayer books for private use may be printed in both languages, with the usual episcopal approbation.

"HERODII DOMUS DUX EST EORUM."

Qu. In the last chapter of the interesting series entitled "My New Curate," now publishing in the ECCLESIASTICAL REVIEW, the writer refers to a passage from the Psalms which occurs in the ferial office for Saturday, and the translation of which appears to present some difficulty. In looking at the English Douay version I find the verse "*herodii domus dux est eorum*" (Ps. 103: 17) translated by "*the highest of them is the house of the heron.*" In a version published with the Greek Septuagint text by the Bagsters (London, 1884), the English translation reads: "*the house of the heron takes the lead among them.*" The King James and last revised Protestant editions translate: "*As for the stork, the fir trees are her house.*" I think the readers of the REVIEW, who are readers mostly, I presume, also of the Breviary, would be glad to see something in your pages elucidating this text. Many a one, no doubt, has followed Father Dan in his easy rendering of "the house of Herod is chief among them," not noticing the difference between *Herodii* and *Herodis* in the Latin text.

Resp. The best translation of the passage, which in the Hebrew original reads *הסירה ברושים ביתה*, is that given in Furness' rendering of Wellhausen's recent polychrome edition of the Psalms, that is "*the stork with its home in the cypress.*" The error of the old English renderings, both in the Douay and King James versions, is due to the Septuagint, where the Greek translators, reading *בראשים* for *ברושים* made it *ἡγεῖται* (*dux est*) for *καταπίσσοι* (*cupressi*), or some kindred term. However, the sense has practically remained the same, since "the highest" or "the lead" has been understood to signify the top or crown (of the tree), where the heron or stork (*avis pia*) loves to build her nest and raise her brood.

CHILDREN AS "SPONSORS."

Qu. Is there any law prohibiting the admission as sponsors of children who have not made their First Communion?

Resp. The reception of First Holy Communion is not in any sense a condition for qualification to stand as a sponsor at a baptism. But what is required is, *first*, that the sponsor

shall have reached the age of sufficient ripeness to understand the responsibility incurred by pledging himself to safeguard the faith of the infant to be baptized; *secondly*, that the sponsor himself be instructed in the rudiments of faith, so as to be capable of imparting it to others, and, if need be, in the future to the godchild; and *thirdly*, that this knowledge be not theoretical merely, but *practical*, so as to give a certain guarantee that the sponsor will actually, if necessary, fulfil the obligation of safeguarding and instructing the baptized child in its faith. Hence the Church desires that sponsors should have received the Sacrament of *Confirmation*, inasmuch as it strengthens them in their own faith. (See *Rituale*, De Sacr. Bapt., II, n. 24.)

From all this it may easily be inferred that a child who has not received First Communion is, *as a rule*, not a capable sponsor, since it lacks the realization of his or her responsibility, the necessary knowledge, and the requisite practical faith.

THE STIPEND CORRESPONDING TO THE NUMBER OF MASSES.

Qu. If a priest is requested to say two (low) Masses, receiving the ordinary stipend, does he satisfy his obligation by celebrating a single missa cantata, or one Mass at a later hour than usual (where the diocesan statutes allow, for example, the double stipend for low Masses said after nine o'clock) in place of two earlier Masses? The time or quality of the Mass is not suggested by the giver of the stipend, but is determined by other circumstances.

Resp. If a priest accepts a stipend with a request to say two Masses, he is obliged to say the two Masses, irrespective of time or personal convenience, unless the giver of the stipend plainly understands and consents to having one Mass (instead of two) celebrated at a particular hour or according to the necessities and convenience of the priest. The increase of stipend for Masses said after a certain hour of the day is supposed to be a compensation for the trouble and prolonged fast, to which *a request for a Mass at such an hour* would oblige the celebrant. If the giver of the stipend has no desire to put the

priest to such inconvenience, the latter cannot justly emburse himself for assuming the supposed inconvenience on other grounds.

The ordinary rule which determines the number of Masses to be said for a given stipend is:—1. As many Masses as the giver requests from the priest who, understanding the request, voluntarily accepts the stipend. 2. If the giver does not determine the number of Masses, the presumption is that he wishes to give the *customary* stipend, that is, as regulated by local practice or diocesan statute. 3. If the giver determines the time or place of the Masses without determining the number, he is supposed to acquiesce in the diocesan regulations or local custom, and the number of Masses is proportioned to the stipend as prescribed for the time and place. 4. If it is evident from the action of the giver that he intends one Mass, though the stipend would be equivalent to that of several Masses, one Mass only need be said.

THE RITUAL OF SECULAR SOCIETIES IN CATHOLIC CEMETERIES.

Qu. You will confer a favor by answering in the REVIEW the following:

I. Are Catholics allowed to be members of the *Woodmen* and *Royal Neighbors* societies?

II. Can a priest permit the said societies to attend funeral service in the church, and read their ritual service in the Catholic cemetery?

III. Are the *Grand Army of the Republic* and kindred societies allowed to read their ritual in the Catholic cemetery over one of their members?

IV. Is any ritual-reading permitted in the cemetery outside of the Church service?

Resp. Catholics are forbidden to be members of a society, whether it is named "Woodmen," "Royal Neighbors," or anything else, in the following cases:

I. If the constitutions of such society require from its members, under oath or otherwise, *absolute secrecy* regarding the motives and acts done under the authority of said society.

By absolute secrecy is meant the keeping of a thing from one who has a right to the knowledge of it, such as the guide of conscience who represents God's law, or a third person whose temporal or eternal interests are injured by withholding from him the means of saving himself, or the civil authorities who require such knowledge for the common good, the preservation of peace, order, and prosperity of the community.

2. If the constitutions of the society demand (either by oath or mere promise) from its members a blind and *unconditional obedience* to those who represent authority in the society. Such blind obedience involves a renouncing of one's own judgment and freedom of will, to the exercise of which every man is entitled, and which he may renounce only when the things commanded are in harmony with the divine law.

A person who promises blind obedience to the commands of a secret society deprives himself of the power to judge whether the act he is urged to perform is good or bad, and he thus absolutely renounces the free exercise of both reason and will. This no man may do, not even in a religious society, because there the vow of obedience is always clearly understood to exclude acts which are contrary to the law of God.

3. If the societies are organized for the purpose of making open or secret opposition to God's Church or against the lawful civil government. Such societies are forbidden because they destroy order, obedience, and public morality, although they may have been founded from motives which mainly appeal to patriotism and a sense of liberty. The defence of liberty which neglects obedience to the law of God is sinful license.

4. If the societies have their own minister or chaplain (not ordained in the Church of God), their own (religious) ritual, and their own (religious) ceremonial, they are out of communion with the Catholic Church, and forbidden to Catholics.

Now, whether any particular society is to be classed in one or several of the above-mentioned categories *is not indicated*

by its name. The Church has indeed declared certain secret societies as *excommunicated*, and has mentioned these by name, because their character and object were well understood; but she has declared as *forbidden* (though not by name excommunicated) all secret societies whose object and character are essentially subversive of good order and religious principle.

The *names* of such societies cannot be a sure clue to their real character, because:

1. A society originally formed for the purpose of mutual protection, the furtherance of some common benefit, or a charitable object, may, at the instigation of some influential member, change its main object or enlarge its scope of action, and thus without changing its name become a secret society, dangerous to religion and to the State.

2. A society of a given name may be a secret society in one country or district, and not in another; thus certain labor organizations in the United States may have simply the character of mutual beneficial societies, in which the members pledge themselves to stand by each other to maintain the rights of the employee against unjust measures which might be resorted to by unscrupulous and avaricious employers; yet the same societies in Canada may become secret political organizations, and this without changing their constitutions and laws, but merely by an interpretation that the pledge of secrecy is to extend to their deliberations in matters concerning politics as well as to questions regarding the hours of work, wages, exclusion, and the rest.

3. A society may have different grades or branches, some of which come under the head of forbidden secret societies, whilst others are purely beneficial societies. Thus it happens that a member of an Odd Fellows' Lodge finds that nothing is ever said or done in the meetings which might be construed against religion or civil obedience; he is sure that he knows it all, because he has "been a member for more than ten years." But he does not know that he belongs only to that great crowd which, by the supporting a lucrative mutual insurance business, furnishes capital, and at the same time turns public opinion off its guard, so as to support and shield

the secret movers in higher places. Such societies may have two or more sets of constitutions, and the common name only serves to familiarize the members of the lower grade with the beneficent character of the organization, which is a convenient cloak for party transactions, and gives the leaders a splendid opportunity of picking out and training members capable for the work they do in secret.

All in all, we should therefore answer the inquiries of our Reverend correspondent :

I. Put the questions above enumerated to those who wish to join or have already joined the "Woodmen" or the "Royal Neighbors." If they cannot answer the questions, let them inquire ; on a matter which affects their liberty of conscience they should obtain definite assurance, given in a plain answer by the heads of the society. The constitutions of a society should make it clear whether its object and methods are lawful or not.

II. A priest may find it difficult to prevent the attendance of secular societies of whose disposition towards the Catholic religion he is doubtful ; but as the official superintendent of the Catholic cemetery he can—and as a priest he is bound to—forbid the use of any ritual or ceremony except that which is prescribed by the liturgy of the Church and sanctioned by ecclesiastical usage.

III.—IV. This last-mentioned rule is of universal application, and so well defined by numerous decisions of the Holy See, that even parish societies, pious confraternities, and approved religious orders of the Church are prohibited from using any rite, ceremony (special banners and crosses in places where such emblems indicate the right of parochial precedence), or public prayer, which would suggest that these are to supply or complete the prescribed functions of the Roman Ritual.¹

¹ Confraternitates laicorum, in actu associationis cadaveris, nullo modo possunt erigere crucem propriam, praesente cruce parochi, quae sola in funeribus erigi debet.—S. R. C. Decr., 22 Nov. 1631 ; id. 24 Nov. 1708 ; S. C. Conc. Decr., 16 Dec. 1741.

Mulieres Societatum utriusque sexus nequeunt associare cadavera sub speciali vexillo, licet huiusmodi associationem permissam ex universalis regionis consuetudine reputent.—S. R. C. Decr., 26 Jan. 1760.

In funeralibus deferenda est unica tantum crux, et illius ecclesiae tantum ad quam corpus defuncti deferitur.—S. R. C. Decr., 30 Sept. 1614.

The prohibition includes the use of certain sacred vestments which are not expressly mentioned in the Ritual as permissible,² because these might indicate some official participation of its wearers in the liturgical functions of the Church. As for the national flag, the Sacred Congregation (S. Off. 3 Oct. 1887) decided only a few years ago that it may (*tolerari posse*) be carried in the funeral procession, behind the bier, and hence, we suppose, into the cemetery. But the fact that the same Congregation expressly declared it unlawful to introduce the national flag on occasion of funerals into the church plainly indicates that the secular representation, however noble in its sphere, has no right to assume the performance of ritual functions, which are exclusively the domain of the priesthood.³

DIOCESAN FUND FOR INFIRM PRIESTS.

Qu. Would you please answer the following in your excellent REVIEW :

1. Has the bishop of the diocese the right to exact from the priests ordained *sub titulo missionis*, and under his jurisdiction, a certain amount or per centum of their salary, as contribution to a clergyman-aid fund, from which old and disabled priests are to be supported ?

2. If a priest refuses to contribute to such a fund, does he lose thereby his right to be supported by the bishop or diocese, in case he becomes old or disabled ?

By answering these queries you will oblige a number of priests.

Resp. 1. According to the statutes of the Baltimore Council (Third Plen., Tit. II, § 3, n. 71), each bishop is obliged to establish a fund for the maintenance of indigent priests under his jurisdiction. This fund is to be raised in one of two ways: either by a tax levied from *each parish* in proportion to its ability; or (if the bishop judges that the faithful are already sufficiently burdened with demands on them for the

² *Servanda est dispositio Ritualis Romani, quod in funeribus excludit sacras vestes ibi non memoratas.*—S. R. C. Decr., 23 Maii 1846.

³ *Quatenus agatur de vexillis ita dictis nationalibus, nullum emblema de se vetitum praeferentibus, in funebri pompa tolerari posse, dummodo feretrum sequantur in Ecclesia vero non esse toleranda.*—Decr. cit. Cfr. AM. ECCL. REVIEW, May, 1898, p. 518.

temporal support of the Church), by taxing *the clergy* to contribute *pro rata* from their personal income. In both cases a Board of Administration, composed of priests, is to be appointed, with the bishop as chairman, so that the funds may be distributed according to well-defined rules. The Council suggests a third method, the introduction of which would do away with the necessity of a regular Diocesan Fund, namely, that the clergy organize themselves into a mutual beneficial society, the administration of which would be determined by the members themselves, but always with the bishop as the official president.

2. A priest who refuses to contribute to such a fund does not *thereby* lose his right to support from the diocese, in case of old age or sickness, for the reason that this right is based upon principles quite distinct from those of a savings bank or mutual aid society. The services rendered by a priest in the care of souls are those of a soldier or officer who remains active until disabled, and who is thereby entitled to the pension which maintains him when he becomes incapable of service. This act of ecclesiastical legislation rests on the grounds of equity. Even when a priest has been previously derelict in performance of duty, suffering the penalty of temporary suspension, he still retains a title to becoming support, and in this case his right arises from the fact that the Church wishes to guard the dignity and sanctity of her administration by preventing that disgrace come upon those who wear the badge of her service, or that scandal come to the faithful from the shepherd who is without fold or home; and though such a priest may have been at some time unworthy of her protection, now that he is unable to serve her she extends to him the benefit of her charity—*so far as he is in the actual disposition to receive it at the time.*

A priest, therefore, though he refuses to contribute to the diocesan fund for the support of his infirm brethren, does not thereby forfeit the assurance of a home in his old age or sickness, but *he may forfeit his present support.* For, if his refusal be contumacious in such a way as to show that he is rather unwilling than unable to contribute to the diocesan

fund, he offends against the authority of the recognized ecclesiastical law, and he thus exposes himself to present penalty proportionate to his resistance. The Church is a well-balanced society; she gets even with all her children—the docile and the wayward. Here is what she prescribes for the common good, which it is to the ultimate advantage of each individual of her flock to seek:

“Statuimus igitur ac decernimus, ut in singulis nostris dioecesibus Episcopi, inito prius cum clero suo consilio, quamprimum constituent modos mediaque opportuna, quibus subsidia ad decentem illorum sacerdotum sustentationem elargienda praesto habeantur. Quem in finem ab Episcopo aerarium vel gaza instituatur, imposita taxa singulis paroeciis, quae opportuna videbitur. Huic pecuniae juxta normas clare definitas administrandae commissio presbyterorum, ipso Episcopo praeside, praeponatur.

“Si quis vero Episcopus, ob frequentes ad populum de pecunia appellationes, hanc novam taxam imponendam non esse judicaverit, ab aequitatis ac justitiae tramite alienum non erit, taxam annuam ipsismet dioecesis sacerdotibus imponere, qua singuli pro rata salarii pecuniam contribuant.

“Modus alius praedictae necessitati prospiciendi in eo est, ut societas mutui subsidii inter presbyteros constituatur, quae societas aerarii seu pecuniae congestae administrationem, item Episcopo praeside, curabit. Huic societati unusquisque sacerdos dioecesi adscriptus nomen dare urgeatur.”—*Acta et Decreta Conc. Plen. Balt., III, Tit. II, n. 71, p. 36.*

SHOULD I HAVE DUPLICATED?

Qu. Whilst stopping over Sunday at the house of a friend lately, in a small New England town, I engaged to say the early Sunday Mass for the pastor of the little parish church. As I was making the announcements before the reading of the Gospel, the sexton came up to the altar and said that Father N. (the parish priest) had been taken ill and desired me to say the late Mass (hence not to take the ablution after Communion), or to announce to the people that there could be no second Mass. I was in a quandary; for, though I could still remain fasting, I doubted whether I had the right to duplicate, since I knew the pastor never used that right, but always obtained the assistance of some other priest during the summer months when two Masses were required. It

seemed to me that I should break off the Mass and tell the people of the accident, so that those who could might return for the later Mass; still, I felt reluctant to create any commotion, and so went on with the Mass.

What is the law or rule under such circumstances? Can we presume upon the right to duplicate in emergency of this kind, or should I have broken off the low Mass in order to celebrate later on, when the bulk of the congregation would attend?

Resp. Judging from a decision of the S. Congregation of Rites given some years ago, it would have been better to break off the first Mass, explain the circumstances to the people, and announce the celebration of a later Mass. The reason is that the privilege of duplicating is not left to the discretion of the celebrant, but requires an express faculty, which excludes all possibility of misuse. The following is the *dubium*, to which we refer, together with the answer of the Sacred Congregation in an analogous case:

An liceat sacerdoti, qui in ecclesia publica Dominica die privatam Missam celebrat, altare relinquere ad *Kyrie eleison*, omissis aliis Missae partibus ut Missam solemnem cantare possit, ad supplendum loco sacerdotis qui subito et inopinate impeditur, quominus hanc solemnem Missam pro populo celebret, vel an in tali aut simili casu congruentius expediat Apostolico Indulto uti bis celebrandi in die de quo graviter oneratur conscientia Episcopi?

S. R. C. respondit: Ad primam Dubii partem in casu exposito, licere Missam relinquere, dummodo adstantes moneantur; ad secundam partem, non expedire. (*Decret. auth.*, 5440 ad 1, -3 Julii 1869.)

THE CEREMONY OF RENEWING THE VOWS.

Qu. In some religious communities there is a custom on New Year's morning, of each Sister renewing her vows before Holy Communion, obliging the celebrant of the Mass to delay the distribution whilst he holds the Blessed Sacrament until each Sister has completed the recital of her vows. Is this practice permissible?

Resp. "*Non licere*, et modus in casu prorsus eliminandus." (S. R. C., 10 Januarii 1879.) This was the answer given to the very same question proposed by the Rev. J. M. Finotti,

from Colorado, who suggested at the same time a modified method from that commonly in use. In reply, the Sacred Congregation declared: "Convenientius *extra Missam*, et tantum in *Missa* tolerari, quatenus formula renovationis votorum elata voce pronuncietur ab una ex monialibus rati-habita mentaliter a caeteris." (*Vide AMERICAN ECCLESIASTICAL REVIEW*, July, 1889, pp. 269 seq.)

REMOVAL OF A VICAR-GENERAL "AD NUTUM."

To the Editor AMERICAN ECCLESIASTICAL REVIEW:

Qu. In the November number of the *REVIEW*, in your criticism of *Legal Formulary*, you say: "We venture to question whether the general law of the Church warrants the author's view of the rights of bishops to dismiss their vicars-general, which is a right exercised *ad nutum*, and could only be questioned where there are simultaneous violations of the vicar's rights on other grounds." The passage in *Legal Formulary* to which this applies is found on page 19, being as follows: "The jurisdiction of the vicar-general expires by his own resignation or that of the bishop, by the death, transfer, suspension, or deposition of the bishop, or by the revocation of his appointment by the bishop. This revocation, while always valid, is not licit except for grave and just cause, which being absent, the Holy See will reinstate the vicar-general."

The question seems to hinge on the interpretation of the phrase *ad nutum*. The Holy See has several times decided the meaning of this term in cases of removal or transfer of vicars in parishes or pastors movable *ad nutum*. The tenure of a vicar-general is similar. It is always supposed that good government is founded on reason, not on mere arbitrariness. The term *ad nutum* was specifically interpreted by the Sacred Congregation de Prop. Fide, March 18, 1887, when it decided that a rector movable *ad nutum* should not be moved "except for grave reasons and with due regard for his merits, according to the Third Council of Baltimore, Tit. II, ch. v, n. 32."

Moreover, it is a general principle of canon law that an ecclesiastic should not be deprived of an office, except when he has made himself unworthy of it. "Satis perversum et contra ecclesiasticam probatur esse censuram ut frustra pro quorundam voluptatibus suis quis privetur officii, quem sua culpa vel facinus ab officii quo fungitur gradu non

dejicit." (*Can. Satis* 7, *dist.* 56.) The term *ad nutum*, interpreted in accordance with this principle laid down by Pope Gregory, gives us the practice known in Rome, where a grave and just cause always underlies a removal. When such a cause cannot be found, at times the diplomatic principle "*promoveatur ut amoveatur*" is applied. The Church seems to desire permanence in office, rather than the introduction of our principle advocated by some politicians, namely, "to the victor belong the spoils."

The passage in *Legal Formulary*, to which exception was taken in the criticism, is based upon two decisions of the S. Congregation of Bishops, given *In Spalatrensi*, July 3, 1601, and *In Traguriensi*, Sept. 7 and Oct. 8, 1649. Therein the declaration is made that, in removing a vicar-general, due regard for his honor must always be had, and the removal brought about with great circumspection and be based upon a grave and just cause, otherwise reinstatement by the Sacred Congregation may occur.

A similar defence may be made of the other passage to which specific objection was taken.

P. A. BAART.

Resp. Father Baart has evidently missed the point of our criticism. No one will question that a bishop must *have* a reason for removing his vicar-general whenever he does so. What we question is the apodictic inference implied in the words "which being absent, the Holy See *will reinstate the vicar-general.*" This plainly means, if it means anything, that a bishop removing his vicar is obliged to *give* reasons for doing so. We meant to direct attention to the fact that Father Baart unduly emphasizes the rights of the vicar at the expense of those of the bishop. If it is true that the Holy See has in some rare instances reinstated a vicar-general after the removal of the latter by the bishop (because the *manner* of such removal reflected needless disgrace on the vicar), it is nevertheless the teaching of Canon Law that the bishop may remove his vicar-general *ad sui libitum quotiescumque voluerit*, that is to say, whenever it pleases him, on the principle recognized in ecclesiastical jurisprudence—"omnis res per quascumque causas nascitur, per easdem dissolvitur."

That in such a removal due regard must be had for the reputation of the vicar-general is self-evident, and needs no emphasizing; and the freedom given to a bishop to change his

vicar-general whenever he deems it prudent is, no doubt, one of the reasons why the latter is to be chosen from a strange diocese and not from the bishop's diocesan clergy. At least such is the Canon Law, although it admits of exceptions especially in missionary countries. For the rest, the Holy See assumes that the bishop acts in his right, provided he acts with sufficient circumspection; and ordinarily he need give no reason to his vicar or any one else for removing the latter. If a vicar-general should feel aggrieved by his removal he can indeed appeal to Rome. But he will have to show cause why his removal is supposed to be an injustice, and in that case Rome will take up his defence as she would that of any cleric injured in his good name, and require reasons from the bishop. If the bishop should answer that "there are general complaints among the clergy against the vicar," or that "he lacks prudence, though he is in every other way most exemplary," or that "he finds that his vicar comes from the same town or original diocese as himself," he has enough ground in Canon Law to sustain his act. But such is not the impression which Father Baart's treatment of the subject leaves upon his readers. Had he said a little more or a little less, he might have been right. To avoid all further cavil we subjoin the entire passage from Ferraris, who mentions the two cases cited by Father Baart, as follows: "Expirat vicarii generalis jurisdictio per remotionem seu revocationem ipsius ab episcopo factam; episcopus enim potest ad sui libitum quotiescumque voluerit vicarium generalem amovere. In tali tamen remotione est semper habenda ratio honoris ipsius, unde facienda est cum magna circumspectione," etc. (Ferr., *Bibl. Prompt. Vicar. Gen.*, Art. III, n. 28.)

THE MEANING OF "INDULGENTIAM, ABSOLUTIONEM, ET REMISSIONEM."

Qu. Two friends of mine had a discussion about the meaning of the three words in the verse which follows the *Confiteor*: "Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis Omnipotens et Misericors Dominus. Amen." The translation in our

Baltimore Catechism is: "May the Almighty and Merciful Lord grant us pardon, absolution, and remission of (all) our sins. Amen."

A said: *Pardon*, *absolution*, and *remission* are synonyms, and the whole verse simply means: May the Lord forgive us our sins,—which in his opinion would be a more concise and perfect petition. B said: Yes; the three English words are synonyms, but the three Latin words are not, and hence the translation in our catechism making them all mean the same thing is not correct. Any one of the three English words is a good translation of *absolutionem*, but they are not correct translations of the first and the last word, *indulgentiam* and *remissionem*. The former means God's mercy, His loving kindness, His tender pity for us, and is implied in the title with which we address Him in the verse "Misericors Dominus." *Remissionem* means not freedom from guilt, but from punishment, and is a technical term equivalent to the now more commonly used term—*indulgence*. The meaning and the free translation, therefore, is: May the Almighty and Merciful God show us mercy, blot out our sins, and remit the punishment awaiting us in purgatory.

As the umpire has nothing on the subject in his library to help him settle the debate, he sends it to the REVIEW with a request for a decision.

S.

Resp. The above-mentioned words in the present form of absolution are rather a vestige of the penitential code used in the early and mediæval Church. This code distinguished three stages in the work of reconciling the sinner with God through the Church. The first was *sacramental* absolution (*in foro interno*), which meant the forgiveness of sin. This is called simply *indulgentia*. The term can still be recognized in the form of Extreme Unction: "*indulgeat tibi Dominus quidquid per auditum . . . deliquisti.*" The second step was *canonical* absolution (from the prescribed outward penitential works). This is called *absolutio*. The third was *reconciliation*, a solemn reinstating of the penitent by the *communicatio pacis*. This is called *remissio*.

A free translation would read something like this: May Almighty God blot out the guilt of our sin, remit the punishment due to it, and restore us to His friendship. (Cfr. *Bussdisciplin*, Frank, pp. 733, 896–903, and Schmitz, pp. 18 seq. 78, 88 seq.)

Book Review.

DIE SAHIDISCH-KOPTISCHE UEBERSETZUNG DES BUCHES ECCLESIASTICUS, auf ihren wahren Werth für die Texteritik untersucht von Dr. Norbert Peters, Prof. Theol. Paderborn. Freiburg im Breisgau: Herder. 1898. gr. 8°. Pp. xii—70. Pr. 2 Mk., 30 Pf. (Bibl. Studien herausg. von Prof. Dr. O. Bardenhewer, München, III. Bd., 3. Heft.)

We have here a new contribution to the textual criticism of Ecclesiasticus, in which Prof. Peters offers us simultaneously suggestive material for an exhaustive commentary on one of the most interesting among the deuterocanonical books. It is a scholarly analysis of the ancient Sahidic-Coptic translation from the Greek, and the author's observations, being the result of several years of careful examination and comparison of the Coptic with the other known versions, furnish lucid indications of the fruits to be derived from a close exegesis of the work of Jesus, son of Sirach, such as a more complete exposition of the text than we possess at present would imply. It is all the more fortunate on this account that fresh interest in the study of this portion of the Sacred Text has been awakened among Biblical students on account of the discovery of the Hebrew fragment which represents the original of Ecclesiasticus from Chapter 39: 15 to Chapter 49: 11. The merits of this "find" have already, together with the publication of the original text itself, been sufficiently demonstrated, not only in the reviews of the Cowley-Neubauer edition, but in the running comments of the later critical collations, such as those of Prof. Smend, of M. Israel Levi, of Jules Touzard, the Sulpician, whose learned papers on the "Preservation of the Hebrew Text," just now being published in the *Revue Biblique*, show his thorough familiarity with the subject. All this justifies the effort of Dr. Peters to procure for the "Wisdom of Jesus, son of Sira," a fitting and complete exposition and commentary in which the freshly obtained knowledge is properly utilized.

In the introduction of his able treatise, Dr. Peters briefly sketches the history of the Sahidic-Coptic version and its translator. He enumerates in the first place the different manuscripts and editions of the translation. Next he determines the peculiar dialect which the version

represents, namely, the Sahidic, which stands for the oldest form of the Coptic language, although there are traces throughout showing the influence of other dialects. As to the person of the translator we have no historical data, except that he was equally well versed in both the Greek and Coptic languages, so that he has managed to preserve in his version the meaning of the original whilst accommodating it to the genius and usage of the Coptic, so far as the harshness of this tongue admits of such adaptation. Whether he possessed equal familiarity with the Hebrew tongue is difficult to say. Most likely he was a Christian, if we may judge from his interpretation of certain passages (17: 27; 20: 2; 25: 1, 3),¹ which betray the Christian view. Naturally his use of the Sahidic dialect points to Upper Egypt as his home, whilst some approximate clue as to the age in which he lived may be gathered from the character of the Turin Codex, which Lagarde considers as belonging to the sixth century. However, this is a mere surmise, the value of which cannot be definitely determined until we obtain a more detailed knowledge of the history of the Coptic idiom and its characteristic forms in successive periods.

The leading part (pp. 5-30) of the brochure deals with a review of the method of translation employed by the Copts, the character of the existing specimens of Coptic translations, in which the author points out, apart from certain peculiarities of style, etc., the literary license induced by a general tendency to simplify the expressions, whilst, at the same time, clearing and explaining the thought which the writer of the book intended to convey. The translation, on the whole, is free, that is to say, it seeks to give the true and literal sense by a translation of the thought rather than by a verbal rendition of the Greek text. Dr. Peters substantiates his conclusions in every case by apt illustrations taken from the version itself, and thus inspires confidence in his accuracy and judgment. Whenever he cites the Coptic translation—which is usually printed in capital Greek type—he retranslates it into Greek, so that the student who may not be familiar with the Coptic itself can form some estimate as to the character and correctness of the version.

As regards the critical point of view which must be taken of the version, Dr. Peters calls attention to the fact that the different nature of the two idioms, and the difficulty of translating one into the other, must be taken as accounting in great measure for the differences of expression. Accordingly, these cannot be considered as *variantes* of the text.

In the second part (pp. 30-57) the author groups together in sys-

¹ Dr. Peters follows in his verse-division the Septuagint edition of Swete.

tematic order the different *variantes* of the Coptic text as compared with the Septuagint edition by Swete. The latter is, as is well known, taken from the Vatican Codex (B), according to the Roman reproduction by Vercellone and Cozza (1868-1881). For the portion intervening between Chapter 39: 15 and Chapter 49: 11, Dr. Peters made, as might be supposed, good use of the recently-discovered Hebrew original, thereby enriching the argument in behalf of certain *variantes* under comparison.

The third portion (pp. 58-65) deals entirely with the textual value of the Coptic version from the critical and the exegetical points of view. The author demonstrates successfully, and against the assumptions of Edersheim (Cfr. Henry Wace, *Apocrypha* II, London, 1888), that the Coptic version serves in not a few instances to emend the Greek text, a contention which is considerably strengthened by its comparatively frequent concurrence with the newly found Hebrew fragments of Chapters 39: 15-49: 11, in those passages where the latter differ from the Septuagint. The same may be said of the agreement between the Coptic and the other ancient translations, notably that of the *Vetus Latina*, the text of the Syro-hexapla, and the Ethiopic version as contrasted with nearly all the Greek MSS., or at least such as are written in majuscule script. Another advantage of the Coptic version is to be found in the fact that it throws light on the true value of the various glosses in all the Greek MSS., not excluding those of the Vatican and the Sinaitic Codices, since there is no trace of them in the Coptic. This shows that the judgment of Edersheim is at fault when he assumes that the Coptic version is of little or no importance as a witness for the correct reading of Ecclesiasticus. Its value from an exegetical standpoint is, moreover, enhanced by the very freedom of the translation, inasmuch as this indicates a distinct tendency to explain the true meaning of the text, and thus forms a sort of commentary, for the composition of which the translator possessed special facilities, since he lived in Egypt, the home of the Alexandrine dialect, from which the language of the Septuagint may be said to have originated.

In the Appendix to his treatise (pp. 65-69) Dr. Peters attempts an emendation of several passages in the Coptic text, which gives him occasion to add some observations of a philological nature, and may be regarded as a not unimportant contribution to the grammatical literature of the Coptic language.

In conclusion, we would direct attention to the fact that whilst the Book of Ecclesiasticus, as one of the deuterocanonical parts not incorporated in the Jewish and Protestant canons, had formerly received

comparatively scant treatment at the hands of non-Catholic commentators, it has nevertheless of late elicited decided interest among Jewish and Protestant Scripture scholars, owing to the recent discovery of the before-mentioned Hebrew fragment. There is good reason to suppose—according to the critical estimate of its editor, Prof. Ad. Neubauer—that this fragment dates from the eleventh century, and had been in the possession of a Persian Jew, as the marginal notes would indicate. The Catholic Church, which, in her estimate of the canonical writings, is not guided merely by the accidental discoveries of ancient parchments, but by a higher principle of assurance, has always recognized the Book of Ecclesiasticus as an inheritance of her unbroken tradition, and she has constantly maintained the possession in their substantial integrity of all the parts of this Book as we find them in the authentic Latin and Greek versions. She counts in her ranks, especially since the end of the sixteenth century, a considerable number of commentators who have explained the text of this sapiential Book (cfr. Cornely, *Introductio in S. Script.*, ed. II, 1897, II, 2, p. 265, seq.), although it must be admitted that this portion of the Sacred Text, as well as the Book of Wisdom, has been less exhaustively treated by our exegetes than the other Books of Holy Writ.

We trust that Dr. Peters may be induced to continue the work indicated by his present treatise, and soon furnish us with a commentary which, following up the labors of previous Catholic commentators, will advance the interpretation of the Book of Ecclesiasticus from the critical study on the lines of modern research and Catholic exegesis to a clear unfolding of the Sacred Text.

MART. HAGEN, S.J.

LIBELLUS FIDEI Exhibens Decreta Dogmatica et Alia Documenta ad "Tractatum de Fide" Pertinentia quæ in Auditorum Commodum edidit Bern. Gaudeau, S.J. Parisiis: Sumptibus Lethielleux. 1898. Pp. xvi—372. Prix, 4 francs.

No more patent illustration of the development of faith within the consciousness of the Church, and no stronger presentation of the bases whereon that development rests, could be offered the student of theology than the present compilation. The author, as Professor in the Catholic Institute in Paris, has selected the treatise on *Faith*, and with the purpose of setting before his students the principles that condition and constitute the first of the theological virtues, has systematized in chronological order the authoritative pronouncements

of the Church on the subject. Beginning with simple declarations of the contents of the deposit of Faith, the early symbols and papal and conciliar acts and decrees down to the Reformation, are first exhibited. These occupy but a small part of the book. From them onward the gradual unfolding of the Church's mind as to the nature and relations of the virtue and act of faith itself is seen, as she is called upon in her conflict with heresy and infidelity, to give it formal expression again and again, until it becomes unfolded in its most finished formulæ in that splendid document the *Constitutio de Fide* promulgated by the Vatican Council. One claim, therefore, of the work on the attention of the Catholic student is this presentation of the historical evolution of Faith as reflecting on Faith. Another and a more didactic merit is its presentation within comparatively small compass of the precise authoritative declarations of the Church in every age, and especially in our own, of her teaching on the meaning of supernatural belief in divine revelation. We are not aware of any other single work from which so succinct and comprehensive a view of that teaching is obtainable.

DE L'HABITATION DU SAINT-ESPRIT DANS LES AMES JUSTES

D'Après la Doctrine de S. Thomas d'Aquin, par R. P. Barthélemy Froget, O.P. Paris: Lethielleux. 1898. Pp. 306.
Prix, 4 francs.

Everyone who has gained some mastery over dogmatic theology knows how the rigid analyses and clear-cut distinctions of that science stand out in consciousness, not only as norms of thinking in the sphere of supernatural truth, but as light and guidance in the conduct of life. The catechetical truth of God's ubiquity, for instance, takes on in the mind a special vividness when presented in the luminous terminology in which Christian theology conceives it. The indwelling of the Holy Spirit in the sanctified soul, the specialization, so to say, of the divine immensity, is born inward and stamped with a character of almost human personality when contemplated from the standpoint in which the theologian views it. To present this deeply personal and personally deep truth of faith in the vividness of theological light is the object of the work at hand.

The treatise, the preface tells us, "is the fruit of long years of study and teaching;" and the student at all familiar with the subject need travel but little beyond this opening sentence to convince himself that only thus could the matter have been elaborated as it has been. The subject is of course one which has been dwelt upon times beyond

count by the Fathers and the theologians. St. Thomas, whom the author follows *pressis vestigiis*, has not treated it professedly and fully, but has contented himself with laying down "the principles, and with the condensing of his thought in those brief yet richly pregnant formulas which one meets on every page of the *Summa*." It has been Père Froget's aim to gather up these principles, to unfold them and illustrate them by analogies and by comparison with the teaching of other theologians, and thus place the matter within the understanding of all who are capable of following kindred speculation. After setting forth in the opening chapter the teaching of St. Thomas on the ordinary presence of God in every creature, he proceeds to show in what consists the special indwelling of the Holy Spirit in the soul of the just; in what sense this inhabitation is appropriated to the Holy Ghost and yet is common to the Blessed Trinity; and lastly, what are its peculiar effects. The latter subject, covered by the three concluding chapters, includes among others the fruitful themes of sanctification, justification, the infused virtues, the gifts and virtues of the Holy Ghost. These are not treated with the fulness which they usually receive in the special classical treatises of theology, for the author has aimed more at the practical than the speculative side of his subject. He has sought to make the truths of dogma fruitful of moral and spiritual results. His work is therefore adapted for spiritual reading rather than for technical study. Though he has written primarily for the instruction of the novices of his Order, he will not be held "téméraire en pensant que ces doctrines, si belles et accueillies avec tant d'empressement par les hôtes du cloître ne seraient pas sans intérêt ou du moins sans profit pour les hommes du sanctuaire et pour tant d'âmes qui, au milieu du monde, aspirent à grandir dans la connaissance des biens divins."

L'ÉGLISE—SA RAISON D'ÊTRE. Conférences de Notre Dame de Paris. Carême, 1897, par le T. R. P. Ollivier, O.P. Paris: Lethielleux. 1898. Pp. 356. Prix, 5 francs.

The salient characteristic of the conferences that have emanated from the Cathedral of Notre Dame, and have not only left their impress on the Parisian *élite*, who annually throng the great church during the Lenten season, but have filled so large a place in the higher literature of the pulpit, has always been what the French call *actualité*—an appositeness to the actual needs, intellectual, moral, and religious, of society. In taking, therefore, as his general theme for the '97 series of the Lenten Conferences, the Church, Père Ollivier but followed the tradition of timely selection left him by D'Húlst, Monsabré, Felix,

Ravignan, and Lacordaire; for at no time has there been greater need of a thorough explanation of the meaning and purpose of the Church than in these days of conflict with materialism and unbelief.

The lines along which the author intends to develop his subject are broad and comprehensive. They embrace the nature and scope of the Church, her organization and her influence on private and public life. The first member of this triple division found its oral presentation in the Lenten course of 1897, and now finds its printed exposition in the volume at hand. The other two members are presumably resigned to the hopes of the future. What strikes one immediately on looking over the present conferences is the closely logical connection manifested between the theoretical and the practical elements, between the philosophical and the ethical, the dogmatic and the moral truths expounded. The first six conferences on the nature of the Church, the object of her teaching, the supernatural revelation she establishes and delivers, her unchangeableness, infallibility, and authority, furnish the solid philosophical and theological foundations of the "Paschal Retreat," the four days of which are devoted to the eminently practical subject-study. Revelation places on man the obligation of knowing and hence of studying the doctrines revealed. This proposition, which links together the two main divisions of the work, leads the author to dilate, in as many conferences, on the necessity, the characters, the obstacles, and the means of study. The themes are, of course, not new; but the writer analyzes them with the clearness, and illustrates them with the freshness with which the French use their magic of making the old and the commonplace seem new and inspiring. For the rest we can give the volume no higher praise, nor one better merited, than that it deserves a place in the series of conferences which has made the pulpit of Notre Dame famed the world over for its learning, eloquence, and solid religiousness.

BUDDHA'S TOOTH Worshipped by the Buddhists of Ceylon in the Pagoda called "Dalada-Maligawa" at Kandy. Mangalore: Co-dialbail Press. 1898. Pp. 82. Price, 25c.

It is a characteristic sign of the times that the cult of Buddha should find numerous enthusiastic admirers among the civilized nations of Europe and America, whilst it is fast disappearing—and this by reason of "its own inherent defects," as Barth points out in his *The Religions of India*—from India proper, where it had its birth.

The discovery of a few inscriptions, the study of the Indic dialects, and the consequent diffusion of literary relics hitherto unknown to the

ordinary student, have aroused the interest particularly of that large class of semi-religious humanitarians who have found therein a novel exposition of their gospel of altruism or philanthropy. The modern world, unable to deny that civilization owes its benefits to the propagation and influence of the gospel of Christ, would gladly be rid of the yoke of self-denial which tamed our rude forefathers into evangelical subjection, and thereby rendered life not only more useful but also more beautiful. We would retain the utility and the beauty without the spirit of sacrifice, which is, nevertheless, the only safeguard of their possession; and Buddhism gives us what we want—a religion of sentiment, ideals that do not come close enough to the average man to suggest the necessity of their realization by personal efforts, except in the case of enthusiasts who simply follow their impulses, and thus do not have to struggle. No doubt there is much of natural religion (perhaps a remnant of ancient contact with Judaism and Christianity) in Buddhism, but there is also much absurdity and a lack of those elements which constitute the permanent utility of religious life.

The brochure before us is an evidence of what we have said. It shows the absurd cult given to a supposed relic of the Indian hero, and is thus calculated to open the eyes of "advanced" Protestants who are turning towards Buddhism, "willing," as the writer observes, "to catch at straws rather than seek security on the Rock upon which Christ built his Church." The pamphlet comes from India, and is an indication of the work done there in behalf of the conversion of the natives by our missionaries. It is a brief account of the superstition and worship paid by the Buddhist Singalese to a supposed tooth of their spiritual father, religiously kept in the Dalada-Maligawa pagoda at Kandy, the mountain capital of Ceylon.

During the last four centuries this interesting fetich has played a leading rôle in the political as well as the religious history of Ceylon. By a curious superstition it has been invested with all the virtue of the philosopher's stone, for the Kandyans regard it as the gauge of sovereignty over the entire island for him who chances to hold it, a superstition which the English turned to their advantage when, by seizing it in 1812, they became easy masters of the country. To this day they jealously guard it, and all who would see the famous object of idolatry must have the governor's special permission before the iron gate can be opened.

About the middle of the sixteenth century the Portuguese, under the Viceroy Don Constantine de Braganza, had acquired dominion over the island and possession of the tooth, which they conveyed to Goa, whither King Pegu sent an embassy to the Portuguese viceroy to offer an immense

ransom for the coveted object. A commission was appointed to consider the offer, but despite the crippled condition of the treasury and the pressing need of finances, the lay ministers of State, as well as the archbishop and other religious who sat on the advisory board, rejected the barter as encouraging superstition, and condemned the fetich to be destroyed. With much circumstance, and in the presence of an immense gathering of the islanders, and the ambassadors of their king, the tooth-shaped ivory was, after careful identification, cast into a mortar, ground to powder, the pulverized dust consigned to the flames, and the ashes afterwards to the running waters of the river. A medallion was struck in commemoration of the event, and bears this elegant legend :

CONSTANTIUS COELI CUPIDINE
CRUMENAS CREMAVIT.

Not many years later dynastic intriguing led Don Francis, an apostate native Catholic, to exploit the credulity of the superstitious inhabitants, and to this end he had a facsimile of the destroyed tooth made and passed off as the original. This he claimed to have secured before its supposed destruction at Goa, having substituted for it a mere imitation. King Pegu fell an easy victim to the cunning of Don Francis, and after much eager bargaining got possession of the spurious relic. An eye-witness, Anthony Toscano, has recorded the gorgeous ceremonies that attended its reception in Burma, where the king and his court in all the barbaric splendor of their Oriental costumes advanced through long lines of worshipping natives carrying lighted tapers to meet the solemn cortège of boats that accompanied the royal barge on which under a magnificent canopy lay the object of their idolatrous veneration.

It was not long, however, before jealousy discovered to the people the imposition ; and tooth number two was abandoned for a third false tooth, which Wickrama-Bahu succeeded in working off on the king and his subjects, with the aid of this pretty little fable : After the ashes of the destroyed tooth were thrown into the river by the Portuguese, a lotus flower at the bed of the waters opened wide its petals and received into its chalice the sacred dust, which phenix-like grew in the womb of the flower ; and the flower was borne on the waters to the sea ; and the sea guarded well the precious burden and brought it to the shores of Ceylon. The fable pleased for a while ; but with the coming of civilization and the going of their native simplicity, their unscrupulous priests learned a surer way of convincing the people. They denied the fact that the tooth had ever been actually destroyed, and so we have it still.

THE SPANIARD IN HISTORY. By James C. Fernald. Funk & Wagnalls Company, New York and London. 1898. Pp. 144.

The events that have transpired in the political world during the past few months have turned the popular attention to Spain and her disputed colonies, and created a demand for information concerning the history, past and present, of the Spanish people. Many journals and magazines of the country have taken advantage of the awakened interest and apparently widespread lack of knowledge to publish unjust attacks on the character of the defeated race. It was only to be expected that the keen-eyed enemies of the Church would improve the occasion by turning these charges against the faith and the clergy, as though these were the cause of the misfortunes of luckless Spain. Some such motive seems to have prompted Funk & Wagnalls Company, who have already earned an unenviable reputation for bigotry in the handling of subjects with even remote Catholic bearings. They are out with a small, handsomely bound volume, by James C. Fernald. From cover to cover the book is a vicious example of *ex parte* statement, now against the race, now against the religion of the Peninsula. The author, who has written better things on a former occasion, here loses his self respect, and while attempting to pass in review the formation, rise, growth, and decline of the Spanish race, revives all the old slanderous allegations against the Catholic Church which may be gathered without much industry from the well-known partisans of history. It takes the author only twenty-eight short pages to cover the eventful history of the whole period up to the fifteenth century, and to arrive at the Inquisition which he parades in all its Protestant trappings. And that he might give the usual air of documentary evidence to his bigotry, he quotes from the great historian of the Inquisition, Llorente, the apostate priest whose flagrant misstatements Hefele, and after him, all respectable historians have laid under bann. The Protestant historian Ranke says of Llorente and the Inquisition: "Llorente has given us a famous book on this subject, and if I may presume to say anything that contravenes the opinion of such a predecessor, let my excuse be that this well-informed author wrote in the interest of the *Afrancesados*, of the Josephine administration. In that interest he disputes the immunities of the Basque provinces, though these were hardly to be denied. In that interest, too, he looks on the Inquisition as an usurpation of the spiritual over the secular authority. Nevertheless, if I am not altogether in error, it appears, even from his own facts, that the Inquisition was a royal court of judicature, only armed with ecclesiastical weapons." To establish his case against the Span-

iard, he does not hesitate to outrage Catholic sentiment by impugning the sacred secrecy of the confessional.

In his "swift characterization" of the Spanish race, the author has selected Philip II as a "thoroughly typical Spanish king," and "Spain's ideal monarch," whom he calls "this royal monster of perfidy, ingratitude, tyranny, cruelty, and lust." Philip's wife is "'Bloody Mary,' who was eleven years older than himself, ill-tempered and ill-looking, and in wretchedly ill-health." (P. 97.) "Bloody Mary," and "Good Queen Bess" have long since been made to exchange epithets in all decent histories. Tytler, a Protestant with a strong Protestant bias, writes of her: "There are some points in English history, or rather in English feeling upon English history, which have been part of the national belief; they may have been hastily or superficially assumed; they may be proved by as good evidence as the case admits of to be erroneous; but they are fondly clung to, screwed and dovetailed into the minds of the people, and to attack them is a historical heresy. It is with these musings that I approach her who is so generally execrated as the 'Bloody Mary.' The idea of exciting a feeling in her favor will appear chimerical, perhaps a blamable one; yet, having examined the point with some care, let me say for myself, that I believe her to have been naturally rather an amiable person." (Tytler's *Edward and Mary*, vol. i, p. 49.) Victim of his zeal to establish Spanish incompetency, the author sees nothing but "theological intolerance and ferocity," "deliberate purpose to keep their colonists illiterate," and the like characteristics in the people who, without minimizing their faults, might easily stand for all that is noble and chivalrous in past ages.

One wonders how this ferocious Spanish imbecility could ever have produced a devotion to what is most lovely and exquisite in religious and domestic art. Surely there are no treasures of painting or Christian architecture like unto those of poor benighted Spain! They must have been, one would judge from Mr. Fernald's book, the work of the Turks.

BENZIGER BROTHERS' ECCLESIASTICAL DIARY FOR 1899.

Price, 35 Cents.

Many priests will be pleased to have this handy notebook which is mainly designed to enter "intentions" for Masses received by a priest during his ministrations out of the house. There is lined space in small pages (2 x 5 inches) for 300 entries *Ad intentionem*, the opposite page being divided into two columns headed *accepta* and *persoluta*. Next there is lined space for each day in the year, *dated* from January to December; and the remaining pages are for *cash account* and *memoranda*. The whole is easily carried in an upper vest-pocket.

Recent Popular Books.¹

ANGEL IN A WEB: Julian Ralph.

All of the characters in the story are influenced by the spirits of their departed aunts, cousins, grandmothers, or wives, who pursue their days and disturb their nights with good and bad advice. The book is irritatingly absurd in substance, and inferior in form to any previous work by the same author, but he has so much faith in what Mr. Lang would call his "spooks," that his book is unwholesome for those invertebrate readers who dare not disbelieve a fashionable delusion, lest there should "be something in it."

ANGELS IN ART: Clara Erskine Clement. \$2.00.

A handbook, not religious in intention, although written with all reverence, but describing the steps by which the artistic conception of an angel has reached its present development. The book contains thirty-five full-page pictures, nearly all after masterpieces.

AVE ROMA IMMORTALIS: Francis Marion Crawford. \$5.00.

These two volumes, the work of a Catholic author, born, reared, and resident in Rome, describe the chief points of interest, the fourteen regions, giving the legends connected with them; explain the many curious local customs, especially those originating in noble families; and set forth the changes wrought in manners and feeling by the political vicissitudes during the last two pontificates. A chapter is devoted to the Pope, and another to St. Peter's, and the former has some unique illustrations. One hundred small pictures and thirty full-page photogravures accompany the text.

BASHFUL EARTHQUAKE: Oliver Herford. \$1.25.

Metrical and artistic jokes from a single hand compose this book, which quite fulfils the promise of its absurd title. The fun is simple enough for a child's comprehension, although not intended for the young.

BATTLE OF THE STRONG: Gilbert Parker. \$1.50.

All the characters are either Jersey folk or French, the hero being a Vendéan officer; the heroine of French blood and Jersey birth, and the villain a Jerseyman of ancestry remotely Norman. The personal history of these three is moulded by the complicated relations of France, England, and Jersey, and by the affairs of the fictitious Duchy of Bercy. The story has great dignity and charm, and the heroine is a fortunate creature.

BELLE: Author of "Miss Toosey's Mission."

The simplest of old-fashioned love-stories, in which the poor little heroine is discovered to be an heiress, to the discomfiture of her mercenary lover and in the end to the happiness of the hero. The author writes with a pretty air of confidence in the reader's friendliness.

CASTLE INN: Stanley Weyman. \$1.50.

A fine gentleman of the later Georgian time is the hero, and the heroine appears as a girl of lower degree, but the book is less a love-story than a study of the mind and manners of the time. It contains much better work than its author's well-known French stories.

CHANGELING: Sir Walter Besant.

The "Changeling" is no fairy gift, but the deliberate purchase of his supposed mother, and when, years after selling him, his real mother attempts to recover him, matters are complicated by his depravity inherited from his father, and by the discovery of another possible heir. The plot is ingeniously managed, and the changeling is a good specimen of an ugly variety of semi-aristocratic Englishman.

CIAN OF THE CHARIOTS: W. H. Babcock. \$1.50.

In this version of the Arthurian legend, Cian is more Briton prince than Christian knight; the heroine is a Roman lady, the great-granddaughter of Constans, and the reader is given glimpses of British Christians dwelling in caves, of Druids, and of Roman cities. The descriptions of battles and of common life show traces of long research, and the average reader will find the tale a revelation. The heroine is Guinevere's unconscious rival in Arthur's affection before marriage.

CORNER OF SPAIN: Miriam Coles Harris. \$1.25.

A vivid and agreeable description of the people and manners of Malaga. The author is a devout Protestant, but a warm admirer of Spanish piety and its obvious results. No Catholic could more felicitously praise the Spanish clergy and their devotion.

CORONA AND CORONET: Mabel Loomis Todd. \$2.50.

A voyage with the American eclipse expedition of 1896, from San Francisco to Japan, in the yacht "Coronet," is the subject of this volume. It is illustrated with interesting photographs of the Ainu, whom Mrs. Todd was the first woman to visit,

¹ The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Brothers Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

and whom she found more attractive than they seemed to Mr. Landor some years ago. The "Coronet's" deep-sea voyage was the longest ever accomplished by a yacht, and many scientific experiments and observations were made in the course of it.

COUNT'S SNUFF-BOX: George R. R. Rivers. \$1.50.

The burning of Washington by General Winder, is the chief incident of this story, and the machinery of its plot has its main-spring in the John Henry intrigue. Clay, Randolph, Quincy, Livingston, President Madison, and his Secretary of State, the future President Monroe, are among the historic characters figuring in the story of which the chief personages are imaginary. The style is dignified, but sometimes lacking in grace, like the society reflected in the story.

CYRIL WESTWARD: Henry Patrick Russell.

The various types of eccentricity observable among the clergy of the English Establishment are cleverly used by the author in a story expounding the arguments by which the truth of Catholicity was revealed to him. Three unpublished letters from Cardinal Newman add to the general interest of the book, but are not needed to make it a powerful influence for good with Protestant readers, and especially with those holding the author's former faith. A slight but well-told romance; a description of an Assumption Day at Einsiedeln; many suggestions of spicy but courteous retorts to cavillers; and appreciatively humorous reports of conversations among Episcopalians eager to discover and define their actual faith, should give the book such standing in the estimation of Catholic readers as "Loss and Gain" held in their fathers' esteem.

ENGLAND AND THE HUNDRED YEARS' WAR: C.W.C. Oman. \$0.50.

This, the third of the "Oxford Manuals," includes the years between 1327 and 1485, and is intended as a foundation for detailed study. Two maps, three battle plans, and four genealogical tables make it a good reference manual for its size. Only a chance word here and there shows sympathy with heretics, and the author holds the scales fairly between the French and his own countrymen.

FRONTIER STORIES: Cy Warman. \$1.25.

The eighteen stories in this book are of the "frontier" of to-day, i. e., the railway track and the mining camp, and of an earlier time, when the "frontier" was the pony express trail. Very few of them deviate from the simple truth, and none is exaggerated; but they are not written for those who talk and think like a waiting gentlewoman.

GLORIA MUNDI: Harold Frederic. \$1.25.

Remembering that the author is an American, this must be called a remarkably

successful attempt to describe a noble family partly deteriorated by long waiting for the death of its uncommonly worthless head, the Duke of Glastonbury, and thrown into confusion by the sudden discovery of a new heir, the hero. This person, an extormentor much disturbed by his sudden elevation, is the only original conception in the book, the others being easily traceable to Du Maurier, Henry Kingsley, and Trollope, but the story is well written.

GREAT COMPOSERS AND THEIR WORK: Louis C. Elson. \$1.50.

Critical and biographical sketches of Palestrina and the old Italian composers, Gluck, Bach, Händel, Haydn, Mozart, Beethoven, Schubert, Chopin, Liszt, Mendelssohn, Schumann, Wagner, Brahms, and Verdi. Illustrated by portraits and augmented with some consideration of minor musicians. The book is written with conscientious avoidance of gossip, and deals with each composer's artistic growth rather than with his personal conduct.

HER MAJESTY THE KING: James Jeffrey Roche.

The second title of this book, "A Romance of the Harem," prepares the reader for something not to be found within its covers, for the story is one long jest, in which paradox, wit, and humor are used in turn, and even the pun is not disdained. The law's delay; newspapers; trial by jury; certain modern methods of making war; the weather bureau; modern enumerative and itemized fiction, and the tricks of trade are a few of the subjects of the author's jokes, many of which are put into the mouth of a sage called "Shacabac the Wanderer." The author is well known as the editor of the *Pilot*.

HER MEMORY: Maarten Maartens. \$1.50.

The hero rages rather than mourns over the death of his wife, devotes himself to lamentation and to the care of his daughter for some years, and then marries a woman unlike his first wife in every way. Descriptions of Monte Carlo and its frequenters and no small spice of satire enliven the book, which is written in excellent English, although its author is a native of Holland.

HOUSE OF THE SEVEN GABLES: Nathaniel Hawthorne. 2 vols. \$3.00.

This is a holiday edition and is illustrated with twenty full-page photogravures by Maude A. Cowles and Genevieve Cowles, whose style of work is especially suited to a book in which the charm centres in the rustic innocence of the heroine. The headpieces and initials are the work of Edith and Mildred Cowles.

I AM THE KING: Sheppard Stevens. \$1.50.

The knight goes to the wars with King Richard, whose life he saves, and he writes the story thereof, and also somewhat of his captivity in Saladin's camp. The lady carries at home, and her story is told by her maid and her chaplain, and all three

carefully preserve an antique style of speech, albeit one tasting of Tudor rather than of Plantagenet times. There is no small spice of information in regard to ancient customs blended with the story, which is high-minded, as a story of a Crusader should be.

IN THE FORBIDDEN LAND: A. Henry Savage Landor. \$8.00.

Mr. Landor journeyed through Tibet with a few personal followers, penetrating unexplored regions, enduring torture, and narrowly escaping death at the hands of the natives. He brought back some valuable photographs, which appear in the book, and he kept a journal through all his misadventures. He is an impressive writer and tells his story well.

ISLAND HEROINE: Mary B. Sleight. \$1.50.

This is a Revolutionary love-story, but will harm no young reader, provided that he is shown the difference between a secret marriage and the concealment of the heroine's marriage from the British. The action of the story includes nearly all the fighting on Long Island during the war; authentic stories of Washington, Erskine, and Percy, and a vivid picture of "Priest Buell," the witty, brave Protestant minister, who defended his flock as well as any of his soldier parishioners did.

LATITUDE 19°: Mrs. Schuyler Crowninshield. \$1.50.

The author seems to hesitate between burlesquing all former novels of horrors and adding one to their number; and in consequence, Voudou rites; a battle between a serpent and a tarantula; vines deadly to taste or touch; pirates of the deepest malignity; a saucy boy; comic and serious sailors; a faint-hearted lover and a farcical heroine give the reader an entirely illogical entertainment. The style is extremely good.

LOST WORD: Henry Van Dyke. \$1.50.

A beautiful little story of a young Christian's apostasy and repentance. At the bidding of the Tempter he exchanges the name of God for worldly happiness, only to find it bitterness, but in the end he is saved by the aid of St. John Chrysostom. This is a holiday edition, illustrated with four fine photogravures and having emblematic borders on each page and a rubricated title.

LOVER'S REVOLT: Major J. W. De Forest.

A Revolutionary story, introducing persons who are Tories from snobbishness; patriots of lofty character and conviction, and a Yankee of the lower type, cunning as a cat, unwilling to fight without good reason, always insubordinate and obstinate, and brave through obstinacy. The author, many years ago, gave American fiction its first specimen of the debased Spanish-American; the genuine "poor white;" the professionally "honest" politician; the gentlewoman corrupted by lobbying; and the unlearned freedman turned legislator; but this, his

first essay in historical fiction, is made after a silence of nearly twenty years.

MEMOIRS OF THE LIFE AND CORRESPONDENCE OF HENRY REEVE: J. K. Laughton.

These memoirs include reminiscences of almost everybody who was of any consequence in England between 1830 and 1880, and of many well-known foreigners, for Mr. Reeve lived abroad for many years when young. As editor of the *Edinburgh Review*, and of the *Greville Memoirs*, and as Registrar of the Privy Council, his advantages were uncommon, and he made good use of them. His letters are sweet-tempered, except where Mr. Gladstone, the Disestablishment of the Irish Church, and Home Rule are concerned.

MR. GLADSTONE: Sir Edward W. Hamilton. \$1.25.

A concise summary of Mr. Gladstone's chief characteristics, coupled with as full a description of their manifestation in private and personal life as is consistent with good taste.

PAUL CLIFFORD: Edward Bulwer Lytton. \$2.00.

In this novel, written in 1833, a very youthful author essayed the portraiture of a hero, then very dear to the English reader, the highwaymen driven to theft by misfortune; fifteen years later, he spoke of it as a work of observation rather than of imagination; but, nevertheless, it is the best of its species, and in spite of lapses into grandiloquence, it possesses a genuine style, whereas its rivals are ill written and worse planned. This edition is illustrated with etchings, and excellently printed and bound.

PHILADELPHIA: The Place and The People: Agnes Repplier. \$2.50.

Miss Repplier, a Philadelphian Catholic, and the cleverest of all American female critics, has here produced a book full of wit without levity, and showing a rare sense of historical values. It would be an agreeable work if it were fiction; as a narrative of actual fact it is almost priceless, for it is as easily remembered as fiction, and few, indeed, are the historians of whose work this can be truthfully said.

RED AXE: S. R. Crockett. \$1.50.

The hereditary executloner of an imaginary state describes his melancholy and isolated boyhood, and the strange chances that made a princess his housemate and his wife. The analysis of his official feeling for his craft is the weak point of the book, which, as a love-story, is above the average.

SCOURGE OF GOD: John Bloundelle-Burton.

The author of this story of the Camisard rising does his best to persuade himself and his readers that the Huguenots were fine fellows; but, in spite of some verbiage as to Papists and priests, he follows history so closely that the brutality and treachery of the fanatics are much more strongly im-

pressed upon the reader than the alleged wickedness of the Catholics. The "Scourge" is Louis XIV, and he and Mme. de Maintenon are set in the most unfavorable light by the Huguenot characters.

SOCIAL IDEAS IN ENGLISH LITERATURE: Vida D. Scudder. \$1.75.

This book has probably proceeded in part from its author's work as professor of English literature at Wellesley, a college for girls. It studies Langland, More, Swift, Dickens, Thackeray, Carlyle, and George Eliot to find the ideal of their time; considers the courses proposed by Carlyle, Ruskin, and Arnold; the tendency towards democracy and towards authority, and devotes a chapter to contemporary England. Necessarily, it frequently touches upon matters in which Protestants are at issue with the Church, but the author is resolutely fair according to her light, and free from what she happily calls intellectual snobbery.

STORIES IN LIGHT AND SHADOW: Bret Harte. \$1.25.

The last of the seven stories in this volume is noteworthy for its little picture of a Spanish gentleman fallen upon evil times. The others are much like any other six stories by Mr. Harte, whose readers accept his grace of style as a matter of course, and his wit as an essential.

STORY OF THE AMERICAN REVOLUTION: Henry Cabot Lodge. 2 vols. \$6.00.

An accurate chronicle as far as careful employment of all resources can make it so, and well written, save for an occasional descent to triviality of phrase. The volumes are illustrated with portraits, reproductions of rare prints, and pictures by the best American artists, and must inevitably displace certain older histories called "popular" because ineffectually dull.

STRANGE STORY: Edward Bulwer Lytton. \$2.00.

This is a holiday edition, printed on deckled edged paper and illustrated with four etchings by Mr. W. H. W. Bicknell from pictures by Mr. W. L. Taylor. The book is well known as the one in which its author, while England was mazed and confused by mesmerists and pseudo-Rosicrucians, used their babble as the material for a story showing that only evil proceeds from traffic with evil. At the same time he surpassed their horrors with a few of his own, and invented the thing which the theosophists call an astral body, pretending

to have discovered it themselves. It is not to be read by the hysterical.

THOMAS GAINSBOROUGH: Walter Armstrong. \$25.00.

A large quarto contains this critical biography of Gainsborough, which is illustrated with thirty-six full-page photographs and twelve lithographs, some from works never before reproduced. The edition is limited, and the price of the book is lower in this country than in England. The text is as important as the pictures, being the work of a writer of great knowledge and having access to every source of information.

TWO MAGICS: Henry James. \$1.50.

Two exquisitely written stories, one of evil stronger than death, and one of womanly witchery, describe the "Two Magics." The former is to be avoided by the weak-nerved.

WHERE GHOSTS WALK: "Marion Harland."

The author describes the present aspect of many places wherein real and imaginary men and women have lived and died. St. Catharine of Siena, Mary Stuart, Savonarola, and Lucy Snowe, are among those whose haunts she visits, for she chooses her subjects with perfect impartiality. The book is admirably bound, and excellently illustrated, but its author's occasional assumption that doubtless wisdom was born with Protestantism is unpleasant, although evidently not intended to be so.

WILD EELIN: William Black. \$1.50.

A Scottish maiden her three lovers, a titled good-for-naught, a rather weak journalist, and a clever Scottish Canadian, play their parts before the reader, and amuse him well to the very end, when the story turns tragic and leaves him in the mood of Lord Ullin under similar circumstances.

WILD ANIMALS I HAVE KNOWN: Ernest Seton Thompson. \$2.00.

A wolf-king and his doings; the teaching of a young rabbit; the deeds of a leader among crows; studies of brigand dogs, a fox, a mustang, and a partridge, each and all creatures of extraordinary endowments, are the subjects of the stories in this volume. The author almost consistently interprets the animals' conduct from the brute's conceivable point of view, and his two hundred drawings are superb.

Juveniles.

AMONG THE LINDENS: Evelyn Raymond. \$1.50.

Good fairies disguised as a rich brother and sister rescue the heroine and her family from poverty, and open the way for pleasant labor. Family affection, forbearance, and industry are the lessons taught, and they are spiced by the heroine's unruly but well-meaning little brother.

ARABIAN NIGHTS' ENTERTAINMENTS: Selected and edited by Andrew Lang. \$2.00.

Mr. Lang has retained all the stories to which reference is frequent in literature, and has not removed any of the extravagances of the text, contenting himself with the excision of passages unsuited to the reading of children of to-day. The volume belongs to his series of story-books.

BILBERRY BOYS AND GIRLS: Sophie Swett. \$1.25.

A truthful presentation, embodied in twenty gay little stories, of an old-fashioned New England village in which local pride is a powerful agent in preserving a high standard of moral conduct. The heroes and heroines are children, not dwarfed adults.

BOYS WITH OLD HICKORY: Everett T. Tomlinson. \$1.50.

A story of boys and young Indian chiefs who served with Jackson in the closing campaign of the war of 1812. Jackson, Jean Lafitte, and Rameau figure in the plot. The style is unpretentious and pleasing and the tale includes both fun and fighting.

BUCCANEERS AND PIRATES OF OUR COASTS. Frank R. Stockton.

The author treats his pirates as if they hailed from Penzance, and describes horrible crimes with dauntless levity. He does not see any great difference between a pirate and an explorer, and forgets that a boy is not a humorous creature, but a being who takes the printed word seriously.

BUZ-BUZ: Charles Stuart Pratt. \$0.75.

The autobiography of a venerable and wise house-fly, embodying his views of men, women, and boys, birds, spiders, and bees. The book has fifty pictures, and is bound in the fly's colors, gray, black and silver.

CHARMING SALLY: James Otis. \$1.50.

The heroes serve on a privateer which sails from New York in 1765 to intercept a vessel bringing stamped paper for colonial use. The popular feeling in the colonies is well described.

CHILD RHYMES: James Whitcomb Riley. \$1.25.

Verses in a manufactured dialect, and pretended baby lisps, sometimes assisted by typographical eccentricities.

CHILD STORIES AND RHYMES: Emilie Poulsson. \$1.25.

Simple verses and clever tales of animals, toys, and children, with 150 excellent pictures by L. J. Bridgman, intended for the nursery and the kindergarten.

CHILHOWEE BOYS IN HARNESS: Sarah E. Morrison. \$1.25.

The last of the "Chilhowee Series" with all the characters fully grown, acting out the tendencies of their youth. Somewhat verbose and suitable only for readers familiar with its predecessors.

COUNTERPANE FAIRY: Katharine Pyle. \$1.25.

Pleasing imitations of old tales. The boy hero visits fairyland by gazing at the squares of an old-fashioned counterpane, which is enchanted.

CRUISE OF THE COMET: James Otis. \$1.25.

A plain story of the doings of a Baltimore clipper privateer in 1812, as they appeared to a boy in her crew. The narrator is modest as to his own deeds and feelings.

DENISE AND NED TODDLES: Gabrielle E. Jackson.

A harmless story of a child unspoiled by what seems like exaggerated indulgence; Toddles is her pet donkey, a mischievous little creature, and she has toys enough for at least ten girls.

DOROTHY DEANE: Ellen Olney Kirk. \$1.25.

The eight-year-old heroine is seriously trained by her great-grandmother and great-aunt, but frolics at intervals with some gay young neighbors. The author, a practised novelist, presumes that her young readers have wit enough to enjoy a joke, to understand good English, and to like a good style.

DOROTHY DOT: E. W. Timlow. \$1.25.

Nursery and school scenes, with an honest, wholesome-minded little heroine.

DOWN DURLEY LANE: Virginia Woodward Cloud. Pictures by Reginald Birch.

A quarto volume of pretty verses written with agreeable old-fashioned simplicity, and interspersed irregularly among illustrations dating in that tea-cup time of hood and hoop to which the book naturally leads a young reader.

ELSIE ON THE HUDSON: Martha Finley. \$1.25.

A very long story of a very short journey, with historical knowledge injected at intervals. Flocks of personages from former Elsie books appear in this, together with a little Calvinistic doctrine.

FIRST CRUISER OUT: W. O. Stoddard. \$1.50.

Three well-written short stories, the third having Cuban refugees for its chief characters.

GOLLIWOGGS AT THE SEASIDE: Florence K. Upton and Bertha Upton. \$2.00.

A quarto volume of colored pictures, in which Dutch dolls and a fabulous "Golliwogg" play fantastic tricks. The pictures are funny, but not beautiful, and not likely to develop a child's taste for good art.

HESTER STANLEY AND HER FRIENDS: Harriet Prescott Spofford. \$1.25.

Eleven stories, written in vivacious but excellent English, perfectly adapted to weaning young readers from the 'prentice work of the average juvenile story book. The artfully inserted moral is the lesson of pain and the discipline of small self-sacrifice.

IN PIRATE WATERS: Kirk Munroe.
The hero sails with Decatur in the "Enterprise" and takes part in the attack on the "Philadelphia."

IN THE BRAVE DAYS OF OLD:
Ruth Hall. \$1.50.

The chief events in English, French, and Dutch history from 1603 to 1614, the religious element carefully eliminated from the background for the adventures of two boys. The improbability is manifest, but the various incidents are cleverly described.

IN THE NAVY: Warren Lee Goss.
\$1.50.

Impartial political exposition, and fairly written descriptions of naval battles in the American Civil War form part of a story of a long-lost child.

JOLLY BOYS' A B C PICTURES,
by Gordon Browne. \$1.00.

A series of extravagantly funny pictures, combining persons and objects according to the letter with which their names begin.

LAKERIM ATHLETIC CLUB: Rupert Hughes.

A year in the life of twelve boys given over, body, heart, soul, and speech, to athletic sports. The author writes in the language appropriate to each game and seldom drops into the vernacular. The effect on a young reader's vocabulary is easily imagined.

LAURA'S HOLIDAYS: Henrietta R. Eliot. \$0.50.

Twelve brief stories describing the celebration of one day in each month of a small girl's year. They are prettily illustrated and their teaching is good, but they are written in "American."

MAGIC NUTS: Mrs. Molesworth.
\$1.00.

An old-fashioned fairy story prettily told in pure English, the moral lesson being obedience and self-dependence.

MARGARET MONTFORT: Laura E. Richards.

A little gentlewoman eighteen years of age; an ill-bred and malicious visitor; three naughty children gradually reduced to decent behavior, and a beneficent uncle playing host and guardian, are the characters in this genial, almost jovial story of a summer. It is a continuation of the "Three Margarets," and teaches the same lesson: truth, kindness and good manners.

PILOT OF THE MAYFLOWER:
Hezekiah Butterworth. \$1.50.

A well-bound and well-illustrated but crudely written story of the Pilgrims' voyage to Plymouth, 1620.

PLEASANT LAND OF PLAY: S. J. Brigham. \$1.25.

A book of pictures in half-tone and in line, by Miss Mary A. Lathbury, illustrating

short, pleasing stories of children and animals. The cover shows a girl and boy at the entrance of the "land."

PRINCESS AND JOE POTTER:
James Otis. \$1.25.

The hero, a street fruit-seller, finds a lost child, and frightened by advertisements intended to recover her, hides himself and her, and has some improbable but amusing adventures. He is wofully addicted to slang, but endeavors to speak English to please the good fairy of the story.

RANCHE ON THE OX-HIDE: Colonel Henry Inman. \$1.50.

Kansas children in 1865 and 1866, when the Indians were still troublesome and Buffalo Bill was fighting with them. This is not a quiet story, but it is not exaggerated.

SIX YOUNG HUNTERS: W. Gordon Parker. \$1.25.

The "six" spend their vacation in hunting in Indian Territory, incidentally capturing a gang of train-robbers, whose language is described, not quoted. The story is theatrical in incident, but morally harmless.

STORIES OF THE AMERICAN REVOLUTION: Second Series. \$1.25.

True narratives, sometimes imaginatively extended, but told with careful avoidance of puerility, and with spirit.

STORY OF LITTLE JANE AND ME. M. E. \$1.00.

An excellent description of child life in New York forty or fifty years ago, given in the shape of reminiscences. A very good means of showing a wayward, conceited child that clever girls are not necessarily disobedient.

STORY OF MARCO POLO: Noah Brooks.

The explorer's own words constitute the greater part of the book, the passages being connected by a moderate quantity of explanation and comment, and very well illustrated.

TEDDY, HER BOOK: Anna Chapin Ray. \$1.50.

The heroine, a strong-willed and adventurous girl, is shown during the years when she is conquering herself, and learning what a woman's proper place and duty are. Her waywardness is neither made attractive, nor treated with undue severity, and all her good fortune is the fruit of obedience, self-sacrifice, and hard work.

THROUGH THE EARTH: Clement Fezandie.

The author uses the latest scientific discoveries and theories to describe his hero's passage through the earth in a vehicle fitted for all imaginable emergencies. The book is a good stimulus for the imagination.

TOM BENTON'S LUCK: Herbert E. Hamblen. \$1.50.

The hardships of a sailor's life are plainly told in this story, which would cure most boys of thirst for salt water.

TRUE STORY OF BENJAMIN FRANKLIN: Eibridge S. Brooks. \$1.50.

A quarto, illustrated with full-page and text pictures, and telling the story clearly, with a multitude of direct and indirect quotations from Franklin's writings. The philosopher's skepticism is not mentioned, his patriotism is highly exalted and warmly presented for imitation.

TWIDDLETETWIT: Martha Finley. \$1.00.

A poor imitation of the fairy tales in which mortals are kidnapped by the "good people."

TWIXT YOU AND ME: Grace Le Baron. \$1.50.

Excellent flower decorations by Miss Katharine Pyle, and pictures by Miss Ellen B. Thompson, accompany a well-meant but ill-written story of a sentimental girl, and her victorious fight with an impossible school teacher. Verses of poor quality separate the chapters.

TWO BEDDICUT BOYS: J. T. Trowbridge.

A dog, stolen from Barnum's circus, leads two good boys through strange adventures. The youngsters are clever, and eventually outwit the wily thief, who plays the villain in the story.

TWO LITTLE RUNAWAYS: James Buckland. \$2.00.

The French of Louis Desnoyers is the foundation of this story, but many adventures are added. The pictures by Mr. Cecil Aldin are new, and their background of Norman scenery is from recent drawings made during a visit to Normandy.

UNDER DEWEY AT MANILA: Edward Stratemeyer. \$1.25.

The familiar runaway hero is, in this story, a manly youth, properly subordinated to his elders, and not made too prominent in the battle, although he does good service. A brief historical sketch of Cuba, and the causes of the Spanish-American War is introduced.

UNDER THE RATTLESNAKE FLAG: F. H. Costello. \$1.50.

An American boy's adventures in a privateer at the outset of the Revolutionary War, with a shipwreck, Robinson Crusoe life, and an escape on a derelict for make-weight. The story is told soberly, but agreeably, without any attempt to be startling, or any condescension.

VALIANT RUNAWAYS: Gertrude Atherton. \$1.25.

A diverting story of Spanish-Californian boys, who, fleeing from the conscription, pass most of their time in fighting either beasts or men. The book contains none of the author's theories as to morals.

WITH THE BLACK PRINCE: W. O. Stoddard. \$1.50.

The boy hero fights for his lord and his prince and represents the spirit of his time very well; his story is written in good English.

YANKEE BOY'S SUCCESS: W. S. Morrison. \$1.25.

An account of the audacious shamelessness by which a boy managed to have speech of Queen Victoria, the German Emperor, Mr. Gladstone, and other persons. The author appears to approve of his impudent hero.

YOUNG PURITANS IN KING PHILIP'S WAR: Mary P. Wells Smith. \$1.25.

The scene is Old Hadley, Massachusetts, and the personages and chief events are historical. The picture of colonial life is good, and shows Puritan intolerance as faithfully as Puritan earnestness. The men, being Puritans, speak disrespectfully both of the Church and of Episcopalian forms, and a dull child might be misled by their diatribes.

YULE LOGS: George A. Henty, Kirk Munroe, John Bloundell Burton, and others. \$2.00.

A handsome quarto volume, containing eleven stories of adventure in as many different countries and periods. All are written in straightforward, manly fashion, with no pretentiousness and no attempt at grace, but without levity or coarseness. All the authors are favorites with boys.

Books Received.

- THE SAINTS: SAINT CLOTILDA.** By Godefroi Kurth, Professor at the Liège University. Translated by V. M. Crawford. With a Preface by G. Tyrrell, S. J. London: Duckworth & Co.; New York: Benziger Bros. 1898. Pp. 143. Price, \$1.00.
- "THE WOMAN THAT WAS A SINNER."** A Sermon preached at the Church of Notre Dame de Bon Voyage, Cannes, by Father Bernard Vaughan, S. J. Lent, 1898. London, New York & Bombay: Longmans, Greene, & Co. 1898. Pp. 27. Price, 40 cents.
- MEDITATIONS ON CHRISTIAN DOGMA.** By the Rev. James Bellord. With an Introductory Letter from the Cardinal Archbishop of Westminster. In two vols. Pp. 369-363. London and New York: Catholic Truth Society. 1898. Price, 7s 6d.
- DIRECTORIUM SACERDOTALE.** A Guide for Priests in their Public and Private Life. By F. Benedict Valuy, S. J. With an Appendix for the use of Seminarists. Fifth edition, thoroughly revised. Dublin: M. H. Gill & Son. 1898. Pp. 485.
- GESCHICHTE ROMS UND DER PÄPSTE IM MITTELALTER.** Mit besonderer Berücksichtigung von Cultur und Kunst nach den Quellen dargestellt von Hartmann Grisar, S. J., Professor an der Universität Innsbruck. Mit vielen historischen Abbildungen und Plänen. Freiburg im Breisgau. B. Herder: St. Louis, Mo. Pp. 64. Price, 45 cents.
- HANDBOOKS ON THE HISTORY OF RELIGIONS. THE RELIGION OF BABYLONIA AND ASSYRIA.** By Morris Jastrow, Jr., Ph.D., Professor of Semitic Languages in the University of Pennsylvania. Boston: Ginn & Company. 1898. Pp. 780. Price, \$3.25.
- OUTLINES OF NEW TESTAMENT HISTORY.** By the Rev. Francis E. Gigot, S.S., Professor of Sacred Scripture in St. John's Seminary, Boston, Mass. New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 336. Price, \$1.50.
- STRIVING AFTER PERFECTION.** A Treatise addressed especially to Religious. Originally written in Latin by the Rev. Joseph Banna, S.J. New York: Benziger Bros. 1898. Pp. 264. Price, \$1.00.

THE MAN. A Little Book for Christian Men. From the German of the Rev. F. X. Wetzel. St. Louis, Mo.: B. Herder. 1898. Pp. 144. Price, 40 cents.

THE VOICE OF THE GOOD SHEPHERD. Does It Live? And Where? By the Rev. Edmund Hill, C.P. New York: The Catholic Book Exchange, 120 W. 60th Street. 1898.

CINQUANTE PLANS D' INSTRUCTION. Pour Retraites de Congrégations, de Communautés, d'Associations Pieuses. Par l'abbé A. Arnaud, Chanoine, Curé-doyen d'Ollioules. Avec approbation de Monseigneur l'Évêque de Fréjus et Toulon. Paris: Ancien Maison Charles Douniol, P. Téqui, Successeur. 1898. Pp. 384. Price, 4 fr., 50.

THE BOOK OF THE ELECT, or The Christian As He Ought to Be. Manual of the True Christian Life. By the Rev. B. C. Thibault. Syracuse: 510 E. Genesee Street, the Rev. B. C. Thibault. 1898. Pp. 280.

MISS ERIN. A Novel. By M. E. Francis (Mrs. Francis Blundell). New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 291. Price, \$1.25.

LET NO MAN PUT ASUNDER. By Josephine Marié. *The Same.* 1898. Pp. 215. Price, \$1.00.

AN EXPLANATION OF THE HOLY SACRIFICE OF THE MASS. Edited and Revised by the Right Rev. M. F. Howley, D.D., Bishop of West Newfoundland. Boston, Mass.: Flynn & Mahony. 1898. Pp. 95.

THE CHORAL SODALITY HAND-BOOK Containing Hymns, Canticles, and Litanies with Complete Musical Score; also Vespers and Compline of the Imm. Conc. B. V. M. Vespers for the Dead, etc. Compiled and arranged by the Rev. James Anthony Walsh. *The Same.* 1898. Price, 25 cents.

A CITY OF CONFUSION. The Case of Dr. Briggs. By the Rev. Henry G. Ganss. Notre Dame, Ind.: *The Ave Maria.* 1898. Pp. 63. Price, 15 cents.

CASUS CONSCIENŦÆ Propositi et Soluti Romae ad Sanctum Apollinarem in Coetu Sancti Pauli Apostoli anno 1897-1898. No. 3. Cura Rmi Dni Felicis Cadène Urbani Antistitis, Romae, 1898. Pp. 172. Constat lib. \$1.25.

INDEX.

	PAGE
Absolution. Meaning of the Form of—	651
Accelerationem Partus. Dubia quoad—	310
Agnetis. Hymnus in Honorem S.—	483
Altar. Flowers and Candles on "Mensa" of the—	81
Altar. Statues on the Main—	190
Altar Stone. Removing the Cover from Sepulchrum of the—	317
Altars. Waxed Cloth on—	548
American Foundations of Religious Orders	15, 259, 354, 601
America. The Bible among the Indians before Discovery of—	232
Amputatorium. De Sepultura membrorum—	62
Apologetics. The "Old Method" of—	1
Apostolic Letter to Clergy and People of Italy	391
Approbatio Instit. Sororum Tert. Ord. S. Dominici	311
Approbation of Candidates for Irremovable Rectorships	86
Assistant Priests. Salaries of Junior and Senior—	79
Associationem a S. Familia. De Nom. Inscrib. in Piam—	60
Banns in Mixed Marriages. Publishing the—	543
Baptismi in articulo mortis. De Collatione—	175
Benediction. The Number of Persons Required at—	428
Benediction with the Ciborium. Private—	427
Bequests for Masses. The Courts and—	541
Bible among the Aboriginal Indians. The—	232
Bible in the Education of Children. The—	500
Biblical Criticism	383
Biblical Research	46
"Biblical World." The Midrash of the—	539
Breviary. Dispensation from the Recitation of the—	179
Bruneau, S.S., S.T.L. The Rev. Jos.—	46, 383
Burial of Members of the Odd Fellows' Society. Ecclesiastical—	84
Bullfights. Eccl. Authority on Spanish—	326
Caerem. Missae praesente Metropolitano. Dubia circa—	525
Calendar. Christmas and the Christian—	561
Candidates for Irremovable Rectorships. Approbation of—	86
Candle. The Sanctus—	190
Candles and Flowers on the "Mensa" of the Altar	81
Cantus Gregoriani. De Commissione pro Revis. Operum—	402
Cantus in Lingua Vernac. intra Missam Cantatam	401
Casus Moralis	464
Catholic Y. M. N. Union. A Plea for the—	415
Causis Criminalibus Clericorum. De Praescriptione admitt.—	65
Celibacy. Clerical—	141
Ceremony of Renewing the Vows	648

	PAGE
Children as Sponsors	639
Children. The Bible in the Education of—	500
Christmas and the Christian Calendar	561
Christ the "Father of the World to Come"	189
Chronology, Dec. 15, 1897-June 15, 1898. Ecclesiastical—	55
Church Music in the Light of Ecclesiastical Legislation	337
Ciborium. Private Benediction with the—	427
Clergy. St. Francis de Sales and the Formation of the—	449
Clergy to Attend the Spiritual Retreat. Obligation of the—	87
Clerical Celibacy	141
Clerical Studies—The Fathers of the Church	113
Clericorum. De Praescriptione admitt. in Causis Criminalibus—	65
Cleveland, Ohio. St. Mary's Theological Seminary—	272
Cloth on Altars. Waxed—	548
Communion without Fasting	181
Companions on their Way to Europe. St. Paul and—	154
Conference of Seminary Faculties. The Educational—	83
Confessarias. Epistola Card. Vic. circa Sedes—	315
Confession for the Gaining of Indulgences. Weekly—	424
Confession of Converts. The First—	409
Confessions before Mass on Sundays	200
Congress of India. First Eucharistic—	539
Constit. "Officiorum et Munerum." Dubia circa—	314, 406
Constit. Soc. Jesu de Doctrina S. Thomae. Circa—	513
Convent Chapels. The Forty Hours' Adoration in—	428
Converts. The First Confession of—	409
Corde Jesu pro Dioec. Massilien. Litaniae de S.—	523
Course of Dogma in our Seminaries. The—	225
Courts and Bequests for Masses. The—	541
Cover from Sepulchrum of the Altar Stone. Removing the—	317
Crux of the Priestly Life. The—	537
Cumulativa. Episcopi uti possunt Dispensatione—	401
Cunnon. The Rev. D. C.—	415
Curate. My New— 29, 126, 282, 373, 485,	577
Cure for Disease be Popularized? Should Hypnotism as a—	198
Decretum S. Congregationis Indicis	527
Delegatio Facultatis dispens. in Causis Matrimonialibus	630
De Roo. The Rev. P.—	232
Devotions. Omitting or Postponing the October—	426
Die Obitus. The Missa in—	318
Die Tertio. The Missa in—	423
Diocesan Clergy to Attend Retreat. Obligation of the—	87
Diocesan Fund for Infirm Priests	645
Disciplinas Philosophicas et Theolog. Epist. Card. Satolli circa—	395
Dispensandi super lege jejun. et abstin. Ordinariorum facultas—	64
Dispensatio ab Impedimento Disparitatis Cultus	626
Dispensatio in art. mortis ab Imped. Mixtae Religionis	625

	PAGE
Dispensatione Cumulativa. Episcopi uti possunt—	401
Dispensation from the Recitation of the Breviary	179
Dispensationis Acceptatio	597
Dissolubilia. Matrimonia inita cum Intentione ut sint—	628
Doctrina S. Thomae. Circa Constit. Soc. Jesu de—	513
Dogma in Our Seminaries. The Course of—	225
Donnelly. Eleanor C.—	211
Donum oblatum. Religiosus sibi accipit—	464
Duplicated? Should I Have—	647
Ecclesiastical Burial of Members of the Odd Fellows' Society	84
Ecclesiastical Chronology, Dec. 15, 1897-June 15, 1898	55
Ecclesiastical Functions during the Forty Hours' Adoration	186
Education of Children. The Bible in the—	500
Educational Conference of Seminary Faculties	83
Encyclica Epistola de Rosario Mariali	501
Episcopi uti possunt Dispensatione Cumulativa	401
Epistola Card. Praef. quoad functiones durante Expos. XL Horarum	178
Epistola Card. Satolli de Disciplinis Philos. et Theologicis	305
Epistola Card. Vic. circa Sedes Confessarias	315
Epistola Encyclica de Rosario Mariali	510
Eucharistic Congress of India	539
Europe. St. Paul and Companions on their Way to—	154
Expositione XL Horarum. Functiones durante—	178
Extreme Unction. The Sacrament of—	429
Facultas Ordin. concessa Dispens. super lege jejunii	64
Facultatibus habitualibus Ordinariis concessis. De—	309
Facultatis Dispensandi in Causis Matrimonialibus. Delegatio—	630
Facultatum Ordinariis Locorum concedendarum Extensio	631
Faculties. The Educational Conference of Seminary—	83
Familia. De Nominibus inscrib. in Piam Associat. a S.—	60
Fasting. Communion without—	181
Fathers of the Church. The—	113
"Father of the World to Come." Christ the—	189
Festa Nova in Martyrologio Romano inserenda	312, 402
Festi B. Innocentii PP. V conceditur Celebratio	403
First Confession of Converts	409
Flowers and Candles on the "Mensa" of the Altar	81
Formae Ordinationis. Interruptio in Prolatione—	308
Formation of the Clergy. St. Francis de Sales and the—	449
Forty Hours' Adoration. Conclusion of the—	536
Forty Hours' Adoration. Ecclesiastical Functions during the—	186
Forty Hours' Adoration in Convent Chapels	428
F. P. S.	97
Foundations of Religious Orders. American—	15, 259, 354, 601
Francis de Sales and the Formation of the Clergy	449
Fund for Infirm Priests. The Diocesan—	645
Goodwin, Ph.D. The Rev. Eneas B.—	500

	PAGE
Gregoriani. De Commissione pro Revis. Operum Cantus—	402
"Helbeck of Bannisdale?" What Are We to Think of—	528
Henry. The Rev. Hugh T.—	370, 471
"Herodii domus dux est eorum"	639
Heuser. The Rev. H. J.—	154, 528, 544
History. A New Method of Teaching—	471
History. Original Sources of—	544
Hogan, S.S., S.T.D. The Very Rev. J. B.—	113, 361
Horae Liturgicae	614
Horarum. Functiones durante expositione XL—	178
House. Retaining the Sacred Oils in the—	430
Hyde, Esq. John—	337
Hymns in Honor of St. John of Kenty	370
Hymnus in Honorem S. Agnetis	483
Hypnotism as a Cure for Disease be Popularized? Should—	198
Impedimento Disparitatis Cultus. Dispensatio ab—	626
Impedimento Mixtae Religionis. Dispensatio ab—	625
India. First Eucharistic Congress of—	539
Indians before Discovery of America. Bible among the—	232
Indicis. Decretum S. Congregationis—	527
"Indorum et Nigritarum." Significatio Denominationis—	177
Indulgentiarum. Motu proprio Leonis PP. XIII quoad S. C.—	69
"Indulgentiam, Absolutionem et Remissionem." Meaning of—	651
Indulgences. Weekly Confession for the Gaining of—	424
Infirm Priests. Diocesan Fund for—	645
Innocentii PP. V. Officium et Missa in hon. B.—	403
Interruptio in Prolatione Formae Ordinationis	308
Islands. Those Monks in the Philippine—	193
Italy. Apostolic Letter to the Clergy and the People of—	391
Jejunii. Fac. Ordinariorum dispensandi super lege—	64
Jesu. Litaniae pro Dioec. Massilien. de S. Corde—	523
J. F. S.	79
Jobbing in Pious Notions	82
John of Kenty. Hymns in Honor of	370
J. P., C.S.S.R.	75, 181, 597
Kalendarii. De Confirmatione—	68
Legislation. Our Church Music in the Light of Ecclesiastical—	337
Lehmkuhl, S.J. The Rev. Augustine—	464
Letter of the Holy Father to Hierarchy of Scotland	294
Letter to Clergy and People of Italy. Apostolic—	391
Liberorum Pensatorum cum Mulier. Catholicis. Matrimonia—	60
Life. The Crux of the Priestly—	537
Lingua Vernac. intra Missam Cantatam. Cantus in—	401
Litaniae de S. Corde Jesu pro Dioec. Massilien	523
Litterae Apostol. quoad Constit. Soc. Jesu de Doctrina S. Thomae	513
Liturgicae. Horae—	614
Location of the Sacristy. The—	79

	PAGE
Loretto. The Sisters of—	259, 354
Mackey, O.S.B. The Very Rev. Canon—	449
Mariali Rosario. Epistola Encyclica de—	510
Marriages. Publishing the Banns in Mixed—	543
Martyrologium Romanum. Addenda ad—	312, 402
Masses. Stipends Corresponding to the Number of—	640
Masses. The Courts and Bequests for—	541
Massonicas. Contra Sectas—	174
Mass on Sunday. Confessions before—	200
Mass without a Server	190
Matrimonia Infidel. inita cum Intent. ut sint Dissolubilia	628
Matrimonia liberorum pensatorum cum Mulier. Catholicis	60
Meaning of the Form of Absolution	651
"Mensa" of the Altar. Flowers and Candles on the—	81
Metropolitano. Dubia circa Missae Caerem. praesente—	525
Method" of Apologetics. The "Old—	1
Method of Teaching History. A New—	471
Mexicana. Dubia circa Octavas in Archidioec.—	67
Middelton, S.J. The Rev. Reginald—	163
Midrash of the "Biblical World." The—	539
Missae Caerem. praesente Metropolitano. Dubia circa—	525
Missa in Die Obitus. The—	318
Missa in Die Tertio. The—	423
Missam Cantatam. Cantus in Lingua Vernac. intra—	401
Missionary Oath of Priests in the United States	82
Mixed Marriages. Publishing the Banns in—	543
Mixtae Religionis. Dispens. ab Impedim.—	625
Monks in the Philippine Islands. Those—	193
Mortis. De Collatione Baptismi in Articulo—	174
Motu Proprio Leonis PP. XIII quoad S. C. Indulgentiarum	69
Music in the Light of Ecclesiastical Legislation. Our Church—	337
My New Curate	29, 126, 282, 373, 485, 577
Name. "Napoleon" as a Baptismal—	188
Nazareth. Sisters of Charity of—	15
New Method of Teaching History. A—	471
"Nigritarum et Indorum?" Quid veniat sub Nomine—	177
Nominibus inscribendis in piam Associat. a S. Familia. De—	60
Notions. Jobbing in Pious—	82
Number of Persons Required at Benediction	428
Nuptial Blessing. The Obligation of the—	320
Oaths of Priests in the United States. The Missionary—	82
Obitus. The Missa in Die—	318
Obligation of Veracity. The—	163
Octavas in Archidioec. Mexicana. Dubia circa—	67
October Devotions. Omitting or Postponing the—	426
Odd Fellows' Society. Eccl. Burial of Members of the—	84
Oils in the House. Retaining the Sacred—	430

	PAGE
Office. The "Sacrosanctae" after the—	187
Officii Divini. De Recitatione—	75
"Officiorum et Munerum." Dubia quoad Constitutionem—	314, 406
Officium et Missa in hon. B. Innocentii PP. V.	403
"Old Method" of Apologetics. The—	1
Omitting or Postponing the October Devotions	426
Orders. American Foundations of Religious—	15, 259, 354, 601
Ordinarii loci" pro Regularibus. Interpretatio "de consensu—	176
Ordinarii Facultas dispens. super lege jejunii et abstinen.	64
Ordinariis concessis. De Facult. habitualibus—	309
Ordinarium loci. Tabernaculi Securitas spectat ad—	67
Ordinatio Clericorum et praesertim Polonorum	632
Ordinatio dubitatur	627
Ordinationis. Interruptio in Prolatione Formae—	308
Original Sources of History	544
Partus. Dubia quoad Accelerationem—	310
Paul and Companions on their Way to Europe. St.—	154
Pennsylvania. Original Sources of History from the University of—	544
"Per modum potus." Quid veniat sub dictione—	63
Persons Required at Benediction. The Number of—	428
Pfeil. The Rev. Nicholas—	272
Philippine Islands. Those Monks in the—	193
Philosophicis et Theolog. Epist. Card. Satolli de disciplinis—	305
P. McD.	409
Plea for the Catholic Y. M. N. Union. A—	415
Postponing or Omitting the October Devotions	426
Praescriptione admittenda in Causis Criminalibus Clericorum. De—	65
Priests. Diocesan Fund for Infirm—	645
Priests in the United States. The Missionary Oath of—	82
Private Benediction with the Ciborium	427
Processionibus cum SS. Sacramento. Images in—	632
Prohibentur quaedam opera	527
Publishing the Banns in Mixed Marriages	543
Rabbits. The Ushaw—	187
Rabbits." "Three—	77
Recitatione Divini Officii. De—	75
Recitation of the Breviary. Dispensation from the—	179
Rectorships. Approbation of Candidates for Irremovable—	86
Regularibus. Interpret. "De Consensu Ordinarii loci" pro—	176
Religiosus Religiosae Vitae pertaes Sibi accipit Donum oblatum	464
Religious Orders. American Foundations of—	15, 259, 354, 601
Removing the Cover from the Sepulchrum of the Altar Stone	317
Renewing the Vows. Ceremony of—	648
Ritual of Secular Societies in Catholic Cemeteries	641
Rosario Mariali. Epistola Encyclica de—	510
Sacrament of Extreme Unction. The—	429
Sacred Oils in the House. Retaining the—	430

	PAGE
Sacristy. The Location of the—	79
"Sacrosanctae" after the Office. The—	187
S. Agnetis. Hymnus in Honorem—	483
St. Francis de Sales and the Formation of the Clergy	449
St. John of Kenty. Hymns in Honor of—	370
St. Mary's Theological Seminary, Cleveland, Ohio	272
St. Paul and Companions on their Way to Europe	154
S. Thomae. Constit. Soc. Jesu de Doctrina—	513
Salaries of Junior and Senior Assistant Priests	79
Sanctus-Candle. The—	190
Satolli circa Disciplinas Philos. et Theolog. Epistola Card.—	305
Scapularia. Solutio Dubiorum circa—	405
Scotland. Apostolic Letter to the Hierarchy of—	294
Secular Societies in Catholic Cemeteries. Ritual of—	641
Sectas Massonicas. Contra—	174
Sedes Confessarias. Epistola Card. Vic. circa—	315
Seminary and University Studies	361
Seminary, Cleveland, Ohio. St. Mary's Theological—	272
Seminary Faculties. The Educational Conference of—	83
Seminaries. The Course of Dogma in our—	225
Sepulchrum of the Altar Stone. Removing the Cover from the— . . .	317
Sepultura Membrorum Amputatorum. De—	62
Server. Mass without a—	190
Shearman, C.S.S.R. The Rev. Thomas—	483
Siegfried. The Rev. F. P.—	1
Sisters of Charity of Nazareth. The—	15
Sisters of Loretto. The—	259, 354
Sisters of the Humility of Mary. The—	601
Slavica in S. Liturgia. Lingua—	633
Solutio Dubiorum circa Scapularia	405
Sororum Tert. Ord. S. Dominici. Approbatio Instituti—	311
Sources of History. Original—	544
Sponsors. Children as—	639
Stang, D.D. The Very Rev. William—	141
Statues on the Main Altar	190
Stipend Corresponding to the number of Masses. The—	640
Stone. Removing the Cover from the Sepulchrum of the Altar— . . .	317
Studies. Seminary and University—	361
Studies—The Fathers of the Church. Clerical—	113
Suggestion. A Timely—	430
Tabernaculi Securitas spectat ad loci Ordinarium	67
Taunton. The Rev. Ethelred L.—	614
Tertio. The Missa in Die—	318
"Three Rabbits"	77
Thurston, S.J. The Rev. Herbert—	561
Union. A Plea for the Catholic Y. M. National—	415
United States. The Missionary Oath of Priests in the—	82

	PAGE
University of Penna. Original Sources of History from the—	544
University Studies. Seminary and—	361
Ushaw Rabbits. The—	187
Vaz, V.Ap. The Very Rev. A. C. L.—	539
Veracity. The Obligation of—	163
Vicar-General <i>ad nutum</i> . Removal of the—	649
Vows. Ceremony of Renewing the—	648
Waxed Cloth on Altars	548
Weekly Confession for the Gaining of Indulgences	424
What Are We to Think of "Helbeck of Bannisdale?"	528

BOOK REVIEW.

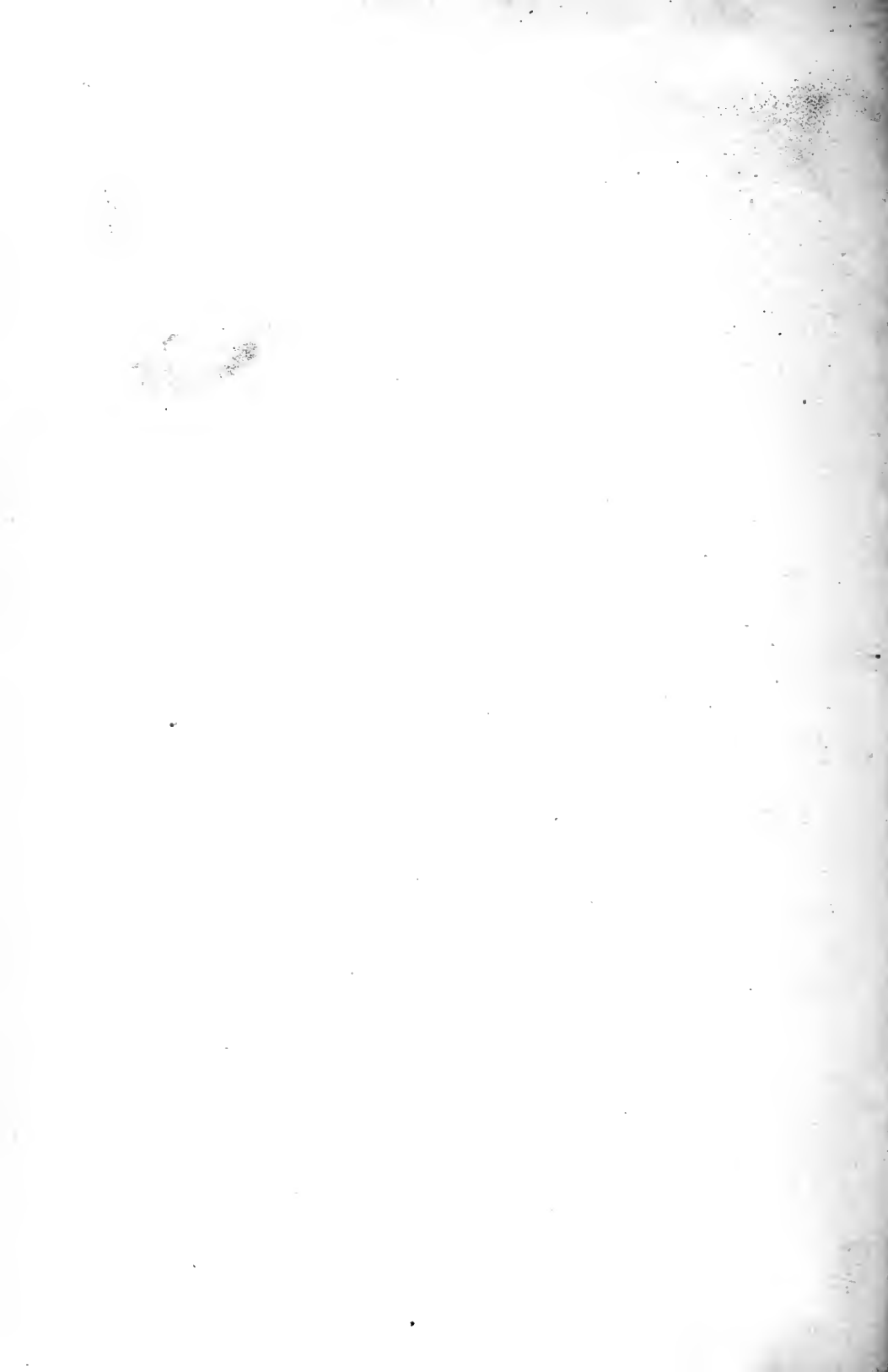
Actibus Humanis, De—. Frins:—	215
Aequiprobabilismo Alphonsiano, Apologeticae de—. Arendt:— . . .	104
Apologetique "Traditionelle" et de l'Apologetique "Moderne," Del'—. Bachelet:—	97
Arendt: Apologeticae de Aequiprobabilismo Alphonsiano	104
Assyria, The Religion of Babylonia and—. Jastrow:—	550
Baart: Legal Formulary	550
Babylonia and Assyria, Religion of—. Jastrow:—	550
Bachelet: De l'Apologetique "Traditionelle" et de l'Apologetique "Moderne"	97
Berthier: Compendium Theologiae Dog. et Moralis	440
Bible Polyglotte, La Sainte—. Vigouroux:—	217
Bibliques, Questions—. Piat:—	203
Biographical Cyclopædia of the Hierarchy of the United States. Reuss:—	207
Braig: Die Grundzuege der Philosophie	101
Brogie, Questions Bibliques, Abbé de—. Piat:—	203
Buddha's Tooth at Kandy	659
Cartesianischen Philosophie, Der Grundgedanke der—. Otten:— . . .	335
Christian Philosophy. Driscoll:—	211
Christi Ecclesia, De—. Wilmers:—	97
Clerical Studies. Hogan:—	549
Commentarium in Facultates Apostolicas. Konings-Putzer:—	438
Compendium Theologiae Dogmaticae et Moralis. Berthier:—	440
Compendium Theologiae Moralis. Donovan:—	438
Conaty: New Testament Studies	439
Concord. Sacrae Scripturae. Peultier-Etienne-Gautois:—	110
Data of Modern Ethics Examined. Ming:—	105
Diary, Ecclesiastical—. Benziger Bros.:—	663
Dogmaticae, Praelectiones—. Pesch:—	327
Dogmatic Theology, A Manual of—. Scheeben-Wilhelm & Scannell:—	327
Donovan: Compendium Theologiae Moralis	438
Driscoll: Christian Philosophy	211
Dubois: De Exemplarismo Divino	91
Ecclesia, De Christi—. Wilmers:—	97

	PAGE
Ecclesiasticus, Sahidisch-Koptische Uebersetzung—. Peters:— . . .	653
Enchiridion Gradualis Romani. Pustet:— . . .	207
Epochs of Literature. Pallen:— . . .	216
Ethics Examined, The Data of Modern—. Ming:— . . .	105
Exemplarismo Divino, De—. Dubois:— . . .	91
Facultates Apostolicas, Commentarium in—. Konings-Putzer:— . .	438
Fernald: The Spaniard in History . . .	662
Fidei, Libellus—. Gaudeau:— . . .	656
Franz: Der Magister Nikolaus Magni de Jawor . . .	220
Frins: De Actibus Humanis . . .	215
Froget: Le Saint Esprit dans les Ames . . .	657
Gavan Duffy: My Life in Two Hemispheres . . .	88
Gaudeau: Libellus Fidei . . .	656
Geschichte des Idealismus. Willmann:— . . .	431
Gigot: Outlines of New Testament History . . .	554
Gradualis Romani, Enchiridion—. Pustet:— . . .	207
Grundzuege der Philosophie, Die—. Braig:— . . .	101
Hatzfeld: Saint Augustine . . .	555
Hetzenauer: Η Καινη Διαθηκη Ελληνιστι . . .	214
Hogan: Clerical Studies . . .	549
Idealismus, Geschichte des—. Willmann:— . . .	431
Institutiones Philosophicae. Urraburu:— . . .	202
Jastrow: The Religion of Babylonia and Assyria . . .	550
Jawor, Der Magister Nikolaus Magni de—. Franz:— . . .	220
Joly: Psychology of the Saints . . .	555
Η Καινη Διαθηκη Ελληνιστι—. Hetzenauer:— . . .	214
Konings-Putzer: Commentarium in Facultates Apostolicas . . .	438
Kurth: Saint Clotilda . . .	555
Legal Formulary. Baart:— . . .	550
L'Eglise. Ollivier:— . . .	658
Libellus Fidei. Gaudeau:— . . .	656
Life in Two Hemispheres, My—. Gavan Duffy:— . . .	88
Life of St. Hugh of Lincoln. Thurston:— . . .	332
Literature, Epochs of—. Pallen:— . . .	216
Liturgia Sacra. Van der Stappen:— . . .	441
Manual of Dogmatic Theology: Scheeben-Willhelm & Scannell:— . .	327
Ming: The Data of Modern Ethics Examined . . .	105
Moralis, Compendium Theologiae—. Donovan:— . . .	438
My Life in Two Hemispheres. Gavan Duffy:— . . .	88
New Testament History, Outlines of—. Gigot:— . . .	554
New Testament Studies. Conaty:— . . .	439
Nikolaus Magni de Jawor. Franz:— . . .	220
Notes on St. Paul. Rickaby:— . . .	219
O'Connor: Rhetoric and Oratory . . .	214
Ollivier: L'Eglise . . .	658
O'Malley: Thoughts of a Recluse . . .	206
Oratory, Rhetoric and—. O'Connor:— . . .	214
Otten: Der Grundgedanke der Cartesianischen Philosophie . . .	335

	PAGE
Ottiger: <i>Theologia Fundamentalis</i>	97
Outlines of New Testament History. Gigot:—	554
Pallen: <i>Epochs of Literature</i>	216
Pesch: <i>Praelectiones Dogmaticae</i>	327
Peters: <i>Ecclesiasticus</i> , <i>Sahidisch-Koptische Uebersetzung</i>	653
Peultier: <i>Concord. Sacrae Scripturae</i>	110
Piat: <i>Abbé de Broglie—Questions Bibliques</i>	203
Philadelphia Parochial Schools, Report of—. Shanahan:—	553
Philosophicae Institutiones. Urraburu:—	202
Philosophie, <i>Der Grundgedanke der Cartesianischen</i> —. Otten:—	335
Philosophie, <i>Die Grundzuege der</i> —. Braig:—	101
Philosophy, <i>Christian</i> —. Driscoll:—	211
<i>Praelectiones Dogmaticae</i> . Pesch:—	327
Psychology of the Saints. Joly:—	555
Pustet: <i>Enchiridion Gradualis Romani</i>	207
Recluse, <i>Thoughts of a</i> —. O'Malley:—	206
<i>Religione Revelata</i> , <i>De</i> —. Wilmers:—	97
<i>Religion of Babylonia and Assyria</i> . Jastrow:—	550
<i>Report of Parochial Schools of Philadelphia</i> . Shanahan:—	553
Reuss: <i>Biographical Cyclopædia of the Hierarchy of the United States</i>	207
<i>Rhetoric and Oratory</i> . O'Connor:—	214
Rickaby: <i>Notes on St. Paul</i>	219
Russell: <i>Sonnets on the Sonnet</i>	210
<i>Sahidisch-Koptische Uebersetzung des Ecclesiasticus</i> . Peters:—	653
<i>Saint Augustine</i> . Hatzfeld:—	555
<i>Saint-Esprit dans les Ames, La</i> —. Froget:—	657
<i>Saint Clotilda</i> . Kurth:—	555
<i>Saint Hugh of Lincoln, The Life of</i> —. Thurston:—	332
<i>Saint Paul, Notes on</i> —. Rickaby:—	219
<i>Saints, Psychology of the</i> —. Joly:—	555
Scheeben: <i>A Manual of Dogmatic Theology</i>	327
Shanahan: <i>Annual Report of Philadelphia Parish Schools</i>	553
<i>Sonnets on the Sonnet</i> . Russell:—	210
<i>Spaniard in History, The</i> —. Fernald:—	662
<i>Theologiae Dogmat. et Moralis Compendium</i> . Berthier:—	440
<i>Theologiae Moralis Compendium</i> . Donovan:—	438
<i>Theologia Fundamentalis</i> . Ottiger:—	97
<i>Thoughts of a Recluse</i> . O'Malley:—	206
Thurston: <i>The Life of St. Hugh of Lincoln</i>	332
Urraburu: <i>Institutiones Philosophicae</i>	202
Van der Stappen: <i>Sacra Liturgia</i>	441
Vigouroux: <i>La Sainte Bible Polyglotte</i>	217
Ward: <i>The Life and Times of Cardinal Wiseman</i>	106
Willmann: <i>Geschichte des Idealismus</i>	431
Wilmers: <i>De Religione Revelata—De Christi Ecclesia</i>	97
Wiseman, <i>The Life and Times of Cardinal</i> —. Ward:—	106
W. R. C.	335







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